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THE

HOMILETIC REVIEW

VOL. XXXI.

FROM JANUARY TO JUNE.

1896.

EDITORS:

I. K. FUNK, D.D., AND D. S. GREGORY, D.D., LL.D.

PUBLISHERS:

FUNK AND WAGNALLS COMPANY.

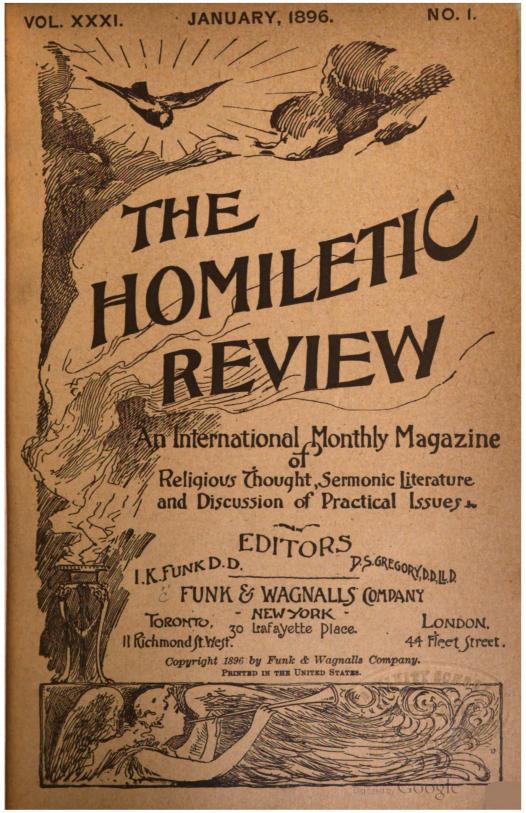
NEW YORK.

LONDON.

1896.

TORONTO.

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HOMILETIC REVIEW

JANUARY, 1896.

Editors: I. K. FUNK, D.D.; D. S. GREGORY, D.D., LL.D.

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STANDARD DICTIONARY, LAST OPPORTUNITY.—Till January 1, only, will the Introductory Prices remain in force. Thereafter the regular prices will be charged. See adv. page 7.

THE AMERICAN CHURCH AND ITS BAPTISMS OF FIRE.—New book by Dr. D. S. Gregory, and Rev. S. B. Halliday, ready. Special Advance-offer good until Jan. 1. See adv. page 24.

SOME NEW AND RECENT BOOKS OF VALUE.—Of especial interest to Homiletic Review readers. See adv. pages 10, 11, 12, 13.

NEW STANDARD HYMNAL IN PRESS.—Price 35 cents per book. See particulars on page 17.

BOOKS FOR SUNDAY-SCHOOL LIBRARIES.—Also for presentation purposes, etc. See pages 26, 37, 28, and 29.

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PROSPECTUS FOR 1896.



ENEROUS Words of Appreciation from Subscribers in all parts of the world encourage the Editors of THE HOMILETIC REVIEW to believe that the magazine is rapidly approaching the high ideal of practical usefulness to preachers and pastors which its Editors keep constantly before them. Each year must show a further advance toward this ideal. During the coming year the Editors will have the cooperation of the ablest and most influential preachers and writers in America and Great Britain. The following is intended merely to indicate the scope and helpfulness of the subjects to be discussed:

---Review Section: And Miscellaneous.

It is the purpose to make the Review Section exceptionally strong for the year 1896. Many of the best articles on the special classes of topics enumerated below will appear in this Section.

SPECIAL HOMILETICAL TOPICS:

The Essentials in Effective Preaching.
The Special Value of Expository Preaching.
The Secret of Effectiveness in Expository Preach-

ing.
Comparison of Topical and Expository Preaching.
The Best Helps in Expository Preaching.
The Best Helps in Scientific Homiletics.
How Best to Train to Effective Delivery.
Tamilatic Lassons from our Lyric Poetry.

Homiletic Lessons from our Lyric Poetry. How to Study Our Classical English Literature Most Profitably.

How to Study the Sermons of the Masters to the

Best Advantage.

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Richard S. Storrs, D.D., LL.D., Brooklyn. Dean James O. Murray, D.D., College of New Jersey.
Pres. Thomas S. Hastings, D.D., LL.D., Union

Pres. Thomas S. Hassings, L. J.,
Theol. Sem.
Prof. W. C. Wilkinson, D.D., Chicago University.
Pres. H. A. Butts, D.D., LL.D., Drew Theol. Sem.
T. D. Witherspoon, D.D., LL.D., Louisville Theol.

How to Make Church History an Aid to the Pulpit. How the Preacher May Best Cultivate Extempore Preaching.

How the Preacher May Best Study Church History, Help for the Preacher from English Literature. How to be Effective in Preaching and yet Avold Sensationalism.

The Pulpit and Public Morality, or How to Make the Pulpit More Effective in Elevating the Tone of Public Morals. The Relations of the Pulpit to Vital Piety.

The Old Preaching and the New.

already accepted the invitation) to treat these special homiletic subjects: Bishop John F. Hurst, D.D., LL.D. B. M. Palmer, D.D., LL.D., New Orleans. Prof. W. M. Paxton, D.D., Princeton Theol. Sem.. Hon. William E. Gladetone, Hawarden, Eng. Joseph Parker, D. D., London. Henry W. Parker, D.D. Prof. T. W. Hunt, Ph.D., Princeton. David Gregg, D.D., Brooklyn. D. J. Burrell, D.D., New York.



BIBLICAL AND DOCTRINAL TOPICS:

How to Make the Study of the Old Testament Most Profitable.

How to Master the Hebrew Bible. The Origin and Aim of the Present Rationalistic Criticism.

The Claims of Rationalistic Critics to Exclusive Scholarship.

The Resurrection of Christ's Body as a Fundamental Doctrine

The Importance of the Resurrection in Effective Gospel Preaching.

The Homiletic Influence of False Views of the

Doctrine of the Resurrection.

the above-named Biblical, doctrinal, and pertinent subjects:

William Henry Green, D.D., LL.D., Princeton Theol. Sem

Pres. William R. Harper, University of Chicago. Prof. Howard Osgood, D.D., Rochester Theol.

Principal A. M. Fairbairn, D.D., LL.D., Manchester College. Rugland. H. Y. Satterlee, D.D., Rector Calvary Church, New York.

Prof. B. B. Warfield, D.D., LL.D., Princeton Theol. Sem.

The Defective Logic of the Rationalistic Critics The Argument for Theism Most Effective for the Pulpit.

The Necessity on the Part of the Preacher for a Correct Philosophy.

The Present Pessimism—How Shall the Preacher

Meet lt?

The Present Materialism—How Shall the Preacher Meet it?

Also succession of short exegetical papers on passages of Scripture of special interest.

The World's Parliament of Religions in the Perspective of Two Years.

The following are some of the best known of the many scholars who are being invited to treat

Dr. Kelsey, Editor Methodist Review. Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham, Eng.

urnam, BBG.
Pres. H. A. Butiz, D.D., LL.D., Drew Theol. Sem.
Prof. W. A. Stevens, D.D., Rochester Theol. Sem.
Prof. George T. Purves, D.D., Princeton Theol. Sem.
Talbot W. Chambers, D.D., New York.
James M. Buckley, D.D., Editor of the Christian

Advocate.

Prof. Jesse B. Thomas, D.D. A. J. H. Behrends, D.D.

EVANGELISTIC TOPICS:

How to Make Evangelistic Work More General. How to Make the Settled Ministers Evangelistic Preachers and Workers.

How to Get Laymen in the Churches to Do What Will Be of the Most Benefit. How the Church and the Ministry May Help the

Salvation Army.

How the Church May Make the Most of the Salvation Army.

The Need of Holy-Ghost Power.
The Need of Bible Power.
The Need of the Preacher for Intense Sympathy with Christ

The Need of Ministerial Yearning Over Lost Sinners

Indications of a Great Coming Universal Revival. What the Minister Should Do to Promote Such a Revival; Etc., etc.

The following are among the well-known Christian and Evangelistic workers who are being invited to treat the above-named evangelistic and kindred themes:

Charles H. Payne, D.D., LL.D., Methodist Episcopal

Missionary Secretary.
Mrs. Maud Ballington Booth.
F. D. Huntington, Rector Grace Church, New York.

D. L. Moody, the noted evangelist. H. W. Webb-Peploe, Prebendary of St. Paul's, London.

Andrew Murray, South Africa.

Pastoral Section.

CHURCH METHODS AND CHURCH WORK:

The criticisms and suggestions of laymen, that have proved so suggestive to our readers, will be continued. Dr. Austin Abbot (Head of the New York University Law School), Robert Bonner (Founder of the "New York Ledger"), W. Mabie, of the "Outlook," and others will be heard from.

ADMINISTRATIVE TOPICS:

Hints and Helps on Organizing the Church for Revival.

How to Develop the Pastoral Instinct and Habit. How to Develop Administrative Ability in the Minister

The Minister Taking Advantage of Providences. The Pastor in the Sick Room.

The Pastor with Inquirers

The Minister in the Sunday-school-his Place, Work, and Influence.

The Minister Conducting the Bible Class. How to Secure the Best Instruction in the Sun-

day-school.

How to Secure the Model Superintendent and Teachers in the Sunday-school.

The Best Way of Giving Life to the Sunday-school. The Most Effective Church-method of Training the Youth of the Church.

How a Pastor may Interest his Young People in Mental Culture.

The Church's Duty to Children. Importance of Having the Church Always Open. The Necessity for the Minister to Keep in Touch with the People.

The Lessons from Romanism on Sympathy with the Common People; Etc., etc.

The following, among many distinguished Christian thinkers and workers, are being invited to treat the above-named pastoral and administrative topics:

Bishop John H. Vincent, D.D., LL.D. R. R. Meredith, D.D., Brooklyn. John Henry Barrows, D.D., Chicago. B. Fay Mills, D.D., the Evangelist. Bishop Henry C. Potter, D.D., D.C.L., Bishop of

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John R. Davis, D.D., New York (successor to Dr. Inward Creaby). Fig. atc.

Howard Crosby); Etc., etc.

HELP FROM ASSYRIOLOGY:

Dr. William Hayes Ward, who has so ably conducted this department, feeling constrained to lessen his burdens, "Light on Scriptural Texts from Recent Discoveries" will be taken up by that distinguished Assyriologist and author, Professor J. F. McCurdy, Ph.D., LL.D., of Toronto University. His world-wide reputation assures most helpful material for the study and the pulpit. THE PRAYER-MEETING SERVICE.

Dr. Wayland Hoyt will continue to favor our readers by preparing the prayer-meeting topics for the coming year. He will make them fresher and more inspiring than ever. Other successful preachers who are known to be exceptionally successful in the conduct of prayermeetings, will aid Dr. Hoyt by short papers of "Hints on Conducting Prayer-meetings."

PREACHERS EXCHANGING VIEWS.

Bringing out and bringing together as much as possible of valuable experience and wise suggestion.

-Social and Ethical Section.=

THE HOMILETIC REVIEW has arranged for making this department—now easily one of the most important for the minister—unequaled in excellence. More money has been appropriated for securing contributions from experts in sociology and social science, than is expended for such contributions by any review having this as its special and only field. Professor Stuckenberg, formerly of Berlin, will continue to furnish the material for "The Social Problem." The topics under the above-named section will include:

How the Clergy can best Assist in Elevating and Purifying the Foreign Element in our Population.
How the Clercy Can Assist in the Purification of American Municipalities.

How the Minister May Improve Politics Without Leaving Out Religion.

How to Avoid Secularism in Pushing Applied

Avoid Secularism in Pushing Applied Christianity.
The Church and Social Problems.

How to Make the Most of the Present Interest in Sociology and Social Science. What Can the Minister Do Toward Making Cor-rect Sentiment Regarding Judicial Punishment of Crime

The Preaching of Demoralizing Theories of Ethics.

The following are among the noted writers and philosophers who are being invited to contribute articles on the above-named social, ethical, and kindred topics:

Bishop H. W. Warren, D.D., LL.D.

Washington Gladden, D.D., Columbus, O. Pres. Francis L. Patton, D.D., LL.D., Princeton College.

R. L. Dabney, D.D., LL.D. Charles H. Parkhurst, D.D., LL.D.

Dr. Grafton, Bishop of Fond du Lac. St. George Mivart, England.

W. S. Lilley, Secretary to the Catholic Union of Great Britain.

Danger to Civilization from Popular Shibboleths. The Demorsizing Popular Influence of False
Theories of Right and Wrong.
The Influence of Error in Philosophy Upon the
Preaching of the Day.
The Influence of False Philosophy on Conduct

and Character. The Immorality of the So-called Ethical Theories.
The Necessity and Practicability of a Natural

Philosophy.

The Necessity for Sound Doctrine in the Pulpit.
The Relations of Creed to Conduct.

The Relations of Creed to Homilatical Important Justification by Faith-Its Homiletical Importance

in the Present Crisis. See also Symposia.

Dr. Graham, Secretary of the Church Temperance

Dr. Granau, Science, J. Society, Josiah Strong, D.D., Secretary of the Evangelical Alliance, New York.
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Divorce Reform League,
Frederick H. Wines, LL.D., Special Agent of the
Eleventh U. S. Census, on Crime, Pauperism, and Benevolence.

Sermonic Section.

This Section will contain Representative Sermons, and Outlines of Sermons from the great pulpit orators in different lands and in the various denominations, both as illustrating different styles of preaching and as meeting different Christian needs. Particular attention will be given to Sermons and Thoughts for special religious occasions and seasons, and continued prominence to Pulpit Themes and Hints at the Meaning of Texts.

ILLUSTRATIVE MATERIAL.

Due effort will be made to give greater value to the illustrative features of the Review. Dr. Arthur T. Pierson, whose " Helps and Hints" are always welcome will furnish his best treasures out of his ever-growing and greatly enriched storehouse. Light will be thrown on the Bible from Science and History by such writers as

Prof. C. A. Young, the Astronomer. | Dr. Goo. V. Reichel. | Rev. Arthur L. Golden, and others.

Deserved Prominence will be given to Illustrations and Similes as suggesting thought for the pulpit.

Exegetical and Expository Section.=

The ablest authorities and teachers of exposition in the seminaries and in the pulpit have been invited to contribute their best thoughts in short suggestive articles, for the quickening help and guidence of our preachers in their study and ministrations.

——Editorial Section.——

This Section will have as some of its leading features the following:

LIVING ISSUES FOR PULPIT TREATMENT.

The aim of this department will be to gather up for ministers in compact and available form the facts and statistics that will aid them in handling the burning questions of the day with greatest profit to the people of their charge.

SERMONIC CRITICISM,

Containing matter bearing more directly upon pulpit preparation, delivery, etc.

HELPFUL DATA IN CURRENT LITERATURE.

Aiming to direct the attention to articles in our magazine literature and elsewhere that are particularly able or timely, so that preachers who do not have this literature in their homes may consult it in the public libraries.

NOTICES OF BOOKS OF HOMILETICAL VALUE,

Pointing out some of the books that will be helpful on certain topics or along certain lines.

COURSES OF READING AND STUDY,

For the direction of those who desire in such lines of study and investigation as will give them a practical grasp—in principle and outline at least—of some of the all-important subjects that ministers need to be acquainted with or wish to lead their intelligent young people to become acquainted with.

EDITORIAL NOTES.

Making suggestions of brief presentations of individual thought on current topics.

-Symposia.---

1. On Church Music and the Musical Service of the Church.

How to Select the Kind of Music that is Most | Spiritual Culture.

Inspiring and Helpful Spiritually.

How to Make the Music Most Hepful to the Church Spiritually.

How to Combine the Use of Classical Music and New ?

How to Develop and Give Power to the Congregational Singing.

How Shall the Old Music Profit Most from the

The following are the well-known names of some of those who are being invited to engage in this symposium:

> Charles S. Robinson, D.D. R. S. MacArthur, D.D.

Ch. Crozat Converse, LL.D. James M. Ludiow, D.D.

2. How May More Religion Be Brought Into the Public Schools?

Among those who are being invited to join in this symposium may be named the following: Bishop Fitzgerald. | Archbishop Ireland. | James M. Buckley, D.D.

There will also be Prizes for the best Hints at the Meaning of Texts, for Revival, Funeral, and Communion Sermons, Sermons to Children, and Miscellaneous Sermons. For full particulars, see page 476 of The Homhetic Review for November, 1895.

3. Symposia of Brief Articles May be Expected on Topics such as the Following:

How to Prepare for the Pulpit. How to Study the Bible. How to Gather and Keep Illustrations.

What Doctrines I Have Found Blessed to the Saving of Souls.
Why I Am in the Ministry; Etc., etc.

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The Review of Reviews, London, in a critical estimate of the missionary periodicals of the day, written by the editor of the Missionary News, says: "The (American) Missionary Review of the World is far away the best thing out. In every respect—literary style, breath, news, get-up, right: but of course, such a big thing as Britisher's have not dreamed of missionary." in missions."

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THE HOMILETIC REVIEW.

Vol. XXXI.---JANUARY, 1896.---No. 1.

REVIEW SECTION.

I.—THE INFLUENCE OF FALSE PHILOSOPHIES UPON CHARACTER AND CONDUCT.

BY REV. R. L. DABNEY,* D.D., LL.D., AUSTIN, TEXAS.

Thoughtful men who read the various schools of philosophy are struck with one feature common to the erroneous theories. lofty assumption by their authors of complete irresponsibility for results. Let the corollaries of their positions be destructive to either ethics or theology, that does not concern them. They say, philosophy has its supreme rights, let them prevail, whatever else perishes. This, of course, clearly implies the cool assumption by each author that his philosophy is the absolutely true one; which again implies that he believes himself infallible in it. Yet each contradicts the sound philosophers, and also each of his fellow heretics. Schwegler disdains all the great scholastics, pronouncing them incapable of real philosophy, because they avowed the supremacy of the Roman theology over all speculation. He evidently knows little about them, or he would have been aware how little their license of philosophic speculation was really curbed by pretended respect for Bible, councils, or popes. could always evade their restraints by their distinction—that what was theologically true, might yet be philosophically false.

Now it is as plain as common sense can make it, that if there are any propositions of natural theology logically established, if any principle of ethics impregnably grounded in man's universal, necessary judgments, if any infallible revelation, any philosophy that conflicts with either of these is thereby proven false. Now, I believe there is an infallible revelation. Therefore, unless I am willing to become infidel, the pretended philosopher who impinges against revelation has no claim on me to be even listened to, much less believed; unless he has proved himself infallible. There are also fundamental moral principles supported by the universal experience and consent of mankind, and regulating the laws of all civilized nations in all ages. All

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human history and God's Word testify, moreover, that the dominancy of these moral principles is the supreme end for which the universe exists, and for which Providence rules [read Butler's "Analogy"]. The rule of God's final judgment is to be: everlasting good to the righteous, condemnation to the wicked. Here then is a criterion, as firmly established as the foundations of human reason and the pillars of God's throne. He who discards this criterion makes man a reasonless brute, and the world an atheistic chaos; that man has no longer any right to any philosophy, any more than a pig. For has he not discarded the essential conditions of all philosophy, intuitive reasons in man, and rational order in the series of causes and effects? We may, therefore, safely adopt this criterion as a touchstone for every philosophy—that if it unsettles conscience and God, it is erroneous.

I have now brought my reader to the eminent point of view from which he sees that the real tendency of all false philosphy must, in the end, be against good morals and religion. Lord Bacon has nobly said that all the lines of true philosophy converge upward to God. The ethical criterion, which is the final, supreme rule of God, mankind, and the universe, must be the apex of a true philosophy. The philosophic lines which curve aside from God and right morals must therefore, in the end, pervert character and conduct.

I shall be told that many speculators, whose philosophy I hold wrong, lived better lives, perhaps, than mine. A Spinoza, a Fichte, a Littre, a Stuart Mill, a Tyndall, were virtuous men; even Helvetius was an amiable neighbor, and an honest fiscal officer. Granted. Again, they resent my conclusion, as a bigot's insult, and a tyrannical bond upon philosophic freedom of thought. I reply: Nobody has any freedom rightfully to think against God and righteousness. I reply again: I have asserted this evil tendency, as only a tendency, in many, not always a present result. Personally, I am glad to give full credit to the good character of individual opponents. Again, the virtues of these errorists were really the fruits of the side influences and social habitudes of the very religion and philosophy which they tried to dis-Spinoza was reared by Jewish parents under monotheism and the ten commandments. Fichte, like Kant, was a candidate for the Lutheran ministry. Tyndall and Draper were both sons of pious nonconformist ministers in England. But the real question is: What of the moral influence of their philosophies on the untrained and ignorant masses? Lastly, whatever the civic virtue of these gentlemen, none of them ever pretended to spiritual sanctity; which is the higher and only immortal phase of virtue. The character which regards man, the less, but disregards God, the greater, can not be wholly sound, and can not retain its partial soundness permanently. This is the inspired argument; and it is a fortiori:

"A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my

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fear? saith the Lord of hosts unto you, O priests, that despise my name" (Mal. i. 6).

I. A question concerning the influence of a false philosophy may be tried historically. Here are the facts. The national philosophy of China is that of Confucius, which, we are told, is simply modern The civil administration of China, and the domestic agnosticism. morals, are rotten with corruption. Lying, opium drunkenness, cruelty, bribery, cheating, infanticide are current. India has a great and ancient philosophy—pantheism. Her religions, Brahmanism and Buddhism, are pantheistic. When the British went there, despotism, bribery, polygamy, the suttee, infanticide, official plunderings, lying, and cheating were prevalent institutions. Oaths in courts counted for nothing at all in administering justice. Thuggism was a religion. In Greece, the sounder philosophy was supplanted by that of the Epicureans, Sophists, Skeptics, and the New Academy. Then the glory departed, and Greece became vile enough for her slavery. Roman virtue also died, and a vast moral rottenness brought on the "decline and fall" of the empire. In the eighteenth century, France adopted the sensualist philosophy of Voltaire, and the selfish ethics of The fruit was the Reign of Terror. In Russia, the Nihil-Helvetius. ism of Bakunin is a philosophy, that, namely, of materialism and agnosticism; its products are anarchy, prostitution, and assassination. The same philosophy has shown us the same fruits in Paris, New York, and Chicago. Lastly, everybody sorrowfully admits the decadence of political, commercial, and domestic virtue in this country. We need not detail the melancholy instances, or paint the contrast between the Americans of to-day and the America of Monroe and J. Q. Adams. Since the latter epoch, the philosophy of Comte, Stuart Mill, and Darwin has been rapidly gaining ground.

Shall I be told that these are only chance coincidences and not causal sequences? According to the inductive logic, sequences so regularly recurring raise a strong probability, if not a certainty, of a true causal relation. Again, could instances be adduced of the reverse order, where the incoming of a true philosophy resulted in a decay of morals, our opponents might have some offset to our facts: but there are no such cases.

II. And I now proceed to show that the sequences are causal, by disclosing in these false philosophies obvious causes of corruption.

Here an important fact should be brought forward. Man's moral nature is diseased. Some perversion of will is inherited by every man. Hence, farther moral decay is natural and easy; while the ascent back toward a higher virtue is arduous. Human souls are like a loaded train upon a down grade, whose slight inclination, below the horizontal, increases as it advances. The natural tendency of the train is to descend slowly at first, then with accelerated speed toward the final crash. A good brake (a true philosophy) is quite efficient to

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keep the train stationary; thus much of good it can do. But the best brake can not push the train upgrade, while a false one, failing to lock the wheels, insures the descent and ruin of the train. Divine grace furnishes the only sure power for driving the train upward against nature.

I know that it is the trick of all erroneous philosophies to omit or deny this natural evil qualifying the moral disposition of man; to pretend not to see it, to philosophize as the righteousness were as natural to man as sin is. To this arrogancy I shall not yield an inch. As a philosophic analysis, it is false; it dishonestly refuses to see a fact in human nature as plain and large as any other fact in psychology. This evil disposition now qualifying man's essentia is as clearly proved as any other fundamental instinct, faculty, or appetency. do they find out that man, unlike the pig or the ox, is an esthetic creature? In the very same way, were they consistent, they should find out that he is by nature a sinning creature. All human experience, all expedients of legislation, all history, every candid consciousness, confirm it. I say, therefore, plainly, that I shall postulate, throughout this discussion, this tendency in man toward moral deca-It is a fact, and my argument shall be that every dogma in theology, philosophy, politics, or business, which lifts off the soul any form of moral restraint, tends to moral corruption. Let us see whether each of these false philosophies does not abolish some moral check.

The key-note of Buddhism is, that since feeble man's pursuit of the objects of his appetencies results in failure and pain, his true virtue is to annihilate all appetencies, and thus win nirvana. Then, of course, not only the animal, but the social appetencies—sympathy, benevolence, pity, friendship, conjugal, filial, and even parental love-must be expunged out of the philosopher's soul in order to make him holy, forsooth! For the appetencies set in motion by these affections are the occasions of far the deepest and most pungent griefs of human existence. That is to say: the Buddhist saint, in order to be perfect, must make himself a cold, inhuman villain, recreant to every social duty. Such, indeed, their own history makes their chief "hero of the faith," Prince Gautama, who begins his saintship by absconding like a coward. and forsaking all his duties to his wife, his son, his concubines, his parents, and his subjects. But they say he afterward showed sublime altruism by offering his body to be eaten by a hungry tigress, which had not succeeded in torturing and devouring enough antelopes to make milk for her cubs. Bah! methinks he would have done better to care for his own deserted human cub!

Once more, the scheme founds itself on an impossibility. Man can not by his volition expunge native appetencies, because these furnish the only springs of volitions. Can the child be its own father? Eating results in dyspepsia; therefore, not only cease eating absolutely, but cease being hungry. That is the recipe for the distress of dys-

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pepsia! But, first, it is impossible; second, were it done, all mankind would be destroyed in a few weeks. Common sense says that when a man goes to professing the impossible he begins to be a cheat. And this is the practical trait of Buddhism.

They say the doctrine of transmigration is a great moral check, teaching the Hindus to avoid sin by the fear of migrating at death into some more miserable animal form. Is it not a better check to teach them that at death they will at once stand in judgment before an allwise, just, and almighty Judge? May not that Buddhist doctrine also frequently incite living men to the fiercest brutality to animals, by the supposition that those animals are now animated by the souls of hated enemies?

The pantheism of China, India, and the moderns has common moral features. And the fatal influences are so plain that, while they are of vast and dreadful importance, they may be despatched in few words.

Then, first, when I act, it is God acting. You must not condemn me, whatever villainies I act, because that would be condemning God! Second, whatever men and devils act is but God acting. Then where is the possibility of God's having, in Himself, any rational standard of right, by which to condemn our sins? Does God's will in Himself judge and condemn His same will emitted in our actions? Or can that will be any moral standard at all which is thus self-contradictory? Such a moral ruler would be worse for the pulpit, than none at all atheism less confusing and corrupting than pantheism. Third, God's existence and actions are necessary, if any actions are; but God acting, I have no free agency. But if not a free agent, I can not be justly accountable. Fourth, God is an absolute unit and unchangeable being, eternal and necessary. Therefore, if all happiness and misery in creatures are, at bottom, God's own affections, there can be no real difference between happiness and misery (Spinoza's own corollary). What will be the effect of this inference upon that excellent quality. mercy? The dogma must breed indifference to others' suffering, as much as stoicism under one's own. Its tendency is toward a hardheartedness as pitiless as the tiger, the fire, and the tempest. if God is all, there is but one substance in the universe. All other seeming personal beings are modal manifestations of the One. each creature is but a temporary phenomenon, a wavelet upon this ocean of being. Death, therefore, is a reabsorption into the One. is nirvana, the absolute, eternal extinction of personality and consciousness—thus all pantheists. Then for this other reason there can be no personal responsibility, or reward, or punishment in the future. All the moral restraints of the doctrine of future judgment are as much swept away as by atheism.

We must be brief. Hartmann and Schopenhauer have shown that idealistic pantheism must lead to pessimism. But all our new-fangled

philosophies seem to think pessimism a very naughty thing. It is their favorite bad word, with which to pelt a Calvinist, a conservative, or any other whom they dislike—to cry: "Oh, he is a pessimist!" But seriously, is pessimism a hopeful or healthy outlook for a good man? What room does it leave for the trio of supreme virtues: faith, hope, and charity? On this head it is enough to name the charge, often and justly made against the Darwinian doctrine of the "survival of the fittest," and the fated extinction of the naturally weaker; that it tends to produce a pitiless hardheartedness. The inference is logical; look and see.

The old saw, "Extremes meet," was never truer than it is of pantheism and atheism. The latter says: "There is no God at all;" the former: "Everything is God." But the moral results of both are closely akin. In this, my indictment includes genuine Darwinism; for there is now no doubt that Dr. Darwin, like his most consistent pupils, Haeckel, Büchner, etc., believed that the doctrine ought to exclude both spirit and God. Their logic is consistent; for if all teleology is banished out of nature, and if that in man which thinks, feels, and wills is but an evolution of brute impulses, inherent in sensorial matter, there is no spiritual substance. We must have materialistic monism. Then every moral restraint arising out of the expectation of future responsibility, rewards, and punishments, is utterly swept away. Why should men conclude anything but, "Let us eat and drink, for to-morrow we die"? To borrow Carlyle's rough phrasing: "If mine is a pig's destiny, why may I not hold this 'pig philosophy'?" Again, if I am but an animal refined by evolution, I am entitled to live an animal life. Why not? The leaders in this and the sensualistic philosophy may themselves be restrained by their habits of mental culture, social discretion, and personal refinement (for which they are indebted to reflex Christian influences); but the herd of common mortals are not cultured and refined, and in them the doctrine will bear its deadly fruit.

Our opponents say that they can discard these old-fashioned restraints of theologic superstitions, and apply better and more refined checks upon the coarser vices, viz., by showing men that the refined pleasures of temperance, esthetic tastes, culture, and altruism are higher and sweeter than the coarse pleasures of vice; and that the two classes are incompatible, so that the lower should be sacrificed for the higher. Yes; the world has known of that subterfuge from the days of Epicurus; and knows its worthlessness. Here is the fatal reply; and its logic is plain enough to be grasped by the coarsest: "porcus de grege Epicuri cute bene curata." Refined Mr. Epicurus, it depends entirely upon each man's natural constitutional tastes which class of pleasures shall be to him highest and sweetest. You say that to you music, art, letters are such; you were born so. I am so born that these are but "caviare" to me, while my best pleasures are glut-

tony, drink, lust, gambling, and prize-fights. The philosopher is answered.

Little space remains to me for unmasking the evil tendencies of other sensualistic, expediency, and utilitarian philosophies. reader must take hints. Their common key-note is: no a priori, common, ruling intuitions of necessary, rational truths, either logical or moral. Nihil in intellectu quod non prius in sensu. Very well! Neither spirit nor God is cognized by any sense-faculty. Therefore, philosophy should know nothing about either. Secondly, the concept of the moral good, or virtuousness in actions, is not cognized by any sense-faculty. Is it seen as a fine color, smelled as a perfume, heard with the ears as a harmony, tasted with the mouth as a savor, felt with the fingers as satin or velvet? No. Then philosophy should know nothing about it. It should say there are no such things in the soul as distinctly ethical feelings; nothing but sensitive ones and their combinations. For mind can only feel as it sees; where it sees nothing it should feel nothing. Then there are two results; there is no science of ethics, nothing but a psychology of sensibilities, which being merely personal, there is no source for any altruism; it is a silly fiction. And, next, since the sensibilities are only moved by objective causes, there is no free agency. Look and see. Hume was logical in becoming fatalist and atheist. So Hobbes, the father of modern sensualism.

Finally, there is a modern class of professed religionists who seem to regard Mill, Darwin, Spencer, and Huxley as very apostles of philosophy (why, we know not); and when thereafter proclaiming their agnosticism, add, that they still leave room for religion; that while religion has no standing-ground in philosophy, she may be admitted in the sphere of feeling. Our pious neighbors are very thankful! This is the "advanced thought" destined to sweep everything before it; and we are so grateful that it still leaves us a corner for our dear religion! But common sense says: "Thank you for nothing, Messrs. Agnostics. You have not left any corner for our precious religion. Better speak out as honest atheists. The universal law of mind is that it can only feel normally as it sees intelligently. Where there is no logical ground for credence, there should be no source for feeling."

In truth, they let me keep my religion at the price of turning fool!

II.—THE DEFECTIVE LOGIC OF THE RATIONALISTIC CRITICS.

By REV. A. J. F. BEHRENDS, D.D., BROOKLYN, N. Y.

RATIONALISM is a word of very vague meaning. It is used as a term of reproach, and as a badge of superiority. In philosophy, it is employed with more precision than it is in theology. In the science of cognition, rationalism is opposed to sensationalism, the doctrine that our knowledge is derived exclusively from sensations, or to empiricism, the doctrine that our knowledge is derived exclusively from experience, or interaction of sensation and reflection. Condillac was a sensationalist, Locke was an empiricist, Kant was a rationalist. Philosophical rationalism is the doctrine that reason acts by an energy, and under laws, of its own, without which neither sensation nor experience would be possible. It is easy to see how rationalism may swing into idealism, the doctrine that reason not only cognizes the real, but creates it. It is this extreme form of rationalism that Lord Bacon had in mind, when he said: "The empirical philosophers are like pismires; they only lay up and use their store. The rationalists are like the spiders; they spin out of their own bowels. But give me a philosopher, who, like the bee, hath a middle faculty; gathering from abroad, but digesting that which is gathered by his own virtue."

In theology, rationalism is opposed to mysticism, insisting that faith is a rational faculty, that ideas must be clear, capable of intelligible statement; it is opposed to traditionalism, claiming that to reason belongs the right and the duty of examining the ground of authority, and the credibility of tradition, insisting that truth is its own guarantee, the reasonableness of the doctrine being the living ground of its authority; and it is opposed to supernaturalism, its claim being that the reason of man is its own sufficient guide, and that divine illumination and instruction are superfluous and unwarranted. To apply Lord Bacon's phrase, traditionalism is theological empiricism; and rationalism is theological idealism. The traditionalists are pismires; they only lay up and use what is stored in the creeds. The rationalists are spiders; they spin all theology out of their own bowels. The true theologian is like the bee, gathering from abroad, but digesting that which is gathered by his own virtue.

In criticizing the logic of the rationalistic critics, I have in mind the disciples of theological idealism, for whom the human reason is the sole source of truth, and who sturdily refuse to concede or to consider the possibility of supernatural illumination and instruction. When such men come to the study of the Bible, their mental attitude compels them to eliminate or to ignore its peculiarities, and to reduce it to the rank of ordinary literature. The procedure is defective philosophically, historically, ethically, and scientifically.

1. The logic of the rationalistic critics is philosophically defective. It claims to be unprejudiced, without prepossessions. It is, in fact, rooted in prejudice, and kept alive by prejudice. It will not tolerate the idea of divine intervention. Its onslaught upon miracles is comparatively a side issue. It makes war upon the supernatural as distinct from the natural. The superhuman elements of the Bible are reduced to poetic myths, valuable for popular impression, as are the fables of Æsop, and the rhymes of the nursery, but useless for philo-

sophical exposition. This is intellectual audacity, but it is not mental sanity. To assume that the Christian Scriptures are mythical in their literary texture, because in Babylonia, in Egypt, in India, in Greece, and in Rome, the myth is the literary vehicle of theology, is to assume the very thing which needs to be proved. Because nine men in a company of ten have been proved to be liars, it does not follow that the tenth man is a liar too. Each man's veracity must be separately tested. And the Scriptures must be judged without preliminary wholesale discredit. Their supernatural coloring is confessedly unique. The extravagances, the absurdities, and the gross immoralities of mythical literature are wanting in them. Their supernaturalism is always sober, elevating, and inspiring. The question of supernaturalism, of divine intervention in history, is a question of evidence. can not be read out of court by a sneer. It may be that theology has too much conceived of God's relation to man as mechanical and eternal. It is vital and internal. The supernatural may be distinct from the natural, yet inseparable from it. The transcendence of God is not incompatible with His immanence in the universe. The supernatural is also the subnatural, and the innatural; without which nature could not be. But to identify the supernatural with the natural, is to deny the former; it is downright atheism, and atheism is the most amazing credulity, of which Francis Bacon rightly said, "I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind." Concede the existence of the Living God, and divine intervention must be affirmed; while the stupendous affirmation summons us to the most arduous and patient study of the evidences of such intervention. Deny the supernatural as a living principle of human discipline, and the confession of God becomes an empty formula. This is the philosophical defect of the logic of the rationalistic critics.

2. The logic of the rationalistic critics is historically defective. Theological idealism lacks in its estimate of the reality of history. Historical evidence counts for nothing. The records of Scripture are reduced to "parenetic settings," or to attempts to conciliate antagonistic "tendencies" in speculation. The facts have been manufactured to support the theory. Such a procedure is not only unhistorical; it is anti-historical. The knowledge of the past, under such a method, becomes impossible; and hence it is not strange that the rationalistic critics end by declaring that the truth of neither the Old Testament nor of the New can ever be reached. But that is only the beginning of sorrows. Christianity is the mightiest factor in present history. The record of its origin, as given in Scripture, is challenged and denied; but its present sovereignty remains to be considered and explained. The faith is a vital and vitalizing one. It bears fruitage in holy lives; it inspires with patience, courage, hope, and joy. Christian experience challenges the rationalistic critic; a Christian experience which shapes public opinion, and fashions our literature, and regulates our education, and controls legislation, and dominates diplomacy. No party would dare to antagonize Christian conviction. Men who defiantly read the Decalog out of politics, and who blaspheme the name of Christ, are remanded to political obscurity. And the rationalistic critic has no other alternative than to say that this faith is all a delusion, that it is not real. All history, past and present, becomes an insoluble riddle, a most stupendous absurdity. And a logic defective in historical insight pronounces sentence against itself.

3. The logic of the rationalistic critics is ethically defective. The intolerance of many who pride themselves upon their liberality is simply monumental. The pastor of the most prominent Unitarian church in the city of Brooklyn recently preached a sermon, in which he is reported to have claimed that the denomination to which he belongs is the only one in which the thinking is honest and the utterance One can only pity the man who does not hesitate to bring such an indictment against well-nigh universal Christendom. It is only too evident that his knowledge of men is strangely superficial. It should have occurred to him that, in Hamilton's phrase, "the logic of contradictions is one," that the inclusive truth is always the fusion of logical exclusives; that in science, in political economy, in philosophy, in theology, the doctrine which presents no unsolved problems is prima facie false. It is one thing to challenge orthodoxy to make good its logical consistency; it is quite another thing to charge its advocates with hypocrisy, or cowardice, or ethical falsehood. But it is just here where the rationalistic critics are universally defective. They claim to have a monopoly of ethical honesty. They do not treat the witnesses whom they cross-examine with common decency. They browbeat them after the manner of third-rate attorneys. Criticism is serious work, and should be seriously conducted. The critic may not assume that he is more honest than the men or the documents dissected by And this holds especially with such a collection of documents as make up the Christian Scriptures, in which every chapter and paragraph renders homage to the supremacy of truth and duty. Whatever the Bible may not be, it certainly is most intensely ethically honest. It may be possible to make out that the writers were not absolutely infallible in the details of their narration; but to charge them with deliberate forgery, and with wholesale invention, is an assumption which a sane mind must indignantly reject. When Baur conceded that the primitive Christians believed that Jesus Christ actually rose from the grave, he punctured his elaborate destructive criticism. is no solution of the problem thus presented to say that they were morally indifferent, and mentally incompetent to examine the ground of their conviction. They suffered exile, imprisonment, and death, by the thousands, for their faith; and martyr fires are not beds of down that men and women make haste to lie down in them. Yet this is the

low opinion which the rationalistic critics have of the men who were the authors and compilers of the Christian Scriptures. They are supposed to have invented the entire sacrificial ritual of the Old Testament, claiming for it divine sanction, and manufacturing for it its ancient historical setting. I do not impugn the honesty of the critics, but I do protest against their method of treating the original documents and their writers by the assumption of their ethical dishonesty. Such a wholesale indictment recoils upon itself. Its audacity is only equaled by its absurdity. For surely, he who would command confidence in his own ethical integrity must not be wanting in cordial recognition of the mental honesty of those whose clear and explicit testimony he undertakes to review.

4. Finally, the logic of the rationalistic critics is scientifically defective. It does not examine impartially, and with equal exhaustiveness, all the sources from which information may be gained. It concentrates attention upon literary analysis, and upon verbal niceties. It revels in catalogs of words, in etymologies, and varieties of style, and fancied theological diversities. Its horizon is narrow and confined. It is inattentive to external evidence. Such a book as that by Sayce, of Oxford, on "The Higher Criticism and the Monuments," a writer whose competence no man will question, is an admirable correction of purely literary criticism. He insists that Oriental archeology has something to contribute in the debate; and the lofty airs of those higher critics who have more faith in philological dissection than in antiquarian discovery provoke him to say that there are "popes in the higher criticism as well as in theology." Canon Driver evidently does not have it all his own way in the great and ancient English university. Professor Savce shows that with the excavations of Dr. Schliemann a new era began for the study of antiquity, and that the result has been a widespread modification of critical results in the department of classical history. The spade has refuted the analyst. And at the close of his volume he declares that the evidence of Oriental archeology is on the whole "distinctly unfavorable to the pretensions of the higher The archeology of Genesis seems to show that the literary analysis of the book must be revised, and that the confidence with which one portion of a verse is assigned to one author and another portion of it to another is a confidence begotten of the study of modern critical literature, and not of the literature of the past. Such microscopic analysis is the result of short sight." If any one should expect Professor Sayce to assume the place of an apologist, and to range himself with the older school of commentators, he will be grievously disappointed. He writes simply as an archeologist, and in so doing shows that the narratives of the Old Testament are not romances and theological fairy-tales, but trustworthy historical accounts. The higher critics have been slow to admit the new and revolutionary evidence. But the stones are crying out, and the literary critics must come to

terms with them. So long as they do not, their logic is scientifically defective.

The Bible invites the most searching criticism. No theory of inspiration is required for its study. Such a theory must be formulated upon the basis which the facts disclose, and must give a satisfactory account of such discrepancies as may be brought to light. But we have a right to demand fair treatment. And a criticism which insists upon reading the supernatural out of court, which treats history with scant courtesy, which indulges in charges of wholesale and deliberate fraud, and which canvasses only a part of the evidence bearing on the case, demands concessions which can not be granted. Its logic is philosophically, historically, ethically, and scientifically defective.

III.—SOME RECENT REVISIONS OF SCIENTIFIC JUDG-MENT CONCERNING BIBLE STATEMENTS.

By Jesse B. Thomas, D.D., Professor in the Theological Institution, Newton, Mass.

ONE notices, occasionally, a blunt statement from some theologian, echoing perhaps, consciously or unconsciously, an oracular utterance from some scientific tripod, that "all intelligent persons" have ceased to defend the scientific trustworthiness of the Bible. One fervid Hebraist has gone so far as to charge with "sacrilege" any man who shall henceforth attribute a scientific character to the early chapters of Genesis, or attempt to gage their value by a scientific test. Such language carries with it an air of self-confidence, not to say of superciliousness, that ill becomes the gravity and complexity of the question to which it refers. Does the theological affirmant really mean to assure us, that to hesitate in assenting to his own conclusion is ipso facto to register oneself outside the class of "intelligent persons"? And does the Hebrew specialist ask us to admit, as a new form of "sacrilege," the refusal to be foreclosed by his authority from the formation of an independent opinion in a realm in which he does not even pretend to be a specialist? The late Professor Dana, of Yale University, affirmed the first chapter of Genesis to be a true "epitome of creation in a few comprehensive annunciations;" and this from a purely scientific standpoint. Is he, together with Sir J. W. Dawson, Arnold Guyot, and the other masters in physical research, who emphatically agree with him, to be toploftically waved aside from the class of "intelligent persons," or branded as "sacrilegious" for the utterance of convictions forced upon him and them by the concurrent study of God's Word and God's World?

If it be explained that the Bible is denied to be "scientific" only in the sense that it does not use language technically accurate, but

speaks popularly and according to outward appearance, the deliverance ceases indeed to be arrogant, but only because it has been so eviscerated of relevant meaning as to become frivolous. It is quite true that the Scripture describes man as formed of "dust," rather than of carbonic acid, water, and ammonia; as an upright walker, rather than as a perpendicular mammal vertebrate; as a "living soul," rather than as a cerebral ruminant.

If it were ever desirable or possible to deny the use by Scripture writers of language which is embarrassingly difficult to accept if taken literally, it is certainly no longer so since the lavishly erudite massing of testimony to that effect by President A. D. White, in his articles on the "Warfare of Science." It is soberly true, as he affirms. that the heavens are spoken of by them as having "windows," both the earth and the heaven's as having "pillars," the sun as "rising" and "going down," etc. He might have added that the sea is affirmed to have "doors," the waters to contain "chambers" laid upon "beams," the clouds to be made into "chariots," and the wind to have "wings." But if the abandonment of metaphor is the essential condition of "inerrancy" in referring to the facts of nature, it is doubtful if any modern writer can pretend to scientific veracity. Mr. Darwin certainly could not: for his world-famous phrases-" natural selection," "struggle for life," floral "contrivance," the "law of parsimony," and the like, forbid. Mr. Grant Allen, in his choice little "Story of the Plants," just issued; categorically declares that they "learn by the teaching of natural selection" what kind of leaves it is most desirable to produce; that they "take care to throw away no valuable material;" that the trees providently "arrange for the fall of their leaves," in the most wholesome way, etc. He would, no doubt, be surprised to hear that he had therefore been cited as engaged in "warfare" against science; his language plainly reiterating the old Dryadic superstition of the Greeks. Writing in the nincteenth century, when words have immensely multiplied and shaded themselves to exactitude of use, he finds himself compelled, in describing phenomena, to speak phenom-This is, in fact, the universal and unchallenged fashion of science. Men talk glibly of straight lines, atoms, ether, as if these were producible to the eye, solid to the scalpel, and imperishably actual. But none know better than themselves that not one of them is demonstrable, even if it be intelligibly possible. Shall we be more exacting of language in its crude archaic poverty, than in its rich development and elaborate refinement of phrase? The word "day," for instance, still has a penumbra of meaning beyond its more specific reference to the time of the earth's revolution on its axis. Is it reasonable to suppose that, when "fingers were used for forks," it was less comprehensive in use?

It is true that the Hebrew expert before referred to informs us that "all people" until "a quarter of a century ago" understood the



word, as used in the record of creation, to mean "twenty-four hours, including night." This must perhaps be interpreted to mean that "all people" who have never expressed an opinion on the subject have so understood the word; for certainly the most meager acquaintance with the writings of the Latin or Greek fathers, the medieval writers, or any others who have discussed the Hexemeron, would have made it impossible for an erudite scholar to apply the statement to them. Indeed, it is but an equivocal compliment to "all people" to suppose that, in the face of the very first declaration of the record on the subject, viz.: that "God called the light day, and the darkness He called night," they have pugnaciously insisted that the "day" was unequivocally meant to include "night."

But enough of haggling about words. The real matter in controversy is a much deeper one. It reaches to the more or less direct imputation of essential falsity in idea, as well as incorrectness in expression. Professor Jowett, in the famous "Essays and Reviews," more than thirty years ago, declared that "the explanations of the first chapter of Genesis have slowly changed, and as it were retreated before the advance of geology," and he thereupon proceeded to denounce "spurious reconcilements of science and revelation." President White renews the statement in substance, describing the "victory of astronomical science over theology," as compelling a "retreat of the sacro-scientific army of church apologists" "through two centuries;" effected, as to Protestants, by a "little skilful warping of scripture, and a little skilful use of the time-honored phrase attributed to Cardinal Baronius, etc."

There is abundant reason for the distrust of "spurious reconcilements." If, as Professor Langley tells us, astronomy has been fundamentally revolutionized within a generation, and if Professor Huxley might lawfully ridicule the appeal of Mr. Gladstone to the biology of Cuvier's time, that biology being long since effete (altho Cuvier has been dead only a little over fifty years), the attempt to reconcile the fixed language of Scripture with the chameleonic phases of current opinion and speculation in scientific circles must seem as futile as to try to measure the horizon line against the flickering aurora borealis. It might have occurred to those who are so prompt to impute illicit "warping" of the text to theological exegetes, that the maintenance of precisely opposite scientific theories in succeeding generations, upon the basis of unchanging facts, seems to suggest the possibility of an equally unwarrantable warping of the facts of nature to suit a current theoretic emergency. Possibly, also, a little farther exploration of the history of exegesis might have disclosed the fact that, in some cases at least, the present need of "reconciliation" has grown out of a "warping" of the text in earlier days at the behest of current speculative opinion—then as now confounded with "science."

It would be easy, notwithstanding all confidence of affirmation to

the contrary, to show, that at almost every point where the "Uhlans of science," as Professor Huxley calls them, have been most prompt and positive in affirming the demonstrated falsity of Scripture, the hasty announcement has been qualified or recalled. The "retreat," where there has been one, has been almost invariably on the part of science. The subject is a large one, and can, in a single article, be only hastily glanced at. Reserving the more continuous study of the creative six days for a separate opportunity, should one arise, let us look at one or two less frequently discussed topics; confining ourselves to the biological realm.

Whoever will take the pains to consult so familiar and authoritative a work as Smith's "Bible Dictionary," in its edition of 1875, will find the statement, buttressed by the universal scientific verdict of the time, that "no recorded species of ant is known to store up food of any kind for provision in the cold seasons, and certainly not grains of corn; which ants do not use for food." The statements of Prov. vi. 6-8 and xxx. 25, are, therefore, set aside as unreliable. now to the edition of the same valuable Dictionary of 1893, and you will find that "the language of the wise man is in accordance not only with the universal belief of his time, but with the accurately ascertained facts of natural history. As has often happened in other cases, the accuracy of Scripture and of ancient authorities has been in the end triumphantly vindicated." It may not be amiss to add, that at the very time when we were being urged to believe that life and wit are the mechanical outcome of organization; so that the ripest sagacity next to that of man must be looked for in the ape, the elephant, the horse, or the dog-man's nearest cerebral congeners-Sir John Lubbock, himself an ardent evolutionist, and by no means a champion of the Bible, was openly proclaiming that the creature really deserving the next intellectual rank is the ant, who has scarcely any brain at And it did not occur to him to mention that once again the "ancients had provokingly said our good things before us;" for, in the passage we have cited, Solomon makes the same anomalous choice of the ant, referring man to him as a teacher of "wisdom."

Another section of Scripture has been challenged, both from the side of science and theology; viz., the Levitical passage concerning clean and unclean beasts. Professor Huxley supplements his assault on the classification of creatures in Genesis by reference to the inaccuracy of the Levitical distinctions, and a distinguished New York divine, in the Briggs controversy, spoke contemptuously of pivoting the questions of "inerrancy" on the "coney peg." Now, curiously enough, the "coney peg" turns out to have considerable sustaining power: for the "crux" it furnishes is more uncomfortable to the assailant of "inerrancy" than to its defender. Let it be noticed that, since the days of Cuvier and Richard Owen, the features uniformly recognized as supplying true tests for zoological classification have

been the teeth and feet; these being so correlated in growth and change that, being put in possession of either, the naturalist could reconstruct the unseen animal therefrom, with reasonable fidelity. Further, the line of generic partition between the two great groups was inexplicably found to be the foot's being even- or odd-toed: all odd-toed creatures belonging in the single-hoofed class; all even-toed. in the parted or divided-hoofed. The ruminants as a body, graminivorous in habit, belong to the even-toed; the carnivorous to the other Some eccentric forms, however, have been singled out. hog is cloven-footed, but does not ruminate. The camel ruminates. but has incisor teeth, and betrays affinities with single-hoofed crea-The coney (hyrax) grinds the teeth (as does the hare), but belongs distinctly to the single-hoofed class, being allied to the rhinoceros family; all these creatures departing from the normal type, in a manner anomalous and perplexing. These criteria and exceptions are among the latest fruits of physical research, and of so extraordinary character that they could not have been rationally anticipated from theoretic data. Turn now to Lev. xi. 1-7, and you may read the very same criteria named, the very same exceptional creatures pointed out as departing from normal type, and with absolute accuracy of statement as to nature of variation. So authoritative a writer as the late Mr. Romanes remarks on this general subject, that "our attention as naturalists is arrested by the accuracy of their [the writers of the Pentateuch, Job, and the so-called Books of Solomon] observations." They mention "no fabulous animal (with the exception, perhaps, of Job)." Of the classification of clean and unclean in Leviticus xi., he says, "it is an accurate idea of morphological classification that leads the writer to fix on the parted hoof and chewing of the cud as features of what we should now term taxonomic importance." When we remember that the hyrax is so elusive in habit and isolated in habitat that, until our own day, no naturalist suspected that it had rudimentary hoofs or knew of its exceptional conformation, this early grasping of the occult facts, and statement of them with technical accuracy, becomes inexplicable as a mere accident or sporadic display of individual insight and foresight. It is true that the hyrax is, as to inner structure, only a pseudo-ruminant; but as the stomach is out of sight, and the hoof structure is elusive, while the grinding jaws characteristic of the ruminant are plainly visible, the caution against confounding it with the actual ruminants, which are presumptively clovenhoofed and clean, becomes all the more noticeable and necessary. must be remembered, also, that its possession of molars, characteristic of ruminants, excuses its allotment to a nondescript, quasi-ruminant individuality, in spite of its unequivocal ungulate affiliation; which is, in fact, the very position it still occupies in scientific inquiry. "There is absolutely no safe starting-point for their historical descent," says Schmidt. "No more can be said to-day than what was known to Cuvier."

We have been flooded with "glittering generalities" of assertion, with mousing criticism of phraseology, or covert insinuation of self-contradiction, with loud-sounding proclamation that under the onset of advancing physical research "the Scripture must go." Is it not time to call for a "bill of particulars," and to collate the actual testimony?

IV.—THE CHURCH AND THE COLLEGE.

By Professor T. W. Hunt, Ph.D., Litt.D., Princeton, N. J.

WE have already, in these columns, called attention to the relations of "The Church and the School" in Old England, as found existing in Kent, East Anglia, and the North. Such a relationship between Christianity and culture is supposed to find expression in all historic periods, and more and more distinctively so, as civilization advances. The church is more than a religious organization, tho it is that primarily.

The comprehensive phrase, "Christian institutions," includes them both, as if in organic unity, and established for common ends. The original idea of the American college, apart from its exceptional character as a state institution, was to make it, first and last, an ally of the church, in the broad, catholic sense of the term. Hence, presidents and professors were chosen with this particular purpose in view; faculties were constituted, boards of trustees appointed, courses of study arranged, and administration conducted with reference to the same great end. The motto of Harvard, the oldest one of all, "Pro Christo et Ecclesia," might be accepted as substantially that of each of its successors, and, more especially, of those established in the earlier history of the country.

The question of moment that emerges is, Whether this primitive type and purpose has been perpetuated; whether it may be said to be so pronounced as to be characteristic of our modern higher education.

The prevailing answer to this question is in the negative. We are told that the secularization of our colleges is steadily in progress, and so aggressively that they are fast losing their original type, and degenerating to the level of merely

business enterprises for merely practical ends.

In proof of this, it is said that there is a steady decrease of students pursuing their studies with reference to the Christian ministry; that the clerical element in the constitution of faculties is now ignored if, indeed, the Christian element is held as essential; that courses of study are more and more eliminating the religious features; that the general student body, reinforced by not a few professors, are calling somewhat clamorously for the reduction or total abolition of compulsory religious service; and that, in fine, the prevailing moral and religious character of our colleges is decidedly lower than it was a quarter of a century since, and that the outlook is even now foreboding.

Nor are these allegations made, altogether, by those who have had no opportunity for observation, or for the mere object of fault-finding, but often by those who speak of that which they are presumed to know, and who have at heart the

best interests of the Christian church and the Christian college.

Allowing all due occasion for difference of opinion, and justifying, in part, the strictures that are currently made, it is only in part that we can indorse them as giving a just account of existing conditions and tendencies. Those who take exception to the present order of things often fail to recognize or forget that, while the final purpose of all education is really the same, from age to age, the particular agencies and methods of its realization vary as classes and condi-



tions of society vary, and vary with marked rapidity in so shifting a civilization as that of modern times.

Even the church itself, as a divinely originated institution, is no exception to this general law, of a necessitated change of method based on an inevitable change To insist upon applying, in the present of time and place and special ends. century, the instrumentalities that were potent in the sixteenth would be as great an ecclesiastical mistake as to insist upon using in the arts and sciences of to-day the mechanism of that age. The English Reformation of the nineteenth century is a far greater movement than that of the sixteenth, great as it was, and demands a far different régime for its expression and application. The church and the college mean now, separately and conjointly, very much more than they meant, and very different from what they meant, in those simpler conditions of seventeenth-century life when the Rev. John Harvard gave his books and a few thousand dollars for a college at Cambridge. They mean a wider mental and moral horizon; a more diversified plan and policy; a more flexible order of worship and study; a more catholic administration of each; a closer connection of each with the civic and material interests of the country; a more business-like and every-day sympathy on the part of each with society as developing—in a word, they mean, as now interpreted, increasing modernization, always, of course, within the limits of divine and human law, and with the best interests both of religion and education in view.

With this law in mind, let us glance, for a moment, at those evidences of secularization that have been adduced, in order to discern whether or not they hold as valid; for if in force, to the extent alleged, then it becomes at once the duty of every Christian man and educator to arouse himself to new activity against this perilous deterioration of type and tone in these centers of influence.

First of all, as to the decrease of candidates for the ministry in proportion to the increasing number of graduates, it must be conceded that facts here indicate a decline. On the other hand, it must be remembered that the percentage of Christian students in our colleges as a whole is enlarging, more than keeping even pace with the general increase of students. That more of them do not see their way clear to become clergymen is to be regretted; that more and more Christian men, however, are entering law and medicine and journalism and business is an occasion of rejoicing, and who is to say but that the sum-total of good result to the nation and the world is thereby as great as it would be, were the conditions relative to the pulpit different? Here, the law of change which we have adduced finds a fitting application; so that we shall not be misunderstood in saying, that while the church needs more incumbents, and never more urgently than now, and that college graduates should always have the claims of the sacred calling enforced, still, the secular professions and industries never needed them more than at present, in order to reach and purify all forms of civic and social life.

There are ministers and there are ministers, and the unprofessional sermons preached by the consecrated physician and merchant are often seriously heeded, when the professional heralds teach and preach apparently in vain.

So, as to the organization of college faculties and courses of study. While it is true that a theological training and clerical functions are no longer regarded as an essential prerequisite to a college presidency, or an important one even for membership in v college faculty, this is not to say, by any means, that such appointments as now viewed and made by official boards indicate any degree of moral decline or purpose on the part of the institutions involved. Nor does the fact that students on entering college are no longer required to read the Greek Testament, or the Hebrew, necessarily indicate such decadence. So rapidly and radically has modern civilization in America changed in its tone, habit, and outlook, and, as a consequence, all educational systems and methods have been so affected, that it would be more than folly to confine this expanding and diversi-



fied movement to the old and somewhat narrow conditions. There is a rightful sense in which modern education has become less ecclesiastical and more cosmopolitan; less churchly and more worldly; less professional and pedagogic and more practical and popular, and this with no essential loss of moral tone and fiber.

The burden of proof lies upon any one who asserts it to show that because the college president or professor or curriculum is less theological than formerly. there is less of inherent Christian character and fitness for the moral ends now contemplated in a liberal course of study as now conducted. Here, as elsewhere, the Divinities and Humanities need not conflict. Here, as elsewhere, medified conditions demand a modified procedure. So as to what is now called the religious life of the college, which, it is alleged, is deflecting more and more from old spiritual standards, in that it is discarding or eliminating some of the old collegiate methods in the matter of external religious rites. The college pulpit has become, we are told, less pastoral, and more intellectual and literary, while alike as to the preaching and the daily chapel-services of the secular week, there is an increasingly earnest plea for the abolition of the compulsory feature, and the fullest enlargement of personal liberty. All this is true, and yet it is equally true, explain it as we may, that in our leading Christian colleges, as a whole, religious life was never more pronounced than it is now, and the various forms of religious activity never more numerous and effective.

While the compulsory feature is losing ground in our colleges, in consonance with a general anti-compulsory movement in the country, the principle of voluntaryism is gaining ground, and, with it, many related elements of value. Biblical instruction is now on a better basis than ever; the class and general college meeting for prayer and Christian conference is better organized and attended than ever, while intercollegiate activity in all practical religious movements is a distinctive feature of recent collegiate life, and never fuller of promise than now.

Nowhere is this law of change of conditions and environment so apparent, so that as the old prescriptions and restrictions disappear, new developments arise; new methods are in vogue, and a more catholic spirit prevails. Is not the gain as great as the loss? So, had we time, it might be shown that the current cry as to the decided decadence of college morals is one that needs correction and rebuke. Public college morals, the practical morals of the campus and the classmen, have unquestionably improved in the last two decades, and, despite all superficial criticism, are immeasurably better than in the days of Witherspoon and the elder Dwight, the occasional violations of morality in college circles being conspicuous by contrast. Not only is it true that the Christian colleges of America are as safe places for young men as any other to which they may be called in the work of life, but it is also true that they were never as safe as now, and never more thoroughly entitled to the confidence and patronage of the Christian public. There is far too much hasty and prejudiced comment as to the so-called appalling condition of morals in our literary institutions; and often indulged in by those who ought to be better informed, and who ought, as Christian parents and citizens, to magnify the better side of all institutional life. Colleges have their faults. Even presidents and professors are fallible and have been known to err; and when hundreds of ardent and ambitious young men assemble for four years of corporate life within a somewhat narrow area, and under various forms of necessary restraint, it is scarcely strange that a ubiquitous and inquisitive interviewer should occasionally discover a reprobate among them, and sound the alarm to all anxious observers in the outside world, where the decalog is always honored!

Such are the facts and such the conditions, and the question of interest is, how our colleges can be made still more effective, as moral and spiritual factors in the world's advancement. We answer, By holding them loyally true to their primary purpose, as auxiliaries to the Christian church; by resisting all tenden-

cies in them now existing toward laxity of belief and moral habit; by emphasizing and enlarging all that is in them that "makes for righteousness;" by insisting that personal character is the final end of all educational effort, and that the church and the college may be most efficient when interacting for the same great ends—the bringing in of the kingdom of truth and virtue.

Religion and education are the two greatest agencies toward the enfranchisement of man from vice and ignorance. A Christian culture and an intelligent piety are the pressing needs of this and of every age, and the only hope of the world.

In this modern "Age of Discontent," as Mr. Bryce has called it, we are not to look to statecraft or imposing philanthropic schemes, or to this or that self-appointed apostle of reform, for the inauguration of a new and lengthy economy, but ever and only to the distinctively Christian institutions of the land as the appointed agents under God for the redemption of the race.

V.-HISTORY, PROPHECY, AND THE MONUMENTS.

By James Frederick McCurdy, Ph.D., LL.D., Toronto.

And the whole earth was of one language and the same words. And it came to pass as they moved along in the East that they found a valley in the land of Shinar, and they made their dwelling there.—Gen. xi. 1, 2.

This eleventh chapter of Genesis marks the beginning of human history as it comes within the range of human observation. The sacred writer describes, in characteristic Biblical style and language, the separation of the families which are enumerated and classified in chapter x. He wants to show us that the starting-point of the surviving human civilization and of the history of redemption was one and the same. And with true philosophy he begins by pointing out how the division of mankind led to the selection of one chosen race (verse 27 ff.) to whom and through whom came the knowledge of Jehovah. As to the time of the dispersion we are not informed; for no chronological system is employed in the Bible till the era of the Hebrew monarchy. But a stage of human development has evidently been reached, which is accessible to research, at least of a general kind; which is indicated by tradition, by marks of racial influence, by traces of the movements of population, by the remains of art and architecture, by the results of permanent social and political institutions. The exact time is in itself not a matter of the first importance. What is of consequence to us all is to see the relation sustained by these events and the peoples concerned to the subsequent history. From this commanding point of view the place of the action becomes of absorbing interest, in accordance with the prominence given to it by the author of the text cited. It is particularly to the place therefore that I would here direct attention.

Where and what is the "land of Shinar"? If we get a correct answer to this question, we shall have made a rich acquisition indeed. It is evident that the present narrator intended us to understand the region in which Babylon was situated (verse 9). Unless, however, we prefer vague ideas upon Biblical geography and history, this will not entirely satisfy us; we want further definition of the region in question. Babylonia is a large country. Are we to understand the term "Shinar" in its widest application or in its narrowest? Are we to think of the whole of the lower Tigris and Euphrates region, between Bagdad on the north and the Persian Gulf on the south? Or have we to go to the opposite ex-

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treme, and restrict our view to a small ancient principality which had Babel as one of the centers of its civic and corporate life? I may illustrate what I mean by the parallel case of "Babylon" itself. While this term is usually employed, both in the Bible and in the cuneiform inscriptions, for the famous old city of that name, it is also loosely applied in both literatures to the country and even to the empire of Babylonia. So also "the land of the Chaldees" is an extension in both the Old Testament and the native documents of the district in which Ur was situated (verse 28; verse 31). The question is whether there is also a special district or principality of Shinar which we may with some confidence definitely locate.

From the Bible I think we have ground for an opinion in favor of the restricted application. In fact, we must start out with the general assumption that all the general geographical terms, both of the Bible and other Semitic literatures, were originally local appellations. This is simply a corollary from the character of the process of development of ancient Oriental states, which began as cities, and grew and extended by conquest and absorption of the neighboring territory. To be sure, in this instance, Gen. x. 10 and Isa. xi. 11 appear to make Shinar include the whole of Babylonia. But may not this be only another loose and general application? For in Gen. xiv. 1, 9, the city (and "kingdom") of Sarsa ("Ellasar") is plainly distinguished from Shinar. Now Sarsa is in South Babylonia; and the inference to be drawn is that the Shinar of which Amraphel was king belonged to the North. And we are confirmed in this supposition when we observe that the city of Babylon in the present passage is apparently set forth as the chief city of the land of Shinar. And this great city, as every one knows, was in the northern part of Babylonia.

The resurrected literature of this most ancient, and, next to Palestine, most sacred, of all the countries of the earth, has given new interest to the question of the location of Shinar. The inscriptions speak much of a land named Shumer. which, as was early perceived, is the same word as Shinar itself. The Biblical form, however, represents the original, from which the current Assyrian and Babylonian appellation, Shumer, has been developed. This circumstance, by the way, illustrates a general principle or law of the very first consequence. It is this: The Old Testament forms of ancient Babylonian proper names are in general more primitive, that is, older, than the very oldest forms revealed to us in the earliest Babylonian documents. And some of these forms, such as Shinar itself, run back to enormously remote periods. I may cite the name of the Chaldees as found in the Hebrew Scriptures. We say "Chaldee" because we get the word in this guise from the Greeks, who received it from the Aramæans, who borrowed from the Babylonians themselves. Now the Hebrew form is Kasdi (m); and this is the earlier pronunciation, as we know from phonological laws, according to which l is developed from s and not vice versa. The surviving cuneiform texts use the later form Kaldi. The inference from the comprehensive fact above stated is obvious. The Hebrew records or traditions go back to a time at least as early as the oldest Babylonian documents.

But to return to Shinar and Shumer. The latter term, as used in the native literature, has been usually supposed to mean South Babylonia. If this were true, it would be a rather serious matter for those who uphold the accuracy of Gen. xiv., where, as we have seen, it can only connote North Babylonia. But what is the authority for the assumption? Merely this. "Shumer and Akkad" is a standing phrase in the inscriptions used especially by kings, in all ages, in citing lists of countries ruled over by them. This combination has been supposed to stand for the whole of Babylonia, and as "Akkad" (Gen. x. 10) is well known to have been the most northerly great city of Babylonia, "Shumer" was assumed to correspond to the southern division. But this explanation of "Shumer and Akkad" is entirely unwarranted. There is, on the contrary, very good evidence that Shumer did not extend farther south than the environs of

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the city of Nippur (modern Nuppar), the great and venerable seat of the god Bel, the site of the recent successful explorations made under the auspices of the University of Pennsylvania. This city lay 85 miles southeast of Babylon. The proper inference is therefore that Shumer (=Shinar) reached no farther south than the center of Babylonia taken as a whole. As it did not trench on the city and principality of Akkad, it must have embraced the region round about Babylon. All this accords finely with the Biblical story.

There is still another expression in the text which has not yet received the attention it deserves, and which really settles the question of the locality where the people mustered themselves before they began the building of Babel. It is said that "they found a valley in the land of Shinar." The term "valley" in the Hebrew denotes a depression more or less wide between mountains or (usually) in the bed of a river. Now at what point can the region of the lower Euphrates and Tigris be described as a single valley or depression? Obviously, only where the great rivers approach one another, that is, the district from Baghdad southward, a little beyond the city of Babylon. But observe further that this is just where dispersion might be expected to begin; for according to Gen. ii. this was the region called "Eden," in which the human race began its earthly career.

At the place where the streams approach one another and run their nearly parallel course, the nearest approximation being a separation of only 22 miles, they are regarded in our text as having but one bed. Nay more: they are assumed in Gen. ii. to be virtually united at this point; for it is from thence that the Tigris and Euphrates diverge as from one common source, along with the two other streams, Pishon and Gihon, which may perhaps be explained with Delitzsch as the two great canals which were diverted from the Euphrates close to the city of Babylon, and which for the purposes of navigation and irrigation were of at least as much importance as the main streams themselves.

Evidence thus accumulates for the view that the Old Testament regarded the region about Babylon as the primitive home of our race and the seat of the earliest civilization. As to the latter aspect of the question still further illustration may be given. Testimony of all available sorts goes to show that civilization proceeded northward and southward from this central arena, and not from the southern maritime region where Shumer (Shinar) has been popularly located. In this region have been found the oldest documents known to mankind. reveal to us the doings and the political and commercial enterprise of a great empire four thousand years before our era, which points back to preceding monarchies upon whose ruins it had been erected. This kingdom had its seat in the Akkad of Gen. x. 10. The recent researches made in Nippur near the southern extremity, as we may venture to say, of the rectified Shinar, give evidence, according to the valuable report of the director, Dr. J. P. Peters, now of New York, "that the earliest constructions on the site of the temple of Bel at Nippur were erected as early as 6000 B.C. and perhaps even earlier; and that civilization in Babylonia had been carried to this high state at this early date." The cuneiform writing also shows its earliest development in this region, as far as it is possible to trace it back to elementary types. Bible students will take all these matters into careful account, especially when they remember how great a figure Babylon makes in the sacred writings from the beginning to the very end. Even when it does not stand in the foreground of the picture, we see and feel the enormous shadow which it casts.

Having thus given an indication of the early historical questions arising in our Bible study, upon which Assyriology has some light to throw, I hope in the next paper to widen the outlook, and exhibit as clearly and concisely as may be the manner in which this new and flourishing science has illustrated the Old Testament generally.



SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE BOOK FOR ALL TIME.*

By John Brown, D.D. [Congregational], London, Eng.

Thy testimonies have I taken as an heritage for ever.—Ps. cxix. 111.

This 119th Psalm, from its unusual length and its alphabetical structure, stands alone in the Psalter. Whether it was merely an expression of personal religious experience, or whether it was a great national psalm, composed for a great national occasion, it may not have been easy, nor is it very important, to determine.

One thing is quite certain, that it moves round one great and glorious center, the Word of God, and that it carries within its circumference the whole length and breadth of human life and experience. It was a verse from this psalm that Martin Luther wrote with his own hand in his Bible: "Unless thy word had been my delight, my soul had perished in its flower," and men as wide apart in their intellectual sympathy as John Ruskin and Jonathan Edwards have told us what enormous influence this psalm exerted upon their spiritual life. kin says that of all the parts of the Bible his mother taught him, the 119th Psalm remained the most precious possession, because of its overflowing and passionate love for the Word of God; and Jonathan Edwards tells us that in those high moods of soul, when his spirit went out with intense longing after God and holiness and heaven, it seemed as if only some of the passionate utterances of this psalm could express the intensity of his feelings. Whoever the writer was, he had a very

*Preached in Barry-road Congregational Church, Sunday evening, September 29, by the author of "John Bunyan, His Life, Times, and Works," and "The Pilgrim Fathers and Their Puritan Successors." small Bible in comparison with ours; and yet to him it was of surpassing greatness; it gleamed and sparkled with celestial light. He rose at midnight to give thanks for it. He meditated on it through the day; it was more to him than thousands of gold or silver, sweeter than honey to his taste. He made His statutes his song in the house of his pilgrimage; instead of feeling that he had outgrown his Bible, he felt that he needed to be a greater man himself in order to understand it. It met his soul in its highest longings, in its noblest aspirations; and what he felt he needed was not a new Bible, but more spiritual illumination, that he might understand the Bible he had. "Open thou mine eyes that I may behold the wondrous things out of thy There were certain things about the statutes of God which struck him.

First of all, that God's Word to man, His revelation, was exceeding broad, high as the heaven, and broad as the sea.

And he felt also that when a man walks by God's truth and keeps God's statutes he is the man who has most freedom. Men sometimes think that when they break away from the law, then they have liberty. It is the man who keeps within the lines of law who has the liberty, just as the train that keeps to the track has greater freedom than the train that runs off the line.

And then there is another thought that is prominent in this long psalm, and that is the permanent character of God's revelation to men: "Thy testimonies have I taken as an heritage for ever."

It is upon this third thought that I want just to say a few things tonight. "Thy testimonies have I taken as an heritage for ever." Is this mere rhetoric, or is it the utterance of a dis-

tinct fact? Will the Bible be to succeeding generations of men what the earth is in giving increasing harvests to increasing millions of men? Or is it the kind of thing that will be superseded in the generations to come? Will men find their way into the spiritual world, into the great revelation of God's mind and character, in any other way than by means of the truth which God has given in this book of His? This is an important question worth thinking of. May I ask you to think of it for a little while to-night?

The Bible to be a Heritage Forever? I. Shown by the Past Growth.

First of all, let me show you that God's Word in the past has grown with the world's pace, and then you can see that what it has done in the past it will probably do in the future.

Let me show you some of the reasons for thinking that God's book, His revelation of His mind and character and will toward men, has grown with the world's growth. This is, indeed, a striking fact, when you consider the stormy centuries across which these books have come to us, when you consider that great gaps have been left in the literature of other nations, of other peoples in the past. It is a marvelous thing when you stop to think of it, that the Jewish people should so religiously have preserved this book, which certainly never flattered their national pride, which certainly said the plainest things concerning their sins and the sins of their fathers, which taught truths which they were very slow to receive, and breathed a spirit which they very seldom caught. In every century, in every generation, this book has been assailed by critics of various kinds. The various forms of criticism have often helped men and have helped the church to a better understanding of their own book. But the critics have gone while the books are here. we not say of the Bible what was said about the church to the king of France,

when Henry IV. threatened to persecute the French Protestants?

"Sire, it is the part of the church, on whose behalf I speak, to endure blows and not to give them; but let me remind your majesty that the church is an anvil that has worn out a great many hammers."

May we not say of the Bible that it is an anvil that has worn out a great many hammers? and I venture to think it will wear out a great many more.

Now, just consider the problem that had to be solved in giving the revelation of God's mind and will in book form. I do not think that it is improbable that He who formed our minds should tell us His mind, and that it should come in such form that it should continue through generations of time. But consider what it was to give a book which should be at home amidst the pastoral quiet of the far East, when men went about silently looking after their flocks and herds, and life was different from what it is in these Western regions, where men live at such a Think what it must have been to give a book that should suit the quiet, placid nature of the Eastern world, and at the same time should, in the process of ages, find itself perfectly at home in the stirring Western world on both sides of the Atlantic. This book might have come to us as books come to us upon other subjects. the realm of science we know that one book supersedes another, and the books of even a few years ago become comparatively useless.

"How many books shall I reserve in the library for your students?" said the librarian of the Edinburgh University to Professor Simpson; and he replied, "You may set aside every book for my students that is more than ten years old."

Well, I think it would be nothing short of a calamity if the spiritual education of the race had been given in sections, one section in process of time superseding another. It is surely something more than mere sentiment that the Bible which we treasure was the Bible which those that went before read and studied with tearful eyes and thankful spirit. The Book that was the joy of our fathers before us is our comfort and strength, and will be the comfort and strength of our children after us.

There was another way open by way of giving the revelation to men, and it is that course which has been taken by Infinite Wisdom, and that was to give a book to the race which should be to theology and practical religion what the earth is to science and the practical needs of life, something that should grow and extend with the world's growing intelligence.

We can see that an illustration of this lies close to our hand. Scientific men tell us that the ancient dwellers in the old stone-period that walked over the face of Europe and in this island were very simple indeed in their life. Paleolithic man found sufficient food from the sea and from beasts chased in the forests: their life was worth living: wife and children were dear to them; and so far as they understood life these were aims worth pursuing. But what did they know of vast stores of metals buried in the heart of the earth? what did they understand of the great power of raising harvests of wheat? Still less, what did they know of the great chemical forces which are at work, of the great electric currents which in these days play such an amazing part in our modern civilization? Yet they were all there then as much as they are to-day. All the great forces which modern intelligence and research and discovery have brought to light were there in the days of our rude forefathers, waiting for the expanding of the mind of man. It is not a new world in which we live, but the old world in which they lived and loved in their simple fashion.

So with regard to this book; it is not that we need a new Christ, but we do need that men should understand more perfectly and with more sympa-

thy the Christ which has already appeared. It is not that we need a new Spirit of God, but that men should yield their hearts more and more completely to the gracious influences of the Spirit of God already given; and it is not that we need a new revelation of the deepest mysteries of life, of sin, of salvation, of God's relation to man, and man's to God, but that we need a more earnest pursuit and understanding of the truths already given. We know very well that the experiences of life bring out the meaning of the Bible as we never saw it before. There are some messages sent, written with invisible ink, that have to be held before the fire before the meaning can come out; and there are some meanings in the Bible that can only be brought out by the fire-the fire of suffering, the fire of hardship and trial. Many a man has felt as if the world were all he cared for; he himself is blessed with all that can make him happy; he is perfectly happy, and he does not care for anything more. But at last there comes a message to his own fireside; there is an empty chair, and the light has gone out. And then in that dark time he takes down the old Bible which he has not read for many a day; and it gleams with meaning and comes with a comfort which he has never had before. So this Word of God is a living Word which the experiences of generations of men have continually brought forth. It has thus been with the past, so we venture to think it will be with the future.

II. Shown by the Future Growth.

Let us take this second thought and look at that. The revelation is God's Word of His mind and will. How it has grown! Tho men have read it as children, they see a new meaning in it when men. So will it be in the future. I venture to think the world will go on growing as in the centuries past. I can not suppose that men have reached the limit of their invention or of their discoveries. It may probably

be that the twentieth century will bring to light marvels quite as great as the nineteenth century; and the ways of looking at things in future may be different from our way of looking at things to-day. We see things somewhat differently, and phrase our language differently from our fathers, and our children probably will do the same in regard to us. What reason is there to suppose, then, that the book that has played such an important part in the past will not continue to play an important part in the future?

First of all, I want you to notice this: that there is in the Bible an entire absence of a mechanical moral system. Men outgrow the system that men make without outgrowing the principles which underlie that system. These two things are different. is nothing in the Bible provincial in tone, merely local in character, and restrictive in its application. There is a divine system in the book, just as there is in nature. If you wander through the woods when the wild-flowers are out it seems as if they were growing at random, in no order; yet botanists will tell you that there is among them a divine order in the class and genera of these flowers that seem so wild. And when you look up to the sky on some starlit night it seems as if there were but points of light scattered at random over the face of the sky, and yet we know that there is such divine order in the starry firmament that you can predict the times of planets and follow the course of nature with the utmost accuracy.

And so there is in this book a divine system, but very different from our mechanical system, which men very soon outgrow. We know very well that, tho men change and times alter, it will always be true that the pure in heart shall see God; it will always be true that self-sacrifice is a nobler thing than self-indulgence, whether a man lives under a republic or under a limited monarchy; it will always be true that integrity and uprightness are

nobler than selfish meanness and trickery. I can never suppose that the time will ever come, while men are men, that it will be a nobler thing for a man to be a liar than a true man; that it will be nobler to be unchaste than to be pure and high-minded. The very qualities upon which this book lays stress are fundamental to the noblest human nature, and can not be affected by any change of time which the centuries may bring.

III. Shown by the Unalterable Fact.

Then I want you to notice that the main fact in this book is one which time can not alter; it is the great fact of the life and character of our Lord Jesus Christ. Whatever changes the centuries may bring can not affect that wonderful creation which we find in this book—the character of Him who is the brightness of the Father's glory, and the express image of His Person. We must see God's revelation to men; we must look at that, and not merely at the form in which it came.

Whatever conclusion literary men may come to, as to the literary form or authorship of this or that book, can not for a single moment affect the great central fact that the culmination of the revelation is the sublime character of Jesus, the Son of God, the Savior of the world. These are questions which will have to be debated by scholars. and I trust the church of God will always have courage to accept that which has been duly established. When it has been we need have no fear. truth will always be our best friend. We may accept it, but we must not be unduly ready to be fearful when this or that important truth is challenged. A statement may be challenged and yet be true. We sometimes feel that when a thing is challenged it must go. The truth may be challenged and yet remain a truth. But no opinion on the literary question of the Bible can affect for one moment its fundamental principles.

In sublime majesty, in glorious ten-

derness, in wonderful adaptation to the spiritual needs of men, there stands in the world's highway the blessed form of the Son of God, saying to weary men in the strife of life, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Just think what a power Christ exercised over all sorts of men in His own time. There were those with moiling, toiling lives, who seemed to catch the spirit of hope when they saw Christ. The woman who was a sinner washed His feet with her tears, and wiped them with the hairs of her head, for she seemed to feel that even she could be a better woman as she looked into the face of Christ. Zacchæus, who was spurned and cast aside by his own class, seemed to see there was hope for him when the Son of God came into his house; and he from thenceforth began a new life. Even Pilate and Herod overcame their pride in their desire to see and know something of Him. And all through the centuries of time it has been a great and glorious fact that all the saintly men and women that have ever lived have looked up to Christ. Bernard of Clairvaux, coming up from his monastery in the past, and a plowman, coming from his field to-day, could both sing the words-

> "Jesus, the very thought of Thee With sweetness fills my breast, But sweeter far Thy face to see And in Thy presence rest."

So Christ is necessary to the great problems and needs of our time as He has been in other times. When men are burdened with a sense of sin, they turn with hope and confidence to Christ, the best man that has ever lived. All this will abide, I say, whatever changes the centuries may bring.

IV. Shown by the Unchanging Need.

Finally, let me show you that the substantial needs of mankind remain the same, whatever the changes may be in social life. The great fundamental needs of mankind abide the same through all surface changes. There

have been a great many changes: men correspond by telegraph, and they travel by steam; yet they die just as their fathers did before them. We have quickened the pace, but we have not altered the character or the direction of the journey. Childhood with its songs and laughter, manhood with its burden, and old age slowly stepping westward in the light of the setting sun-these things remain unchanged, and will remain unchanged through all coming time. The tragic quality of life, the burden of weary hearts, the trials of the way-all these continue. Manhood is ennobled by the old virtues. stained with the old sin and burdened with the old sorrows, and so long as that is true they will want some one on whom to lean the weary, burdened heart-some one who can say to them. "Son, daughter, be of good cheer; thy sins, which are many, are all forgiven."

O friends, let us not listen to the Babel voice of our time until we forget Christ, until we forget our own deepest needs, when the troubles of life are hushed into silence forever; when the conflicts are passed, and men have changed their point of view. We shall have to feel, and those who come after us will feel, that the great facts of life are sin and salvation, death, judgment, and eternity.

May God in His mercy lead us to the foundation on which alone a true life can be built, for other foundation can no man lay than that which is laid, which is Jesus Christ, who died for our sins and rose again for our justification. The man that trusts himself solely and simply and entirely to Christ shall receive God's love into him, for "This is life eternal, that we should know thee, the only true God, and Jesus Christ whom thou hast sent."

In spite of all the efforts of an "audacious criticism"—as ignorant as bold—the truth of the Sacred Narrative stands firm, the stronger for the shocks that it has resisted. . . The "foundation of God"—the "Everlasting Gospel"—still "standeth sure"—and every effort that is made to overthrow, does but more firmly establish it.—George Ravilineon.

THE QUESTION OF CAIN, OR THE WORLD'S EGGISM.

By Eugene Berster, D.D. [French Reformed Church].*

And God said to Cain, Where is Abel thy brother? And Cain said to him: I know not: am I my brother's keeper?
—Genesis iv. 9.

I HAVE read to you the words of the first fratricide. What a contrast between the mournful scene from which I have taken the text and the account of the Creation which immediately precedes it. The Creation, that is the plan of God. There all is peace, harmony, light. It seems as tho the human family would increase and develop, under the bond of unalterable love. Alas, I turn over this luminous page, and do I read aright: "Am I my brother's keeper?" words pronounced over the bleeding body of Abel by a brother who has killed him?

But this word of Cain has been often repeated, in all ages, in all parts of the world. We may say that, go anywhere, where the Gospel is not known, and it is the emblem of humanity. In the ancient world, what is the tie which binds men together? nation is set off by itself in territory. in religion. Its god can not pass certain limits; foreigners are barbarians. The anticipation of a union on the basis of religion, of a society of souls, is so foreign to the conception of antiquity, that in the second century, Celsus, the philosopher, and the famous adversary of Christianity, thus wrote: "A man must be mad, to think that Greeks and Barbarians, Asia, Europe, Africa, and all their peoples can ever be united by a single religious tie." And that which Celsus expressed with so much assurance, everybody thought-Romans, Greeks, and even the very Jews. No one could lift himself above this egoism, more or less emphatic. Every

*Translated from the French by Pres. J. E. Rankin, D.D., Howard University. Dr. Bersier was perhaps in his day the most eloquent Gospel preacher in Europe. nation seemed to say, "Am I my brother's keeper?" And Rome, when she conquered the world, brought men together at her feet only in degradation and slavery.

Between different classes of the same nation there was the same indifference, the same estrangement. Who among the ancients troubled himself about the poor, the slave, the outcast? . . . Do I go too far, then, when I affirm that, aside from Christianity and the influence of Christianity, man has adopted as his emblem the utterance of the fratricide; and that to the sighs of the slave and the poor, the answer of the philosopher, the legislator, the priest has been, "Am I my brother's keeper?"

And thus would the world have gone on to the end, sinking lower and lower in its egoism, had not Jesus Christ appeared. And before entering upon that humiliation, which was to terminate only with the cross of Calvary. well might the Son of God have inquired of the Father: "Am I the keeper of this corrupt and rebellious race. which has forgotten Thee, and outraged Thy love?" He might have said this. and remained in the light and the glory that were His from the beginning. What He did say you well know. You have heard Him at Bethlehem, at Nazareth, in Gethsemane, on Golgotha. You have seen Him, this King of kings, taking upon Himself our mortal frame, with all its humiliations and poverty; you have seen Him assuming our griefs, our anguish; and oh, mystery of love! you have seen Him so identifying Himself with our sinful humanity as to bear the burden of our sins, and all the horror of our condemnation. Upon the cross, you have heard that wonderful word: "My God, my God, why hast thou forsaken me!" Yes, He, the holy and the just, has undergone the consequences of our sin. Thus, at sight of the cross the heart of the sinner is broken. Upon the cross, sinful humanity recognizes its representative. The blood of the Crucified! for us it was shed. This is the blood.

as we are taught in the Epistle to the Hebrews, which speaketh better things than the blood of Abel. The blood of Abel reminds us of the word of the fratricide: "Am I my brother's keeper?" The blood of Jesus Christ is the blood of the great Shepherd, dying not only for His brethren, but dying for His enemies.

We call ourselves Christians. That is, we claim that we have been transformed into the image of Jesus Christ, and that we wish to become like Him. At the foot of the cross, we learn to detest egoism; we learn not to live unto ourselves, but that we are members of one body, and that, in our measure also, we, too, are our brothers' keepers.

But our brothers, who are they? Ask the Lord Jesus Christ. "And I. if I be lifted up, will draw all men unto me." This is His answer. men! These arms extended on the cross of Calvary are open to embrace all humanity; not merely the children of Abraham, but all the sons and daughters of Adam. Search out some soul that Jesus Christ has not died to redeem, some soul for which His blood was not shed. He can not be found. Your brothers! They are everywhere. Your brothers are those who love you: but also those who are your enemies. They are those who gather with you around the Lord's table; but they are also those who still refuse a seat by your side in the church, and in heaven itself. Your brother, you to whom God has given wealth, is the poor man by your side; and your brother, you who are poor, is the rich man, for whom you feel rather envy than love. Your brother, you who are superior in intelligence, is the ignorant, mean person, with whom you have scarcely a common language, any point of contact. Your brother, you who are honest, is that fallen being, who in your streets displays the sad sight of his misery, his degradation, his moral ruin. Our brothers are publicans, the very ones on whom society has set her ban; yes, the very ones to whom,

within the reach of our civilization and our churches, the poor outcasts, pretended Christians refuse the name and quality of humanity; the heathen, whose morals disgust us; the wild men of Australia, of whom one of the most intelligent of our skeptics has recently asked, "if more than an ape he had an immortal soul." Our brothers, they are everywhere. . . .

This is the conception which Christianity gives us of humanity. To-day, thinkers — unbelievers indeed, who claim it as a title of glory—philosophers, assume the pretentious name of humanitarian; as if it had first originated with humanity. But let us not deceive ourselves. This idea is Christian, had its birth at the cross. Humanity never knew that it formed a single family, till the day when the great Shepherd died to gather all the scattered fragments to Himself.

We are, then, our brothers' keepers; their interests are our interests. This is the general truth on which I have been insisting. And this general truth presents itself under two different aspects, which I want, in turn, to consider: Man is twofold; he has a body and a soul. He suffers in his body, he suffers in his soul. Here, then, we have a double mission: we are called upon, at the same time, to solace temporal miseries and to avert eternal ones. Before this twofold question we have, perhaps, replied: "Am I my brother's keeper?" And this sentiment of egoism I am about to oppose. May God give me the power to do it!

Those two classes of suffering Jesus Christ has confronted. Let us examine His attitude toward them.

I. In the matter of the suffering of the body, Jesus Christ has encountered in their too common aspects sickness and poverty.

What He did for these all the Evangelists tell us. Everywhere we see the sick and the poor around Him. It is, one might say, the society of His choice. It is for them that He does His most wonderful works. See how

the sick and the poor are drawn to Him. Would you know where Jesus Christ is, you have only to see where are the sick and the poor. As soon as He appears, they address to Him their cries. They gather around Him and fill the air with their hosannas. I know too well that their motive was carnal and selfish. I know that they sought Him at first because His omnipotent hand gave them food and relief. I know that later they followed Him. because they hated Him. But on this very account His love appears to me the more wonderful, the more sublime, the more divine. How He lifted them up-the poor! With what tender regard He treated them! From them He chose His disciples. He, who had no respect for the splendor of the world; He, who in His gospel had not a word about Tiberius Cæsar, linked to immortality the name of Lazarus and Mary Magdalene; thus showing us how He estimated the humblest and most degraded. He was born among them, lived among them, died among them, to such an extent that, open whatever page of the Gospels, you find Jesus and the poor indissolubly united.

And here is something still more marvelous, and a thing of which I can never think without being deeply moved—it was not only during the days of His flesh, but even to the end of the world, that Jesus Christ wished to be identified with the poor and the sick. Jesus Christ until He left the earth, and to the end of the world, has chosen the poor as His representatives here below. . . In that sublime scene which St. Matthew has recorded for us, he said: "I was poor, I was sick, and you visited Me, you fed Me, you clothed Me." . . .

See, now, what has resulted from this sublime declaration. The church, so long as she has been faithful, has seen in the poor the representatives of Jesus Christ. On this account, in her first days, behold that strange spectacle of the church in Jerusalem, all social distinctions effaced, and no Christian allowed to suffer want. The same love of the poor is manifested in the Epistles. When the great Apostle sets out on his missionary tours, and asks of the other Apostles their last counsels, their most important recommendations: "They only recommended," said he, that "I remember the poor, even as I always have done." Indeed, the poor always preoccupy his mind in all his journeys, in all his perils, in his heroic toils.

Everywhere where the Gospel is faithfully preached the same preoccupation manifests itself. It is in Ephesus, in the church where St. John once wrote that sublime phrase, "God is love," that the first hospital is erected. A little later it was followed by the first orphan asylum. Slaves receive the name of brothers for the first time: in a word, in spite of the disguise which covers Christianity, and which stifles its mightiest voice, everywhere it reminds man that the sufferings of humanity are his sufferings, and against them he has no right to close his heart. . . .

Now, from whence arises the power of this sympathy which nothing can check, if not from Christianity? Why do you see to-day, in the bosom of Christian nations, and there alone, this ardent interest, ceaselessly reawakened in behalf of the suffering classes? Why do all the problems relating to them burden us so that we can not get rid of them? Why, in this respect, does the modern world tend in precisely the contrary direction from the ancient? Why is the word of the fratricide, "Am I my brother's keeper?" so energetically repelled in all social, as in all political discussions? Why, in a word, do we see more and more developing itself, in our day, that sentiment of solidarity, which actually makes nothing that concerns man foreign to us? It is only because the Gospel is now, as it has always been, the salt of the earth.

When they see the iniquities that are committed in countries where the Gos-

pel is preached, unbelievers glory in the fact. They cry out: "And this comes from your religion!" But, in the presence of these facts, it is much more appropriate, on the contrary, to say, with Benjamin Franklin: "If men are so bad with religion, how much worse would they have been without it!" Yes, how much worse would they have been without this Gospel which condemns them. What the world was before Jesus Christ, that is what it would be without Jesus Christ. Ah, just undertake to efface this Sun of the soul, whose light is so troublesome to you, and if you should succeed, in the frightful darkness which would enshroud the world you would recognize, when too late, the brilliancy of the orb which you had quenched!

II. This is what Christianity does for the sufferings of the body, but this is only a part of what I shall show you. Beneath the body is the soul. For the soul is the man imperishable.

If we ought to be regardful of the temporal interests of those like ourselves, what is our duty toward their souls: toward that part which is far more dignified and exalted?

I have spoken for a moment of the dignity which the Gospel puts upon the poorest, the most degraded. But what is the origin of this dignity? It comes from the belief, that within this poorest, this most degraded one, there is a soul, which is invited to partake of the happiness of Heaven, and which Jesus Christ would save by His own blood. It is because I believe in this soul, that the lowest, whether slave or savage, has a right to my respect. As the sculptor, who anticipates in the shapeless block the figure full of beauty or majesty which his chisel will disengage, as the founder who sees in the mineral full of alloy metal shining and pure, so in the same manner, in a being uncultivated, soiled by sin, I see and salute a soul regenerated and restored to the very image of God. It is a soul in ruins, I know. But the ruins are the ruins of a sanctuary

which God can restore and fill again with His ineffable presence. . . .

If I myself have learned what a soul is, if I have recognized my own dignity, my own grandeur, my own true life, then this is the life which I wish to see awakened in others. It is on this side that I wish to know and to love my brothers, and on this side I perceive that I shall know them and love them through eternity.

Now we have responsibility for a soul, because we know the value of a soul. I add that we have a double responsibility, because we know into what a condition that soul is plunged by sin.

We have spoken of the sufferings of the body, but is the soul any less involved in suffering? Does not the soul suffer from an evil far deeper, far more formidable, because this suffering is Look around you. eternal? many souls are ignorant of God, misapprehend God, blaspheme Him! How many souls are pursuing a course of dissipation, of vanity! How many souls are more and more separated from communion with God! How many souls, to speak it in one word, are lost! All this you know. Well, these souls must be saved.

To save souls! This is the errand which brought Jesus Christ into this world. He saw these lost souls. He measured with His holy eyes the depth of the abyss into which they were plunged, and in order to restore them He gave everything—His heart, blood, life, even to the love of the Father, the temporary loss of which expressed itself on Golgotha. Thus the love of souls gushed out at the foot of the cross.

See St. Paul. When he is seized by this love, everything is effaced, grows pale in his life. His heart finds its supreme passion. He must set out, he must journey, he must make progress; he must go everywhere bearing this salvation. A church is founded. He leaves that to found another. After Antioch, it is Galatia, then Ephesus,

then Macedonia, then Greece, and soon Spain. In the night-season visions besiege him. There are voices which cry out to him: "Come over and help us!" and when his weakness begins to murmur, "Am Imy brother's keeper?" the voice of his conscience cries out inexorably: "Wo is me, if I preach not the Gospel."

The love of souls! Just so long as it has lived the life of the Master, Christianity has felt this. She has been penetrated by it, and this is why in the modern world, an event unknown to antiquity, a fact peculiar to Christianity alone, we have missions. . . .

Missions! Only Christianity could originate them. Men may rail at them, but have you ever thought what would our modern civilized Europe have given to the pagan world had it not been for missionaries? . . .

But the souls to be saved are not alone in these distant regions. Be on your guard against letting your imagination take you alone to those grand enterprises so attractive to all heroic natures. The souls which are confided to us are those who are very near, in our own families, in our dwellings, at our firesides; they are in our streets and our alleys. It is here, first, that we ought to go. It is here that we must carry light and life. Oh! what good shall we do, if we run around the world to make proselytes, and leave a Lazarus at our very doors, covered with sores; or a single soul there, who needs the truth in order to be saved? Have sufficient love to include the world, but remember that the first objects of our love are those whom God has given us i

Here, then, is our mission. This is its whole extent. To detract from it one iota would be to be false to the truth. Very well, how are we fulfilling it?

What shall I say of those who are not fulfilling it? Alas, I must begin here. There is a religion which is accompanied by dryness of heart. There is an orthodoxy of the head which is

the worst of heresies, for it shows to the world, as much as is in its power, that the Gospel is without efficacy, and that the blood of Jesus Christ has reddened the earth, only to leave it dry as a desert. . . .

No, I believe in no religion which leaves the heart dry, no religion which does not energetically attract to duty and to sacrifice. The faith which saves is a faith which carries us to the salvation of others. Very well. How does this religion of elevation and salvation work, and how may we accomplish it?

"Am I my brother's keeper?" Do we dare to think this, tho we dare not say it? Is not this the phrase which best expresses the sentiment of our hearts, when we confront the duty which God requires of us? And if egoism has never expressed itself thus, has it not used words equally discouraging? Ah! it is in the presence of a duty like this that we must recall with humiliation the words of our Master: "The spirit, indeed, is willing, but the flesh is weak."

The spirit is willing. For what is that in us which responds with emotion, in presence of this magnificent mission which God has confided to us? What is that in us which apprehends that life thus interpreted is the true life? But in a few moments, but tomorrow, when we find ourselves in presence of this mission, and our duty is no longer to admire but to do, the flesh is very weak. We say the task is grand, and that its grandeur overpowers us. There are moments when the thought of all that we ought to do pursues us, besieges us, paralyzes

You who experience these temptations, you who know the discouragement of these dark hours, listen to me, I have a word of cheer, "Look to Jesus Christ!" You succumb before the greatness of your task, because you have to save a few sorls, to solace a few sorrows. How could He who had the world to save, endure to the end? . . .

Enter, then, the school of Christ. Commence acting as He did, in the humble lot where God has placed you. Each work accept that He sends you, console each sorrow which He puts directly in your pathway, and in this faithful and persevering way you will find all your discouragement disappear. One person might seek to gather a few souls around the Word which lifts up and consoles: another might pursue teaching in a school rendered mighty by prayer; another still might seek to procure for poor workmen an increase in their means of livelihood; another might, in the name of Christ, look after orphans adopted. What shall I say more? The work is infinitely various, but even its greatness need not discourage one who pursues it in the name of Christ, for he knows that not one single effort is in vain, and that not a single penny can be lost.

But I have left, till now, your last Yes, you tell me you objection. would be ready to act in the most humble sphere with courage, on one condition—it is that your work shall bring forth, at least, some fruit. But such work is so unfruitful, you have seen so many efforts defeated by stubborn indifference, by heart-rending ingratitude. Here passes before you the sad history of vain attempts, of humiliating failures, of all these discouragements which every Christian knows, and has doubtless in his turn experienced.

To these objections, to these arguments from courage lost, let me give you the same answer as before; let me repeat again: "Look to Jesus Christ!"

Was Jesus Christ successful when here on earth? Did He see a recognition of His benefits, hearts touched by His words and converted by His miracles? Did He see the multitudes whom He had fed volunteer for His defense in danger, expressing for Him their sympathy? Did He see the Apostles whom He had instructed, whom He had compassed with the most tender solicitude, always faithful? Alas! we must con-

fess that no man has had a ministry less successful than that of Jesus Christ! . . .

Look at the plan of God, look at what the Apostle calls this holy foolishness. To conquer by ill success, to conquer through humiliation, to conquer by surrendering life; this is the victory of Jesus Christ.

Perhaps it will be yours. No more to you will He give to see the fruit of your activity. You also may sow in tears; you also may invite souls, who do not respond; you also may multiply the bread of your charity for the ungrateful poor; you also may see your best intentions misconstrued, your love despised. Very well. In those dark hours when discouragement would insinuate itself into your soul, in order to extort the word of the fratricide: "Am I my brother's keeper?" in those dark hours look to Jesus Christ, think of His unalterable love, His extraordinary patience. His mercy mightier than all the hatreds that overwhelmed Him. and you will find strength to love still, to bless still, even to the day when God shall say to you, "Enter into my rest!"

THE SIN OF ACHAN.

By T. T. EATON, D.D., LL.D. [BAP-TIST], LOUISVILLE, KY., EDITOR OF "THE WESTERN RECORDER."

I saw—I coveted—I took, —Josh, vii. 21.

The orders of Joshua, ere the Hebrews marched over the fallen walls of Jericho, were very strict. As the first fruits of Canaan, all within those walls belonged to God. The cup of Jericho's iniquity was full, and instead of raining fire from heaven as upon Sodom and Gomorrah; instead of sending an angel of death, as to the slaughter of Sennacherib's host; instead of a pestilence, an earthquake, or a flery volcano, God brings against the guilty city the legions of Israel, across the desert of Sinai from their bondage in Egypt. And, as in the case of Sodom

and Gomorrah, the inhabitants are to be utterly destroyed, one family alone excepted, to prove that in the midst of wrath God will remember mercy to His faithful servants.

Standing among the thousands of Israel as they rest upon their arms, Achan hears the order to take no spoil in the accursed city—to destroy utterly every living creature, to consume all that can be burned in the fire, and to bring unto the treasury of the Lord all the silver, and the vessels of gold, of brass, and iron. As he heard the command issued to all the people, no doubt Achan acquiesced in its requirements, and had no thought of violating it.

Joshua's words ended, the shout goes up with the sound of the trumpets, the walls of Jericho fall with a mighty crash to the earth, and Achan hurries with his fellow soldiers into the awful scene of carnage which follows. As man and woman—the aged grandsire with his white locks, and the innocent babe smiling in his face at the gory gleam of his armor-are alike pierced with his reeking sword, no doubt Achan feels some compassion for those he is slaying, some pity for the doom of the stricken people. But he stifles all such feelings by remembering the command, not only of his general, but of his God. . . .

I: The Three Steps in Achan's Sin.

As he goes on with his fellow soldiers, Achan sees a goodly Babylonish garment—woven of gold, Josephus tells us, a royal robe worn by the kings. As his eye lingers on the splendid garment, as he sees its magnificence and thinks that it will soon be committed to the flames, no doubt his first thought is the pity that so valuable a thing should be destroyed and benefit no one. The other soldiers go hurrying by in the conflict: Achan has paused to look with longing eyes upon this forbidden splendor, accursed of God. Here is the first step in this man's sin-he stopped to look. Ever the first temptation, from the time Eve looked upon the fruit of the forbidden tree and saw that it was fair. It is a prayer much needed that God will keep our eyes from beholding evil, for, wicked tho our hearts are, yet if no temptation is offered, we may be kept from transgression. This is no special virtue, to be sure, but it will make the burden of our sins less, the sting of remorse feebler, and the stripes of the soul fewer in number.

We are creatures of imitation also, drawn toward either good or evil, if we are thrown into close contact therewith. There is great advantage to us, then, in the contemplation of noble characters, and the consideration of kindly deeds. Accustom human eyes to viewing crime, and human hands will not long be innocent. Achan has well described the steps of sin-first "I saw," then "I coveted." Not long did he look upon the beauty of that Babylonish garment ere his desires were aroused to possess it. And according to the new gospel, so strenuously advocated by some in these last days, a gospel in which the brotherhood of man is the sole point, and love for our neighbor not the second but the only command, Achan would have been right in this desire. He would wrong no human being, now that the owners were dead, by appropriating this robe to himself; nor would he defraud the sanctuary, for this was not one of the things to be consecrated to God, but to be burned in the fire. And as he looked upon the glistening gold enwrought in this robe, he thought of its magnificence when he should wear it before the admiring eye of Judah; and desire having at last risen to the point of influencing the will, he seizes quickly upon the robe, and moves rapidly on.

Sin ever leads to sin. As he bears off the robe toward his tent, he sees again the shining gold and silver of the spoil, and hastily gathers a portion in the sheltering folds of the Babylonish garment, and bears it away, tho he knows that the gold and silver have been devoted to the service of the sanctuary. Satan's wisdom is great; had he first striven to persuade Achan to take the gold and silver which God claimed as His own, it is probable the tempted man would have drawn back in horror at the thought of robbing the tabernacle of the sanctuary, but by first inducing him to take the robe which was to be burned one sin brought on another, and he bore to his tent the silver and gold also, rejoicing that no lynx-eyed officer nor vigilant Levite had perceived his spoil and compelled him to disgorge.

II. The Consequences of Achan's Sin.

"I saw—I coveted—I took"—the three steps in sin were now completed; there remained only the inevitable consequences, which sooner or later follow upon the track of guilt.

Yet, since sin leads to sin, it is probable that Achan added falsehood to his covetousness and disobedience. For when the Lord spoke to Joshua of the sin which had been committed, it is written "they have dissembled also," and commentators explain this by supposing, what is most likely, that Joshua had caused the officers to make strict inquiry among the thousands of Israel-" Have ye taken of the accursed thing?"-and that Achan, with the rest, had lifted up his voice in earnest denial, and then gone back to his tent congratulating himself that no search had been made-only that general ques-Now he felt safe; the officers had gone away satisfied, and hereafter he would meet with no annovance. His conscience does not trouble him; the deceitfulness of sin is still upon him, and he thinks only of the splendid robe, and the shekels of silver and gold which lie hidden in its folds.

All night he has opportunity to repent, but does not improve it, and on the following day, as he marches out against Ai, or, it may be, stands in his tent door watching the attacking party march forth, he can still make confession of his sin, give up the accursed thing, and bring a trespass-offering to the altar. But the day passes slowly on, the last day allowed him for repentance, the last day of his life also, little as he dreams of such a thing now, filled as his mind is with thoughts of future glory to be gained by means of his ill-gotten booty.

The discomfited army comes back in disorder from the walls of Ai, while a horror and a trembling fall upon the whole congregation as the story of defeat is borne along by the returning Achan sees the elders of Israel go hurrying from all the camp toward the tabernacle in the midsthe sees their rent garments, notes idly the dust upon their bowed heads as they go past to humble themselves before the Lord, with no thought of any connection between the defeat and his sin, and with perchance a vain contrasting in his mind of the difference between their torn and dust-covered garments and the beauty of his Babylonish robe. Thus the second night passes, amid the lamentations of the people, and the shricks of loved ones over the death of the warriors slain before Ai. The morning has scarcely dawned over the earth ere the trumpet sounds through the camp, calling all Israel to assemble themselves together before the tabernacle. As he went to his place in the ranks of Judah, and the great host, file on file, stood waiting before the tabernacle, while the women and children surrounded them waiting with bated breath for the decision of the Lord, Achan must have felt some pang of fear at the thought of the accursed thing, hidden yonder in his tent.

But in so great a throng surely he would escape detection, and he never imagined that in all that vast army he is the only one guilty of concealing the plunder of Jericho among his own stuff, of disobeying the command of the Lord, the only one who has seen, and coveted, and taken the accursed thing. It is indeed wonderful that

among all the myriads of that great army only one should have been found to disobey the commandment of the Lord to touch not the spoil of Jericho. There were 600,000 men, inflamed as men are when they capture a city, and it is delivered into their hands to destroy utterly, to cut off every breathing thing from the face of the earth—a city filled with wealth, and with all things that could call forth "the lust of the eve, the lust of the flesh, and the pride of life;" and yet with all these incentives to sin, in so vast an army only one was found to seize the gay and gorgeous robes from the flames or to carry with him the silver and gold.

I do not believe there has ever been a time in the history of any other nation, nor a generation save this in all the race of the Hebrews, in which such obedience to God's commands could have been recorded. Here and there one is found as faithful as they. but call out the militia of a state, and where is the state whose soldiers will compare with these Hebrews? That forty years in the desert had been a stern teaching for these men grown up from childhood in the wilderness, and it had taught them that most difficult lesson for wicked men, implicit obedience to God. Judging the virtue of the rest by his own frailty-a common practise of wicked men in all ages-Achan may have listened carelessly as the sorrowful voice of Joshua sounded through their ranks, telling them of the accursed thing in their midst, and bidding them come near that God might reveal the guilty. So many others had probably taken more than he that he was in little danger. He sees the princes of the tribes come forth from their places and go solemnly up to be chosen of the Lord. A silence, as of death, falls on all that vast throng as the lot is cast. Then the voice of Joshua is heard: "The tribe of Judah is taken."

As the princes go back to their places, and he of Judah, with head bowed in shame at the disgrace of that proud tribe, realizes that in all those tribes his only contains the guilty; is there no anxious look in Achan's face, and does he not watch with breathless interest the heads of the families in all Judah going in their turn to stand before Joshua? Again there is a dread silence, broken presently by the voice of the leader: "The family of Zarbites is taken." Achan's cheek whitens now; slowly and surely his sin is finding him out, he is drawing nearer and nearer to the moment when he must face his countrymen as the one who troubleth Israel. he feel no impulse to confess now as he sees the unerring lot pointing straighter and straighter to him? What he thought, we can never know. for he stood silent as the heads of the households in the great family of Zarhites drew near to be chosen, and his heart stands still as Joshua speaks: "The household of Zabdi is taken."

His grandfather's household! When man by man they are called to go, and all Israel stand in breathless expectancy, for this is the last lot to be cast: in a minute more all will know whose sin it is that has troubled Israel. Where now is the beauty of that Babylonish garment that lured Achan to his fall? Where is the brightness of that silver and gold, now, alas! turned to the color of blood before the feverish eves that recall them to view? Where now is the deceitful promise of the tempter that he would never be discovered among all that vast multitude. as he goes with whitened face and quivering lips up to his place before the tabernacle of the Lord? His hands tremble as he takes the lot, his limbs shake under him as he shrinks from the eye of Joshua looking sadly upon him, as he hears the announcement of this, the last lot: "Achan the son of Carmi is taken." His brethren recoil with a shudder and go slowly back to their places—there is a gap there in the household of Zabdi which shall never be filled, and a vacant place in Judah's ranks when next they march forth to battle.

Alone in his shame, Achan stands before the face of Joshua, while every eye in that great assembly is fastened upon him. Brethren, think you hell itself could have a much more fearful torture than the pangs the guilty man suffered, when he stood there stabbed through and through by the angry eyes of those upon whom he had brought the displeasure of Jehovah, on whom he had brought disgrace yonder before the walls of Ai, and among whom yet lay the dead bodies of the warriors slain in the defeat of yesterday?

Very mildly Joshua speaks to this cowering Achan. He calls him gently "son," as if to show him that, despite his guilt, one heart yet pitied him and mourned for his fall. There was something noble in Achan, sinful though he was, for tho the confession now comes all too late to save him from death, yet still he makes a manly, straightforward confession of his crime. He realizes, too, wherein the chief sinfulness lay-he has sinned against Israel, put to flight before the men of Ai; he has sinned deeply against his own soul, and against the 86 of his fellow soldiers whose blood is upon him-but far above and beyond these is his sin against God, and, realizing this, as he stands there in the shadow of the tabernacle, he answered: "Indeed I have sinned against the Lord God of Israel, and thus have I done: when I saw among the spoils a goodly Babylonish garment, and 200 shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them."

Despite the delay of his confession till it was extorted from him, xet it is noble and frank. He tells all the circumstances of his crime, lays bare the steps in sin—"I saw—I coveted—I took." He attempts no palliation of his guilt nor complains of the suddenness or severity of the punishment. As we read this confession we cannot help saying: Would that it had been sooner made! made when he might have found mercy and a trespass-offer-

ing would have been received instead of his life. I have not time now to follow Achan down into that fearful valley where he perished, and where the stones were heaped together as a monument to the awfulness of sin, and to the righteous severity of God's judgments.

The Lessons to be Learned.

Leaving him there, facing the thousands of his people, let us fix our minds on the lessons to be drawn from the sin and punishment of Achan. For with us the steps to sin are the same—we see—we covet—we take; and to stand firm, we must avoid the temptations which we see around us, and crush the first risings of evil desires in our hearts, else we, like Achan, will go on to the fearful end. If we do not see, we shall surely neither covet nor take; once see and covet, and it requires almost superhuman effort to refrain from taking.

Like those ancient Israelites, we are surrounded by accursed things, and the command is as strict to us as to them to meddle not with the least of the forbidden pleasures. May the Israel of God to-day pass as scatheless through temptation as did the host in taking Jericho, and among all the thousands may only one be found to disobey the commands of God!

Brethren, have any of you seen and coveted and taken any accursed thing? Are you to-day indulging in some sinful pursuit? It may be secret, not one in all the camp may know of it, and you may feel sure that no human eye can ever detect you. Is not God's eye as piercing now as when it saw and brought to light the booty buried beneath the tent of Achan? Has one day passed since you committed your sin and still no search been made? Do not presume upon that to delay confession-it may be that God in His mercy is sparing you this day for a last opportunity to repent. Make Achan's noble confession, but make it in time. Tell as he did the circumstances of

your sin, but plead no excuse, offer no palliation, but say with contrite David: "Against thee and thee only have I sinned, and done this evil in thy sight."

For the time is coming when even the frankest and freest confession will avail nothing. When death shall summon you into the presence of God, and you realize, as did Achan, that your sin has found you out at last, that hidden tho it was from the eyes of men, it stood plainly revealed before the eye of God—from whose piercing vision the tent, the earth, the darkness of night, the silence of death can conceal nothing—then confession will be vain. . . .

CHRIST THE WISDOM OF GOD.*

By Rev. W. G. Fennell [Congregational], Meriden, Conn.

Christ sent me to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. . . We preach Christ crucified. . . . the wisdom of God.—1 Cor. i. 17, 23, 24.

"Nor with wisdom of words, lest the cross of Christ should be made of none effect." Not casting the Gospel in any philosophic mold; not considering Christ in such a way as to make his preaching the setting forth of a philosophy of religion. Paul avoided all this lest the truth should be obscured by the very words used to make it clear. Do we not see evidence of this very condition in our own time? Is not the cross of Christ often buried in human wisdom or in religioesthetic phraseology; representing a fragment or fragments of divine truth; but missing the vital point?

I. The Gospel is shown to be the wisdom of God by its regenerating power.

Look at those churches which emphasize the philosophical or rational-

making marked progress, and in most cases there is a manifest decline.

* Abridged by Mr. W. C. Conant.

As laborers together with God, we are shut up to God's method. may define our mission as the leading of individuals to Christ; giving them, in the power of the Holy Spirit, the word that shall convince them of sin: that shall show them their condemnation under the law: that shall come to them in their hopelessness with the good tidings that, instead of suffering themselves the penalty of sin, God has graciously substituted another method of vindicating the moral requirements of the law and holiness. Good tidings also in that He promises to justify them completely, and to awaken in them a new life. All this is made clear to their apprehension, and also real in fact, by the sufferings of Jesus on the cross of Calvary. Whatever men may think, Paul says this cross represents the wisdom of God.

Organizations for altruistic purposes have some good points; that they are interested in humanity at all is to be commended; their methods no doubt do some good; but God's method holds the key to the situation; it is vital. The methods of the world do not take a strong hold upon men for moral uplifting. God gave His own manifestation of Himself in the person of His Son. In the Son we see the brightness of the Father's glory and "the express image of His .person." Christ is the world's friend. The heart is rare that will not respond to love. especially when the love is shown with reference to one's need; when one expresses his love at great cost, the power of appeal is increased; and when one shows great love notwithstanding an injury, it is a hard heart that can withstand its power.

Egede labored for years with the belief that the natives must be instructed in yarious lines before they would be able to accept the Gospel, but he came back discouraged, finding that he made no impression upon them. John Beck, in later years, went to that land and began with the simple story of God's love as made manifest in the

cross of Christ. One of the hardest hearts was won, and went among his friends telling of the love by which his heart was made to rejoice; it was the beginning of a great revival upon what others believed to be barren soil.

II. That the Gospel is the wisdom of God is seen again in its influence upon conduct.

Complaint has been made that we do not sufficiently emphasize ethics; that we preach too much doctrine and too little of the relation of doctrine to life. Which is needed the more, the preaching of ethics or a deeper work of salvation in the individual heart? We are of the opinion that our lax views of the Gospel, the liberal and rationalistic modifications of the cross, have done much to deprive the heart of its natural motive power in ethical lines. When salvation came to the house of Zaccheus, he at once desired to restore fourfold to any one whom he had wronged. Better conduct is as sure to follow a deep and genuine work of grace as the germ of a seed is sure to make its way to the surface. we emphasize is the motive of morality. We want the righteousness that is born of faith in Christ Jesus, instead of the righteousness that is forced through the constraints of the law. It is a fact of missionary history, that the simple preaching of the cross has led to an ethical awakening, which the missionary has been quite unable to account for, except that the Gospel once received into the heart is in itself an ethical force. The grace of God, awakening new life, had quickened the consciousness of right and wrong; had called into being forces which had hitherto lain dormant.

III. The Gospel shows itself to be the wisdom of God by bettering the conditions of society.

The progress of civilization has been dependent upon the growth of Gospel interest; every uplift that has made for better conditions upon the part of the people has been preceded by a revival of evangelistic zeal. The Ref-

ormation, with its brightening days of enlightenment, was not due to the effort of any one to uplift society directly, but was occasioned largely by the reassertion of the old teaching justification by faith. The Wesleyan revival is credited with doing great things for English society, and that, not by attempting social reform specifically, but by leading individuals to accept the Gospel of Jesus.

Now that Christianity is influencing more largely than ever before social life and thought, we are not to forget our distinctive mission.

IV. But, says one, is not something more needed? When men have come to know Christ, they should then be instructed in other lines of Christian truth.

Yes, but there is much of edification in evangelization. Set the young convert to work to win another to Christ, and you have furnished him a great secret of growth; he is naturally careful of his influence, that he do or say nothing that shall hinder the work he is endeavoring to accomplish; he sees his need of a better knowledge of the Bible; and, too, knowledge thus obtained will not be merely theoretical, but practical, it will be in daily use. Nothing will sooner awaken humanitarian purposes. Once the barriers have been broken down between me and another soul, they are broken down between me and every soul; one finds his heart going out, not alone to one, but to mankind.

If we would do the largest service to the world and to ourselves, we should devote ourselves strictly to the one work of making known the evangel of peace. At least, this should be our supreme object; it is the one end to which everything else in the church and in our daily conduct should subordinate itself. It follows then that I can not afford to waste time on other methods which represent only partial glimpses of the truth. Once a soul has stirred with the eternal purposes of God; once he has seen the vitality and

power and wisdom of God's plan for the people, all other plans look so small, so partial, so fragmentary, that he can not bring himself to place them in any comparison whatever. To be a genuine Christian, Christ must be fundamental, vital, central, all-inclusive; His method the method to which we give supreme allegiance.

In the cañons of the Colorado, as one views those precipitous heights at certain points, he sees configurations in the walls that prove that the steeps were once together, that if they could be placed together, part would match part; so God and man belong together. As it would take Titanic power to force those giant walls together, so it must take Titanic power to bring together God and man. That power is expressed in the Gospel.

THE SIX SORROWS OF ST. PAUL.

By David James Burrell, D.D. [Reformed], Pastor of the Church, Corner Fifth Avenue and 29th Street, New York City.

- If I must needs glory I will glory of the things which concern my infirmities.—
 2 Cor. xi. 30.
- 1. The first of Paul's sorrows was the temporary blindness which befell him at his conversion. It was not without a purpose that this darkness closed him in. He was blindfolded for initiation into the mysteries of the Gospel of Christ.
- 2. The second of Paul's sorrows was surrender; for now, like a captive king who puts off his crown and purple and passes under the yoke, he lays down all. If ever a man realized the need of unconditional surrender at the beginning of the new life it was this Saul of Tarsus.
- 8. The third of his sorrows was poverty. It would appear that he was the son of a well-to-do family in Tarsus; but if so, by the Jewish custom, he was now stripped of his patrimony—"cut off with a shilling." As a rabbi he

had received his livelihood from the temple treasury; this also was gone. And what had he to fall back upon?

- 4. The fourth of his sorrows was his thorn in the flesh. It is not of supreme importance that we should know precisely what this was. It may have been a dimness of sight, a lingering trace of the blindness that befell him on the Damascus highway. have been, as Cajetanus says, "a hostile angel sent of Satan to buffet him." It may have been a besetting sin, a passion or appetite coming over from the old life and ever striving to get the better of him. Whatever it was, he tells us he besought the Lord thrice that it might depart from him, and the Lord said, "Nay; but my grace shall be sufficient for thee; for my strength is made perfect in weakness."
- 5. The fifth of his sorrows was per-This began with his excomsecution. munication. He was branded as an apostate. The Jewish children pointed their fingers at him. Then the long catalog of suffering: "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness-if I must needs glory, I will glory in the things which concern mine infirmities."
- 6. The last of his sorrows was restraint. If ever a man needed room, it was Paul. Yet much of his life was spent in prison; under restrictions so narrow that he could touch the borders of his parish with his finger-tips.

One lesson: "No affliction for the present seemeth to be joyous but grievous; but in the end it worketh the peaceable fruits of righteousness to them that are exercised thereby." We are asked, "Does God send trouble?"

A great joy awaits those who subsidize all the conditions of this present life to the building up of character and goodness. "I reckon," says Paul—he was quite competent to speak in these premises, having considered the matter pro and con out of a rich personal experience—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

THE QUEST OF GREATNESS, OR THE FOE THAT IS DIFFICULT TO CONQUER.

By Rev. Howard Duffield, D.D. [Presbyterian], Pastor of the Old First Church, New York City.

Seekest thou great things for thyself?
Seek them not.—Jer. xlv. 5.

It might be asked, Who is there that does not seek great things, the things that to him seem great and worthy of pursuit? Look into the faces that we meet on the streets of our city. The light in the eye, the eager, elastic tread and quick movement all betoken energy and eagerness in the pursuit of something which each feels to be very great.

The very definition of life might be resolved into a search for greatness. Just so long as there is a high aim to be realized, a noble activity must press The monks of the Middle Ages sought in their monasteries to kill out the pride of their own hearts, but Simon on his pillar in the desert felt all the pride in his ascetic achievement that he had felt in the days of his metropolitan triumph. Diogenes was greatly proud of his own humility, as Plato made evident to him. then, does our text mean as applied to practical life?

In these words—"Seekest thou great things for thyself? Seek them not"— Jeremiah showed himself master of the art of a surgeon. Baruch had been the prophet's mouthpiece. He spoke for

the prophet from an open window to the populace, and the utterance of his lips swayed the people almost like an incantation. The king sent for him, and with great display he goes to utter the message to the king. A scribe takes the parchment from him and reads it to the king, who takes it and pares it down-and in parenthesis it may be said here that that old king has had a continuous retinue in all ages that have done the same thingtrimmed, cut down the Word of God, and imagined that in this way they could make its authority less. king not only tore the parchment, but, exiled and sentenced the bearer, and Baruch lay, face down, in the fire of a great disappointment.

Jeremiah understood the human heart, and he knew that in Baruch's soul was the canker and the festering sore of selfishness. "You were seeking great things, not for God, but for yourself," is a part of the meaning. The emphasis of this text should be placed on the word "self." By all means consecrate every energy to attain that which is noble and exalted, but do not cramp effort for such attainment by selfishness. Selfishness is the great canker at the root of the search for greatness.

"Self" will build up a great business though the employees be ground in the processes to powder. In the struggle with hard times, young men and young women are discharged, and sent helpless into the streets.

Greatness can not be expressed in terms of circumstance, but can only be expressed in terms of character. It is a greater thing to slay the evil within our own hearts than to overcome a hostile army.

The great lesson is to eliminate "self" and live for others. There are on record cases of the malady of demoniacal possession. The very opposite can also take place, and human lives may become God-possessed, full of blessing to those around them, a benediction to all whose lives touch them.

In the advanced line of the army in

one of the battles of the War of the Rebellion, when brave men lay silent, alert, facing death, one of their number-a brave fellow or he would not have been among picked men-danced and writhed and moaned before them because his thumb was shot off. Finally his companions jeered him. They were all risking their lives. Another man, erect, white to his lips, with his hand over his heart, but a smile on his face, came toward them. They sprang by tens to his support. They laid him tenderly down beneath He still smiled on. a tree to die. There was no complaint. He had not sought great things for himself, but he had sought the glory, grandeur and liberty of the country he loved and fought for.

THE CHANGING FASHION AND THE ABIDING SUBSTANCE.*

BY RICHARD SALTER STORRS, D.D., LL.D. [CONGREGATIONAL], BROOK-LYN, N. Y.

And they that use this world, as not abusing it: for the fashion of this world passeth away.—1 Cor. vii. 81.

THE word fashion, of course, was not used by the Apostle in its modern application of dress, color, or form. Of fashion, it would be true in the main as it is used by people of the present day. For one sees the fashions of men and women take on many curious forms, almost going to make up a comic cosmorama. The huge sleeves and enormous hats worn by the women at the present day suggest a retrospective glance into the past, and serve to exhibit the changes in the modes of dress. When people look on the fashion plates of forty or fifty years ago they seem like caricatures. In short, it is one of the peculiarities of human methods and thought that what seems artistic, graceful, and beautiful to one

* Notes of a sermon preached on the fortyninth anniversary of his pastorate of the Church of the Pilgrims. generation seems hideous in the next. That which was regarded as attractive in an earlier age is regarded as grotesque in the present.

The Apostle in the text has a deeper significance in his teaching, he has the whole frame and figure of man in the lesson which he is endeavoring to impart. It concerns man's habit, his ideas of pleasure, his government, his business relations, his social qualities, his legal status. We are not to love the world too much. This is the great principle set forth in the Apostle Paul's precept and preaching. Changes are always taking place from age to age in the world's history.

These changes are made necessary by the very nature of man's moral, intellectual, and progressive temperament. Many of them take place so quietly and unobtrusively that they are hardly observable at the time, and men become accustomed to them. There is a certain conservativeness in human nature that fights against what appears to be radical or strongly reconstructive. So, often we awaken to changes that have been going on with a certain molecular force without attracting the attention which their prominence would suggest.

And these changes in the main have been for good. They have come from the inventive genius of man, from a realization that certain things conducive to human benefit and advancement have not been thought of before, from industrial progress, from energy and moral power. The effort made in the direction of change is to realize an unaccomplished ideal.

It is to be noted also that all that is good and permanent in the way of change comes from Christianity, that wherever Christianity is most prominent there is to be found the highest and best of human achievement. Wherever Christianity is not, there is stagnation or lack of the impetus that leads on to the progress and the fulfilment of man's mission. Wherever Christianity prevails, there inventive

genius multiplies its opportunities and resources. The more graceful form of human ingenuity takes the place of the heavier implement of the savage. The savage builds his hut like his fathers, the Indian his teepee like his ancestors, the Bedouin his tent in the desert like unto the law that prevailed in the past. The moment that Christianity comes, all is changed, and what was stationary and unprogressive feels the effect of this grand and enduring power of the Master. There is an immense inertia in barbarian society working against reform, but Christianity can overcome this inertia, and whenever it does, the results accomplished are made manifest in varied phases of enlightenment and progress. Its effect is like a spring sending forth its waters of refreshment and life, or like hope, that fountain of the Gospel in the world.

Men should not repine or grow melancholy in view of these numerous and constant changes taking place in the world. Doubtless, on the whole, it is best that the fashions shall pass away and that these changes shall take place. The ideas that have enduring power will not pass away.

The history of Rome well illustrates this point. The empire was believed to be strong beyond measure, in fact, invulnerable; but when Christianity came it passed away as absolutely as the mists passed away from the Apennines. The things in the empire that were enduring and permanent have not passed away. Roman letters are still read; Roman law finds its justification in numerous codes and in modern practise. The monasteries and nunneries of medieval times have largely disappeared, or where they still exist are shorn of their former power, or the features in them that were incompatible, yet the great truths in the church they represent still remain.

Great changes have taken place in astronomy and in the different departments of scientific knowledge. We are different from our ancestors of five, ten, or twenty centuries ago in a thousand or a million particulars. We differ in our dress, in our mode of thought, and in many other ways, but the real, spiritual condition is broadened and energized in us.

The decline of the monarchical idea everywhere except in England, where the crown remains as an ornament rather than as a power, an illustrious example of modesty, magnanimity, and Christian grace, illustrates the advance in the modern world.

In noting the abiding influence of good, and the changes made necessary by progress, it is seen to be proper that each age should have its own spirit, and not copy with any slavish servility that of any of its predecessors.

These thoughts have been suggested by the recollection of my long pastorate in the city. Certainly, there could be nothing more changed than the Brooklyn of to-day from that of the time when I came to be the pastor of the Church of the Pilgrims. Not only the dress, but the moral aspect of the city is changed. From a community of about 60,000 inhabitants the city has grown to have more than a million. modest houses have become palatial mansions, the leading business thoroughfare, which at that time ran through farm lands, is now occupied by great dry-goods houses that minister by the variety and beauty of their wares to the amenities and comforts of life. The omnibuses on a few principal streets have been replaced by innumerable trolley cars. Elevated-railroad cars thunder in the air over our heads; manufactories have multiplied; the shore-line, which was formerly deserted, is now quickened by the life and activity of commerce that extends to all parts of the civilized world. Theaters have increased,—at least, I think so. I suppose that saloons are more numerous in proportion to the population. I recognize the fact that people do feel sometimes that society is going down, that there is a retrogressive movement: and there are undoubtedly things that may be re-

gretted. We may regret some of the customs of home life that have either disappeared or are disappearing. We may regret some of the pleasing features of neighborhood life that have passed away. We may regret the great flood of literature that is poured out on Sunday mornings in the form of the newspaper press—a literature in many instances that is notable for its wild and sensational headlines, and its lurid stories.

But nothing is happening to us that has not happened before, and the essential principles of equity and character have their roots firmly imbedded in the earth, and draw their life and sustenance from God. The Gospel remains with us the same; it is the word of God manifested through His Son and coming to hearts that need it. And until man becomes idiotic it will remain in its majesty and strength and power, as long as there are human hearts. So the changes around us are chiefly for the best.

But whatever changes come we are assured of the perpetuity of the Gospel of Christ, that the light it sends forth can never be obscured and is for all time to see. It is our purpose and mission to distribute this Gospel of Christ so that it will make society nobler, purer, and better wherever it goes. All things pass away, the old and the

new, but the time will never come when the truths made manifest by the Gospel will pass away. There will come a time when the fashion in which we were formed will be exchanged for a celestial immortality and perfection in the city of God, which He has built immortal even as He Himself is immortal.

THE DIVINE PERSONALITY OF CHRIST.

The Father in me. - John xiv. 11.

God is in nature the animating principle, and in sanctified souls He is an inspiring influence. But in the Christ He is a divine personality, God manifest in the flesh. And we observe

- (1) God is in Christ as an appreciable personality. It is difficult, if not impossible, to realize the divine personality in nature. But in Christ God comes within the range of our senses, sympathies, and experiences.
- (2) God is in Christ as an attractive personality. God in Christ is the expression of the strongest, the tenderest, and the most self-sacrificing love.

 . . . The Cross of Christ draweth all men.
- (3) God in Christ is an inimitable personality. His love wins our hearts. His principles command our consciences. His moral glories inspire our admiration.

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

- Isaiah a Manly Optimist. "Blessed are ye that sow beside all waters."—Isa. xxxii. 20. Rev.Frank M. Bristol, D.D., Evanston, Ill.
- 2. The Ground of Religious Certainty.

 "Lord, to whom shall we go? Thou hast the words of eternal life."—John, vi. 46. Rev. George Hodges, D.D., Cambridge, Mass.
- A Point-Blank Question. "Is thine heart right."—9 Kings x. 15. Rev. T. DeWitt Talmage, D.D., Washington, D. C.
- 4. The Law of Spiritual Gravitation, or the Secret of a Wrecked Life. "Lo, Judas, one of the twelve, came."—Matt. xxvii. 47. Rev. George Thomas Dowling, D.D., Boston, Mass.
- 5. The Young Man's Goliath. "So David prevailed over the Philistine with a

- stone and smote the Philistine and slew him."—1 Sam. xv. 17. Rev. Calvin R. Hare, Indianapolis, Ind.
- The Secret of Christian Influence. "And I, if I be lifted up from the earth, will draw all men unto me."—John, xii. 82. Rev. William P. Merrill, Chicago, Ill.
- Our Divine Relations. "For we are laborers together with God; ye are God's husbandry, ye are God's building."—1 Corinthians, iii. 9. President A. A. Johnson, D.D., University of Wyoming, Laramie, Wyo.
 Nature Voiceless Vot Creek
- 8. Nature Voiceless, Yet Speaking a Universal Language. "There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world."—Pealm xix. 3, 4. Rev. Lyman Abbott, D.D., Brooklyn, N. Y.

- The True Ambition: Little Things Well Done. "If the prophet had told thee to do some great thing wouldst thou not have done it?"—3 Kings v. 13. Rev. G. C. Jones, D.D., Pittsburg, Pa.
- 10. The Problem of Christian Unity. "And other sheep I have which are not of this fold: them also I must bring, and they shall become one flock, one shepherd."

 —John. x. 16. Rev. B. B. Tyler, D.D., New York city.
- 11. Giving and Receiving. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with what measure ye mete withal, it shall be measured to you again."—Luke vi. 38. Michael Burnham, D.D., St. Louis, Mo.
- The Enthusiasm of Love. "Love casteth out fear."—1 John iv. 18. "For love is strong as death."—Canticles, viii. 6. Rev. N. D. Hillis, D.D., Chicago, Ill.
- 13. The Greatest Event in History. "And when the day of Pentecost was fully come, they were all with one accord in one place."—Acts. ii. 1-4. Rev. Henry Palmer, D.D., Penn Yan, N. Y.

Themes for Pulpit Treatment.

- The Secret of True Courage. ("Fear not, Mary; for thou hast found favor with God."—Luke i. 30.)
- How Christ Comes to the World To-day.
 ("Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me."
 —Mark iz. 87.)
- 8. The Hand of God in National Experiences. ("How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out,"—Psalm xliv. 2,)

- 4. Striking a Bargain with God. ("And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God.—Gen. xxviii. 20, 21.)
- Fruits of a Sin. ("In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."—Gen. xxxl. 40.)
- Christ, the World's Unifier. ("For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. ii. 14.)
- 7. The Eastern Question. ("Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost."—1 Thess. ii.16.)
- Confidence in Christ the Basis of Confidence in Christians. ("And we have confidence in the Lord touching you, that ye both do and will do the things which we command you."—2 Thess. iii. 4.)
- Fooling One's Self. ("For if a man think himself to be something, when he is nothing, he deceiveth himself.—Gal. vi x).
- 10. Learning to Approve God's Will. ("And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. xii. 2.)
- The Exclusiveness of Bigotry. ("And they did not receive him because his face was as the he would go to Jerusalem."—Luke ix. 53.)
- Experiment and Experience. (O taste and see that the Lord is good; blessed is the man that trusteth in him."— Psalm xxxiv. 8.)

ILLUSTRATION SECTION.

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of The Homistic Review (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

HINTS FOR REVIVAL SERMONS. Convenient Seasons.

ten I have a convenient season.—A

When I have a convenient season.—Acts xxiv. 25.

FELIX hoped to be entertained. Terrified for five minutes. Never repented. Felix not dead. Lives in this city. Is here in this church.

It is a convenient season-

1. When we feel that we are sinners. Holy Spirit present. Two mistakes:

(a) I am too sinful. (b) Sense of sin is conversion.

- 2. When we have tried to live a good life and have failed.
- 3. When our attention is specially called to religion. Attention arrested. Serious for the time.
- 4. When young. Much easier. God wants the whole life.
- When old. How close to brink!Thief on cross. Not too late.
- 6. To-night. All things ready. Think of it! God in heaven waiting on your convenience!
 - N.B. Preaching, however pungent,

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will not save a soul. Do not expect to be preached into the kingdom.

N.B. A state of religious anxiety is not a state of safety. It took Felix but a moment to say "Go." It takes him a long time to regret that he said it.

EHUD.*

Preacher and Prograstinator.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thes. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.—Acts xxiv. 25-27.

- 1. Felix sent for Paul. The preacher gets sent for often and for many things; but how little to hold personal interviews on the subject of "the faith in Christ."
- 2. Felix listened. A great deal gained if you can get a man's ear for a few minutes, that you may drop a word into it about Christ. There is hope of a man so long as you can get him to listen attentively to the Gospel.
- 8. Felix trembled. That was the best thing of all about this governor. Down underneath the crust there was a tender spot, and the arrow of truth reached it. The sword of the spirit pierced. What will the man do?
- 4. Felix dismissed the preacher. That was the worst thing he could have done. Dismissing preachers does not destroy the truth. We have all tried to dismiss the preacher; but we have not succeeded in getting away from the effects of the preaching
- 5. Felix procrastinated. He sent for Paul often after this, but we never again read that Felix trembled. His motive was money.

Konig. *

HINTS FOR FUNERAL SERMONS.

The Sting and Victory in Death.

The sting of death is sin. But thanks be to God which giveth us the victory through our Lord Jesus Christ.—1 Cor. xv. 56, 57.

I. A FOURFOLD STING IN DEATH TO THE NATURAL MAN.

- Physical suffering, and separation of soul and body.
- 2. A final separation from relatives and friends. A breaking asunder of every cherished tie which binds him to this world.
- 8. The uncertainty and darkness of the unknown future. Hobbes exclaimed: "I am taking a fearful leap in the dark."
- 4. The thought of a sinful life, and the knowledge of unforgiven sins. This is the greatest sting of all. "The sting of death is sin."

II. A FOURFOLD VICTORY IN DEATH TO THE SPIRITUAL MAN.

- 1. The consciousness of a life of faithfulness. Every trial, difficulty, affliction, and stormy scene in life have been met and conquered.
- 2. The consciousness of Christ's precious presence in the hour of death.
 - "Jesus can make a dying bed, Feel soft as downy pillows are, While on his breast I lean my head, And breathe my life out sweetly there."
- 8. The assurance of a glorious resurrection. (See John v. 28, 29; xi. 25, 26; xiv. 19; Luke xx. 86.)
- 4. The glorious hope of seeing Jesus and loved ones, and of entering into the realization of the joys and blessings of an eternal life. FRYXELL.*

How the Righteous Shall Shine When Christ Comes.

Then shall the righteous shine forth as the sun in the kingdom of their Father.

—Matt. xiii. 43.

As clouds cover the sky excluding the sunlight, so sin covers the soul excluding Christ's glory. Shall this forever continue? No; When Christ comes He shall remove:

- 1. The cloud of evil companions. One sinner destroyeth much good. Who can measure the power of evil men on the good? When removed, the righteous shall shine forth in the kingdom, etc.
- 2. The cloud of sorrow. From the cradle to the grave it hangs over life, presses down heavily upon the soul, causing it to cry out in bitterness. When removed the righteous, etc.
- 8. The cloud of ignorance. How little man really knows of himself, of the Universe and of his God! Shall this continue forever? No; "Then shall, etc."
- 4. The cloud of sin. It has darkened our sky from infancy, harassed life, filling its cup with bitterness and death. When removed, the righteous shall, etc.
- 5. Christ in the soul shall shine forth. On the removal of hindrances, the full light shall be turned on, as in lighting a building the electric current is turned on, filling the house with glory.

 ALEPH-BETH.*

HINTS FOR MISCELLANEOUS SERMONS.

Silver Wings and Golden Feathers.

Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.—Ps. lxviii. 18.

FIRST, a condition; secondly, a character; thirdly, a contrast.

- 1. The figure of a pot shows a condition. Probably a reference to captivity in Egypt (Ps. lxxxi. 6). The thought is separation from the old life. Israel was to be a separated people. It is our privilege to be separated.
- (a) From our old life of sin (Isa. 1xi. 1; Gen. xii. 1). The backslider may be recovered from lying among the pots. The the Christian is compelled to live among the pots he need

- not be a pot. (Rev. iii. 4; Jas. i. 27.)
- (b) From past sorrows. Israel went up from a place of affliction and stripes to a place of song. (Ps. lxvi. 8; Ps. xlix. 4; Job xxxv. 10.)
- (c) From our old life of solicitude. Israel was called to exercise faith. How their faith failed. Christ wants us to live the full faith life; a surrendered, not a solicitous, life (Matt. vi. 25-34).
- 2. Take up the idea of character. The figure represents the splendid investiture of a redeemed soul. Dove, a symbol of purity and peace. (Matt. v. 8; John xiv. 7). Silver shines, reflects. Christian is to be beautiful throughout.
- 8. Who fails to see the contrast between the pot life and the dove life? (Rom. xii. 2; John x. 10).

Konig.*

The Divine Purchase.

Ye are bought with a price.—1 Cor. vi. 20.

This text contains the subject of "The Divine Purchase," which may be considered as similar to any ordinary purchase, i.e., having a purchaser, a seller, a fixed price, and the thing purchased:

- I. The purchaser is Christ, who came from heaven to make a purchase.
- II. The seller is God's justice, in whose bondage was man before the advent of Christ. When God created man He intended that man should be in bondage to His righteousness rather than to His justice. But man through sin sold himself to Satan, and hence to God's justice.
- III. The fixed price is that which justice demands, namely, the blood of Christ in His atoning work on the cross.
- IV. The thing purchased is that which is the object of God's love in sending Christ, and of Christ's love in coming into the world, namely, the immortal soul of man.

MEDLEY.*

HINTS FOR COMMUNION SERMONS.

The Sinlessness of Christ.

Who did no sin, neither was guile found in his mouth.—1 Peter ii. 22.

I. THE fact of Christ's sinlessness. He was Himself conscious of it. No consciousness of guilt. Challenged criticism. Forgave sin.

II. The nature of Christ's sinlessness. Not attained by development. Tempted, but not tainted by temptation. From the heart, and manifested in little things.

III. Practical bearings.

- 1. The sinlessness of Christ makes Him our perfect example. Only a sinless example will command allegiance. Sin not a necessary step in moral development.
- 2. It is our great condemnation. Sense of sin aroused by companionship with Him.
- 8. It is the foundation of His love to man. Holiness feels most pity for sinners.
- 4. It is an essential element in His atonement. An imperfect sacrifice impotent.
- 5. It is the destiny of the believer. Chief delight of heaven, freedom from sin, We shall be like Him.

EHUD.*

O that they were wise, that they understood this, that they would consider their latter end !—Deuteronomy xxxii. 29.

Our guide proposed to "run" the Big Rapids, the worst spot on the river. He was the only man who dared make the attempt. Above the caldron, in the smooth water, he carefully balanced the skiff, got a firm grip of the oars, pointed the bow toward the black central thread of the shoot. Very slowly he drifted toward the rushing waters, his face showing his anxiety. But the moment the skiff was caught in the dash, the look of concern was gone, and he gave himself up to enjoy the wild excitement.

"You see," said he afterward, "there is no danger in the rapids if you

only strike them right. If I hadn't entered them just so, they would have got a twist on the boat that I couldn't have overcome. The danger is chiefly at the first moment."

So is it in our struggle with any trouble. The danger is in the way we strike it. Especially does the complacency of the dying hour depend upon the preparation of mind we have previously made for it. It will be too late to adjust our souls for the final dash when in the grip of the pains of dissolution, or the bewilderment of the eternal interests that surge against the mind. Few can say with a good Christian man, who gathered from the sad looks of the family, and of the physician, that they were fearful on his account, "Doctor, tell me the worst. You can neither frighten nor grieve me. I have long been prepared for anything my Lord may want to do with me. "

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?—Isaiah lv. 2.

Louis XIV., in the pride of his power, sent his armies across the French borders to capture strongholds to keep which added to the expense of his government, but which the more astute men of his court saw he could not always maintain. No one cared to offend his majesty by criticizing his policy. At length Fenelon wrote him a letter, in which he said, "You do not reflect, sire, that you are fighting on ground that is sinking beneath your feet. " How much such sinking ground there is about every life! Worldly fortune !- "Naked came I out of my mother's womb, and naked shall I return. " Honor !- we shall soon "have no name on the street." Health !--we "all do rade as the leaf." Life !- "the sands of time are sinking, " etc.

Occupy till I come (Luke xix. 18): inadequate translation of King James's Version.

Trade ye herewith till I come: adequate translation of Revised Version.

SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHTS ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By REV. GEO. V. REICHEL, PH.D., BROCKPORT, N. Y.

NOTHING NEW UNDER THE SUN (see Eccl. i. 9, 10).—It would seem that of all modern, wonderful inventions, the phonograph would be an exception to the above dictum of the wise man: and that the most hopeful of scientists living in centuries preceding the present would not even have foreshadowed the possibility of such an instrument. Yet, not more than two or three months ago, Dr. Frank L. James, of St. Louis, while glancing over a copy of an old work by Cyrano de Bergerac, entitled "Histoire Comique des États et Empires de la Lune et du Soliel," was greatly surprised to note the following:

"The author (De Bergerac) is on a voyage over the moon. Left alone a little while by his guide, the latter gives him, to help pass away the hour, some books to read. The books, however, are different from any seen on earth; in fact, they are little boxes,

which Cyrano thus describes:

"'On opening one of these boxes, I found I know not what kind of metal (apparatus) similar to our clock-work, composed I know not of how many little devices and almost imperceptible machinery. It was a book, certainly, but a most marvelous one, which has neither leaves nor characters, a book to understand which, the eyes are useless-one needs only use his ears. When one wishes to read this book, he connects it by a sort of little nerve to his ear. Then he turns a needle to the chapter that he wishes to hear, and immediately from the instrument, as from the mouth of a man, or from a musical instrument, proceed all the words and sounds which serve the Grands Lunaires for language.

"I will say further that Cyrano anticipated many of the inventions and conceptions of modern aeronauts. No wonder that he was considered by his contemporaries as 'somewhat off,' or, as the French say, as a cerveau brulé."

AND ALL THE HOST OF HEAVEN SHALL BE DISSOLVED, AND THE HEAV-ENS SHALL BE ROLLED TOGETHER AS A SCROLL: AND ALL THEIR HOST SHALL FALL DOWN, AS THE LEAF FALLETH OFF FROM THE VINE, AND AS A FALL-ING FIG FROM THE FIG-TREE (ISS. xxxiv. 4).—The instability of the planetary system is virtually admitted by scientific men. One of them, the famous Dr. Charles Young, of the Astronomical Observatory at Princeton, says:

"The solar system is open to many causes which may, at some time, seriously derange it, many conceivable actions which would necessarily terminate in its destruction, such as the retardation of planetary motions caused by a resisting medium, or by the encounter with a sufficiently dense swarm of meteoric matter. We add also, that the asteroids have not the same guarantees of safety as the larger planets. The changes of their inclinations and eccentricities are not narrowly limited."

THAT BRINGETH OUT THEIR HOST BY NUMBER: HE CALLETH THEM ALL BY NAMES (Isa. xl. 26).—This ancient statement still remains far in advance of the latest modern astronomical science. We have absolutely no data in our present knowledge that can give us even the beginning of the conception of vastness implied in this utterance, and it is highly probable that we never shall have. Says Dr. Young:

"The stars that are visible to the eye, though numerous, are by no means countless. If we take a limited region, as, for instance, the bowl of 'The Dipper,' we shall find that the number we can see within it is not very large-hardly a dozen. In the whole celestial sphere, the number of stars bright enough to be distinctly seen by an average eye is only between 6,000 and 7,000—and that in a perfectly clear and moonless sky: a little haze or moonlight will cut down the number fully one half. At any one time, not more than 2,000 or 2,500 are fairly visible, since, near the horizon,

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the small stars (which are vastly the most numerous) disappear. The total number which could be seen by the ancient astronomers well enough to be observable with their instruments is not quite 1,100. With even the smallest telescope, the number is enormously increased. A common opera-glass brings out at least 100,000; and with a 2½-inch telescope, Argelander made his 'Durchmusterung' of the stars north of the equator, more than 500,000 in number. The Lick telescope, 86 inches in diameter, probably reaches about 100,000,000."

Then, as to the "names" of the stars, Dr. Young tells us that only about 60 of the brighter stars have been given names of their own, while others are designated simply by their places in the constellations and by letters; also by catalog numbers, and by synonyms.

ONE STAR DIFFERETH FROM ANOTHER STAR IN GLORY (1 Cor. xv. 41).—It does not detract from the accuracy of the exegesis of this statement, to understand precisely why the stars differ in brightness. A noted astronomer thus makes the matter clear:

"The apparent brightness of a star, as seen from the earth, depends both on its distance and on the quantity of light it emits, and the latter depends on the extent of its luminous surface and upon the brightness of that surface; as Bessel long ago suggested, 'there may be as many dark stars as bright ones.' Taken as a class, the stars undoubtedly average bright nearer to us than the faint ones, and just as certainly they average larger in diameter, and also more intensely luminous. But, when we compare a single bright star with a faint one, we can seldom say to which of the three different causes it owes its superiority. We can not assert that a particular faint star is smaller, or darker, or more distant than a particular bright star, unless we know something more than the simple fact that it is fainter."

The System of Nature in which we live impresses itself on the mind as one System. It is under this impression that we speak of it as the Universe. It was under the same impression, but with a conception specially vivid of its order and its beauty, that the Greeks called it the Kosmos.—Duke of Argyll.

ILLUSTRATIONS OF SORIPTURE FROM SCIENCE.

By Rev. Arthur L. Golder, Eliot, Maine.

Why "Clothed in White?"

He that overcometh, the same shall be clothed in white raiment.—Rev. iii.

WHITE is the emblem of purity; it should also be the emblem of Christian unselfishness.

According to the theory of color, white is the result of a combination of all the prismatic colors, and, in order for any material substance to reflect white to the vision, it must give forth every color it receives from the luminous source in a perfect proportion of each prismatic tint.

Each color, other than white, is produced as the result of the reflecting material absorbing part of the tints and giving forth the remainder.

For instance, the red rose is red because the flower is selfish enough to absorb every other tint of white light except the red, which it flings forth to attract admiration.

The pure white lily unselfishly gives forth all it receives, yea, with even a greater harmony of blending than as received from the yellowish light of the sun.

Thus unselfish was the Christ-life; and thus must be our lives if heavenly.

Receiving Christ.

But as many as received him, to them gave he power to become the sone of God.—John. i. 12.

Why is it that there is in winter, in our latitude, snow and intense cold, and in summer heat, beautiful foliage, and flowers?

The answer of the unthinking is that the sun must be a great deal nearer in summer. This is not so. The sun is 3,100,000 miles nearer the earth in winter than in summer. The difference in temperature lies in the fact that the earth in winter does not receive the

direct heat of the sun, but inclines itself so as to reflect the rays obliquely, hence it does not profit by the heat; while in summer it opens its bosom to receive and store up the beneficent rays.

Christ is at all times just as near to the sinner as to the righteous. May we not say in some respects nearer, since He leaveth the ninety-and-nine to search for the lost one. But the sinner's heart is turned away from Christ while that of the righteous is opened to receive Him.

Relation of Morals to Health.

Fear the Lord and depart from evil. It shall be health to thy navel and marrow to thy bones.—Prov. iii. 7, 8.

THE writer of this proverb little knew that these words would be confirmed by modern science in a remark-

able way. It has long been known that a mad dog's bite is poisonous, and a nursing mother afflicted with great grief may poison her infant. It has now been demonstrated, by a series of careful experiments, that every state of mind produces its chemical change in the blood. Anger, grief, melancholy, joy, all register themselves chemically. Moreover, these scientists are enabled, by an examination of the fluids of the body, to tell the state of mind the person was in at the time. The most important part of the discovery is that the states of mind induced by unrighteousness, and lack of trust in God, produce unhealthy and destructive chemical changes leading to ill-health and shortening of life; while the mind held in check from evil passions, and filled with the peace of God, produces favorable action conducive to health and long life.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

The Law of Mutual Abiding.

Abide in me and I in you.—John xv. 4.

The law of mutual abiding is perhaps the most important truth presented in the New Testament, as affecting the believer's holy living and holy serving. The word $(\mu\nu\nu)$ abide and its equivalents, remain, continue, dwell, etc., occur a score of times in this one discourse, each time giving new light on the great theme.

Note the figure drawn from plantlife. Botany shows us that the fibers of the vine-stock and branch mutually intertwine, so that a careful microscopic examination can trace those of the stock penetrating to the outmost twigs, and those of the branch penetrating to the roots. The Creator of all knew these facts which botany has discovered only within fifty years.

This great passage (John. xv. 1-16) suggests:

- I. The mutual abiding; with three conditions:
- 1. The fundamental or essential condition; the indwelling Holy Spirit of Life.
- 2. The instrumental condition; the indwelling Word of Christ.
- 8. The evidential condition: fruit-bearing.

This fruit-bearing is more than mere service in winning souls; it includes, as our Lord teaches:

- (a) Love such as He exercises.
- (b) Joy such as He enjoys.
- (c) Prayer such as He offers.
- (d) Obedience to His commands.

The figure here used is so complete as to be almost an analogy. The vine bears fruit through the branches. And this fruit is the "fulness of Him who filleth all in all."

The beauty of the vine is seen in the branches where the foliage and flower and fruit all appear. The beauty of

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the Lord our God should be upon us. (Psa. xc. 17).

Apart from the vine stock the branch is nothing and can yield nothing. Our whole life, character, and service depend on our vital union with Christ.

What a lesson on humility! So dependent are we upon Christ that everything in us that has any attraction or power or value is not our own but His. The whole beauty and fertility of the branch is really that of the vine.

What alesson, too, on identity—that vine and branch have the same nature and nurture, soil and sap, root and fruit, life and growth.

II. This union with Christ is set forth in seven chosen forms or figures:

- 1. One is from the mineral realm: Building and living stones.
- 2. One is from the vegetable realm: Vine and branches.
- 3. One is from the animal realm: Sheep and shepherd.
- One is from the family life: Family and members.
- 5. One is from the social life: Commonwealth and citizens.
- 6. One is from the human kingdom: Body and limbs.
- 7. One is from the marital relation: Bride and bridegroom.

To all of which might be added, another sublimer than all—the spiritual realm: He that is joined to the Lord is one spirit. Thus these seven or eight forms of representation exhaust all the possibilities of language or imagination. Only by combining all can we get the full divine conception. The last is the sublimest; for while on all others the possibility of separation exists—spirit is indivisible.

The Inspired Word.

THE inspiration of the Word of God can only be revealed to the devout and attentive student. There is an undoubted purpose in every feature and particularity of the inspired Word. The reader can not but notice the three-fold inscriptions which suggest the

Trinity, "Holy, Holy, Holy" (Trisagion). Why have we only a disagion in one case—"Grace, grace unto it!" Zech. iv. 7. If this is, as has been generally held, a prophecy of Christ's second coming, and the completion of the redemptive scheme by the setting of the capstone on the pyramid, that capstone itself represents one of the persons of the Trinity, and but two remain; to the grace of the capstone itself is added the grace of the Father and the grace of the Spirit.

The Wages of Sin and the Gift of God.

ROMANS vi. 23.—This is the grand climax of an argument. The sixth chapter of Romans is a practical application of the doctrines of grace already taught from the third chapter on. Great Question is, "Shall We Serve God or Serve Sin." The teaching is very emphatic: henceforth we should not serve sin but God; not yield our members as instruments unto sin, but as instruments of righteousness unto God. Sin shall not have dominion, for the mastery belongs to God. And the Apostle appeals to us whether we are not the servants of him whom we obey, whatever our outward profession.

And now, having contrasted servants of sin and servants of God, as to the service rendered, he closes with the contrast of the final issue. The service of sin issues in death: the service of God issues in life.

The careful use of words is to be noted. Death is here represented first, as the fruit; second, as the end; and third, as the wages of sin. The fruit $(\kappa a \rho \pi \sigma v)$, because sin naturally produces death, as a tree does fruit; the end $(\tau \epsilon \lambda o \varsigma)$, because it is the awful goal to which all the paths of sin tend, and in which they terminate; the wages $(\dot{\sigma}\psi \omega v \iota a)$, because it is the stipend or pay which sin provides as compensation for service!

On the other hand, the servant of God finds the fruit of obedience is holiness; the end is everlasting life;

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and the gift (χαρισμα), not wages, is the same—not wages, because wages imply a debt discharged, or a desert met, but eternal life is never represented as earned, deserved, or bought, by any believer. God does pay wages, but this is additional to eternal life, pay for work done, as a saved sinner; serving God not to obtain eternal life, but out of gratitude for the free gift of grace.

The thought of death as the fruit, end, and wages of sin is one not often grasped, even imperfectly. Death means much more than extinction of physical life, or separation of soul and body. It involves all that process of gradual decay of sensibility, of will-power, of every capacity for good, sympathy with holiness, which is the inevitable fruit of sin. This is a department of the great subject far too little presented in modern preaching, and hence far too little apprehended by men

James speaks of even the wisdom of this world as "earthly, sensual, devilish" (James iii. 15). This is the natural history of sin; even in its most refined forms it is first of all earthly. essentially of earth and having a distinctively worldly and carnal savor. It goes from earthly to sensual, deifying the indulgence of the flesh; as in all false religions lust has been sanctioned and even sanctified as part of religious worship! And from sensual it sinks to devilish, taking on diabolical features, and even leading to the worship of demons. This is the history of every sinner; let him alone and he goes from the worldly and carnal to the sensual, and then to the diabolical.

The Chinese have a curious mode of torture—cutting away the most remote parts of the body first, and gradually coming nearer and nearer to the vital parts; avoiding purposely these latter that the agony may be prolonged; but nevertheless mutilating the whole body and making death ultimately sure. Sin is a gradual mutilation of character—reducing man more and more to a

wreck of manhood—blunting, dulling, destroying one power and capacity after another, but postponing the utter ruin, the worst and the most fatal mutilation to the last.

We have often thought that the German rationalism that, disguised in modern scholarship, and under refined names, is now irreverently hacking and cutting away the body of the blessed Word of God, purposely disguises its true end and aim, lopping off the parts which seem of least importance to the vital substance of Scripture, attacking the inspired book at points remotest from the heart of its teachings, but slowly and surely approaching toward the vital parts. The whole process is a mutilation-it all means, if it be countenanced and allowed, an ultimate destruction of the book, or the faith of men in it as the true book of God.

The New Criticism Not New.

In the published "Proceedings of the Baptist Congress," in Detroit, in 1894, Prof. Howard Osgood, following an eminent "higher critic" who had been giving an epitome of the latest discoveries in Biblical study, spoke as follows. The extract is given precisely as printed in those proceedings, and as copied and reprinted in *The Truth*.

"I will read you some statements of an eminent higher critic. They are in his words, not mine. I will read them slowly, and if any one finds in them any false statement of the most approved results of the Higher Criticism of to-day, I will gladly give my time in which to say so.

"1. The earliest dates of Old Testament books.

"'There is good reason to believe that no book in the Bible was written before the exile, at least it is provable from the books themselves, . . . that they were not written till after the commencement of the Jewish monarchy.'

"2. All the books are compilations.
"'All the books, by the contradictions within each one, and between the books, prove that they are compilations. This is plainly seen in Kings and Chronicles. The book of Isaiah, in all its parts, is a compilation from several

authors. The compilers mixed the writings of different authors with each other.

"8. The books reedited.

"'Most or all those books have been revised and altered by editors who took the liberty to add or supply what they saw fit.'

"4. History? or prophecy?

"'It is very difficult, if not impossible, for us now to distinguish what was really prophetic in those writings, from what is barely historical.

"5. The Pentateuch.

"'All the contradictions in time, place and circumstance, that abound in the books ascribed to Moses, prove to a demonstration that those books could not be written by Moses nor in the time of Moses.' The style and manner in which these books are written give no room to believe, or even to suppose, that they were written by Moses. '

"'From the historical and chronological evidence contained in these books, Moses was not, because he could not

be, the writer of them.'
"'The book of Genesis, tho it is placed first, was one of the latest books to be written.

"Does any one say that these are not the claimed results of the most ad-

vanced Higher Criticism of the Old Testament, the great discovery of mod-ern scholarship? I do not see any one rise up. Then I take it that you find no fault with these statements of those results, as I do not. These statements, 8 and 4, were written by Thomas Morgan ('the Christian Deist,' as he called himself) in his work, 'The Moral Philosopher,' vol. ii., p. 168, 1737; and 1, 2 and 5, are taken from Tom Paine's 'Age of Reason,' pp. 80-117 (Boston, 1864), written in Paris, almost to a day, 100 years ago.

These men declared that these results infallibly proved two things: 1, that the Bible was not from God; 2, that Jesus was not God. If these statements are true, do they not go a long way toward proving what Morgan and Paine claimed they prove? Can Jesus Christ be God and yet rest His claims on a fraudulent history and a spurious prophecy? . . . Let me read you another sentence from Paine: 'My belief in the perfection of the Deity will not permit me to believe that a book so manifestly obscure, disorderly, and contradictory, can be His work.' If the Bible is a book 'manifestly obscure, disorderly, and contradictory,' then I should agree with Paine that it can not be from God."

ILLUSTRATIONS AND SIMILES.

DANGERS OF ONE-SIDED DEVEL-OPMENT.--Men who concentrate them-OPMENT.—Men who concentrate themselves all upon one point may be sharp, acute, pungent—they may have spear-like force of character, but they are never broad and round, never of full-proportioned manhood; which can only be obtained by the carrying forward of the whole of a man in an even-breasted march.—Henry Ward Rescher. Beecher.

LIFE A VAPOR—A REASON FOR NOT COUNTING UPON THE FUTURE. NOT COUNTING UPON THE FUTURE.

—James, in his epistle, uses this very striking image: "For what is your life! It is even a vapor, that appeareth for a little time, and then vanisheth away." Watch the morning mist rising in the air and vanishing—melting into the sky—with the rising sun, and you will get something of the force of the image. A moment, a flitting shadow, nothingness! The closing year enforces the lesson: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain: whereas ye know not what shall be on the morrow. For what is your life!"

CHRIST AND WOMAN.-The female CHRIST AND WOMAN.—The female sex, in which antiquity saw nothing but inferiority, which Plate considered intended to do the same things as the male, only not so well, was understood for the first time by Christ. His treatment brought out its characteristics, its superiorities, its peculiar power of gratitude and self-devotion.—Ecce Home. Homo.

TEMPERANCE ENFORCED.— The Christian Advocate (New York) has placed the public under obligation for getting at "the bottom truth" in the matter presented below, and demonstrating that the truth is worth vastly more than the lie.

Some months ago the statement went the rounds of the marker that when Rendemin

Some months ago the statement went the rounds of the papers that, when Benjamin Harrison was a candidate for the Presidency of the United States, he said that he was the sole survivor of his college class, "the rest having filled drunkard's graves, and that therefore he would not touch wine." Mr. Harrison, when written to on the subject by the editor, denied that he had said so, and denied that it was true. Later, the story was revived, but connected with William Henry Harrison, the grandfather, during his candidacy. This, too, on investigation, was shown to be without foundation in fact; but the investigation prepared the editor with the truth to do as much for the cause of temperance, and furnish as strong a warnof temperance, and furnish as strong a warn-ing against the evils of intemperance, as would have been done by the original lie had it been a truth." The letter explains

itself.

Editor Christian Advocate: Your favor of August 20 duly received. My absence from home since its reception prevented an earlier reply. With reference to the erroneous quotation of the words of General William Henry Harrison, at the Washington House, Chester, on his tour East-during his Presidential campaign, wherein he is quoted as slurring the character of his former college

classmates, I deem it my duty to make a personal explanation in rebuttal, believing that I am now the only survivor of the re-ception committee having him in charge on that occasion.

on that occasion.

The words in controversy—that is, "I am one of a class of seventeen young men who graduated, and the other sixteen filled drunkards' graves, all through the penficious habit of wine-drinking"—were not

clous habit of wine-drinking"—were not uttered by the general on that occasion. At dinner, in the Washington House at Chester, I, as a member of the committee, sat near the general and heard all he said. After excusing himself twice by refusing to take a glass of wine with one of a committee from New York who were waiting to take him to that city, the gentleman still persisted in urging the matter.

Upon the third request I noticed a warm finsh suffusing the face of the general as he dashed back his chair, and, rising with an uplifted arm, with great earnestness exclaimed:

claimed:

claimed:

"Sir, you may press that cup to my lips, but its contents shall have no reception in my stomach. I joined the army at twenty years of age, and nineteen with me, all about the same age, and I have had all the exposure incident to army life, night and day, for months together, with nothing but the canopy of heaven as my covering. My comrades all have gone to premature graves by the fashionable practise of wine-drinking, while I owe all my present health, hap-

piness, and prosperity to my resolution, made when I started life, to avoid strong drink, which I have never broken. Will you urge me now?

The effect of these words upon those present was electrifying, the buzz of the barroom dying away to the hush of death, while I could secretary refrest from appliance.

I could scarcely refrain from applause. is needless to say that he was not again urged to "pledge with wine." It will thus appear that the reference made was to his army comrades, and not to his college classmates

I am glad, at eighty-six years of age, to be able to give living testimony to what was said on that occasion, and thus correct a wrong that might attach to both his com-rades and himself, an office which perhaps

none other living could perform.

H. L. Powell, of the committee.
Philadelphia, Pa.

PLANTS, ANIMALS, MEN.—Plants exist in themselves. Insects by, or by means of, themselves. Men, for themselves. There is growth only in plants; but there is irritability, or, a better word, instinctivity, in insects. You may understand by insect, in insects. You may understand by insect, life in sections—diffused generally over all the parts. The dog alone, of all brute animals, has a στόργη, or affection upward to man. The ant and the bee are, I think, much nearer man in the understanding or faculty of adapting transfer. faculty of adapting means to proximate ends than the elephant.—Coleridge.

EXEGETICAL AND EXPOSITORY SECTION.

THE UNIVERSAL HALLELUJAH. Psalm oxlviii.

By Talbot W. Chambers, D.D.

EACH of the last five Psalms in the collection begins and ends (margin) with the word Hallelujah, which is simply the Anglicized expression of the Hebrew term which means "Praise ye the Lord." That it had come to have a proverbial use as an ejaculation is shown by its occurrence in the Apocalypse (xix.1, 4), where John heard the voice of a great multitude in heaven, saying, "Hallelujah: Salvation and glory and power belong to our God." The peculiarity of the present Psalm is that while the singer does not utter it for himself, he summons everybody else, even the whole creation, to join in the ascription. Things with life and things without, rational beings and irrational, are asked to swell the mighty chorus. The result is a burst of poetry and devotion, far surpassing anything in the ancient Christian liturgies.

The Lyric naturally divides itself into two parts; one addressed to heaven (vs. 1-6), the other addressed to earth (vs. 7-14).

I.

Hallelujah! Praise Jehovah from the heavens. Praise Him in the heights. Praise ye Him, all His angels, Praise ye Him, all His host. Praise ye Him, sun and moon, Praise Him, all ye stars of light. Praise Him, ye heavens of heavens, And ye waters that be above the heavens. Let them praise the Name of Jehovah, For He commanded and they were created. He hath also established them for ever and ever.

He hath made a decree which shall not Dass away.

Praise Jehovah from the earth. Ye sea-monsters and all deeps: Fire and hail, snow and vapor, Stormy wind, fulfilling his word: Mountains and all hills. Fruit trees and all cedars: Beasts and all cattle, Creeping things and flying fowl: Kings of the earth and all peoples, Princes and all judges of the earth: Both young men and maidens,
Old men and children:
Let them praise the Name of Jehovah,
For His Name alone is exalted,
His Majesty is above earth and heaven.
And He hath lifted up a horn for His
people,

Praise for all His saints,

For the sons of Israel, a people near unto Him.

Hallelujah!

The poet begins with heaven, asking that the praise shall resound from its lofty heights. Then he passes to its inhabitants in direct address, summoning all God's angels and all His hosts. As the last word (Englished as Sabaoth in Rom. ix. 29, Jas. v. 4) is applied elsewhere both to the angels and to the heavenly bodies, it here affords a natural transition from one to the other. Accordingly sun and moon and the shining stars are next addressed. Everywhere else at the time this Psalm was penned the hosts of heaven were objects of worship, and even in Christian times their movements were believed to influence the events of human So far from yielding to such idolatry and superstition, the Hebrew singer calls on these glittering orbs to praise their Maker. Even the highest heaven and the watery clouds which are above the lower heaven (Gen. i. 7; Ps. civ. 8) receive the same invocation. Some have objected to the reference to the watery abyss which has the firmament for its floor. But, as Dr. Maclaren justly says, "It is absurd to look for astronomical accuracy in such poetry as this; but a singer who knew no more about sun, moon, and stars and depths of space, than that they were all God's creatures and in their silence praised Him, knew and felt more of their true nature and charm than does he who knows everything about them except these facts." The sufficient reason why they should praise Jehovah is, that to Him they owe both their original existence and its contin-No blind force of nature keeps the lights of heaven in their place, but the will of Him who called them into being

The Second Part of the Lyric begins with the lowest places just as the first part began with the highest. The primary mention is given to "seamonsters," which appear at the bottom of the scale in creation (Gen. i. 21). The mythical term dragon is retained here in the Revised Version, althouthe true rendering of the Hebrew is given in Genesis and should have been carried through the Old Testament. The ocean-depths in which these huge aquatic animals disport themselves, are also called on to praise their Maker.

The next couplet passes to the inanimate and unconscious agencies of nature—agencies full of movement and power; fire, including the lightning's flash; hail, such as made one of the sore plagues of Egypt; snow, which God "giveth like wool;" vapor, including clouds, mist, and smoke; and stormy wind, like the hurricane. All these are servants of Jehovah and should give to Him honor. Even the destructive tempest obeys Him, as we are told in the famous description of a storm at sea in Ps. cvii.:

"For He commandeth and raiseth the stormy wind, Which lifteth up the waves thereof."

Then the poet passes to the solid earth, and speaks to its lofty summits like Lebanon or its lower elevations like Tabor; to its chief forms of vegetable life, fruit-bearing and forest trees, the latter represented by the tall cedars; to the chief orders of animal life, wild beasts and domestic cattle. with a specific mention of "the lowest worm that crawls and the light-winged bird that soars." All these should have voices to praise the Lord. Having risen thus step by step in the scale of being, from the inorganic to the organic, the poet arrives at man as the crown of creation, in whom praise becomes vocal and conscious.

All men without distinction of race or rank or age or sex are alike bound to praise the Lord. All peoples owe to Him their distinct region and character, and should recognize the fact. All kings, however great, are amenable to Him, and all judges are one day to stand at His judgment seat. Their elevation above their fellows should only excite them to more fervent praise. So as to age. The old are to remember Him who has spared them so long, and the young to give Him the dew of their youth. Even the children are not to think that their immaturity exempts them from the duty and the privilege. Still less is the gentler sex to refrain from joining in the song which celebrates Jehovah.

At the end of this part the poet repeats the summons to praise, but gives a different reason. It is not because of their creation, but because of Jehovah's exalted Nature and His special grace. He had raised up a horn of salvation for His people, i.e., had wrought for them a signal deliverance, and thus furnished a theme for new and swelling praise. The children of Israel were "a people near unto Him," standing in a more intimate relation than any others. The great motive of the Psalm is that God, besides the revelation written on the visible creation. had graciously revealed Himself to Israel in particular, and had mightily succored them. For this display of His grace and glory the whole universe is called to praise. It is not necessary to interpret the words as a prophetic forecast of what Paul (Rom. viii. 21) calls the deliverance of the creation from the bondage of corruption. They are rather the utterance of a soul filled with a sense of Jehovah's infinite majesty and boundless grace, and which therefore can not refrain from calling on heaven and earth, all things, animate and inanimate, to unite in one resounding and endless Hallelujah.

Incurably prosaic readers may object to such extravagance, but none that are familiar with the Oriental cast of Hebrew emotion. No one fails to recognize the meaning of Isaiah when he says (Iv. 12), "the mountains and hills shall break forth before you into sing-

ing, and all the trees of the field shall clap their hands." A great English statesman once said that something must be pardoned to the spirit of liberty. Surely much may be pardoned to the spirit of devotion.

Nor is it narrowness to summon the wide world to celebrate Israel's deliverance. The universe is asked to praise not Israel, but Israel's God, and to praise Him for what He did in carrying out the progressive revelation of His will. A people near unto Him must precede the appearance of One who is to be a light to all the Gentiles. The Old Testament is an indispensable condition of the New.

The Psalm is a fine specimen of the dominating spirit of the whole Psalter (Sepher Tehillim), the book of the Praise-Songs of Israel. The devout worshiper feels that he can not do justice to the subject, can not appropriately set forth the glory of Jehovah, and hence summons to his aid the entire creation. Nothing is too high, nothing too low, to escape his call. How much more should they emulate his zeal, who know not only what the Lord did for His ancient covenant people, but also the manifold wisdom and the unspeakable grace displayed in the gift of His Only-Begotten Son for the ransom of a lost world!

MEANING OF "RELIGION" IN JAMES I. 27.

BY HENRY W. BUTTZ, D.D., LL.D., PRESIDENT OF DREW THEOLOGICAL SEMINARY, MADISON, N. J.

Notwithstanding the progress that has been made in philological studies, especially in the matter of lexicography, much remains to be done in this direction. The interpretation of the New Testament affords a rich field in which these studies may be applied. The various shades of meaning common to words in all languages make it impossible to render a Greek word uniformly by the same English word. It will be conceded, however, that where-

eyer a meaning is found which will fit all the passages where the word occurs, that meaning is likely to be the correct one.

An example of this difficulty is found in James i. 27: "Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. " The word θρησκεία, here rendered "religion," has been an embarrassing one to the exegete. It is employed in but three places in the New Testament, viz.: James i. 27; Acts xxvi. 5, Col. ii. 18. The passage in Acts reads thus: "That after the straitest sect of our religion (τῆς ἡμετέρας θρησκείας) I lived a Pharisee. " Col. ii. 18: "Let no man rob you of your prize by a voluntary humility and worshiping of the angels" (θρησκεία τῶν άγγέλων).

It is to be observed that in two of these passages our revisers translate θρησκεία by "religion," and in the remaining passage by "worshiping." The revisers were apparently led to do this by exegetical necessity, notwithstanding their principle to translate the same Greek word by the same English equivalent. It must be borne in mind also that the two passages, Acts xxvi. 5, and Col. ii. 18, where the Greek word is rendered differently, are both the language of Paul. This might appear to some as a clear case proving that Colossians is not a Pauline production -that the account of Paul's speech before Festus and Agrippa was correct, but that Colossians is by the hand of another writer.

A study of the lexicons is of course helpful, but their value is largely derived from the citations of illustrative passages which they furnish. Cremer defines the adjective corresponding to the noun rendered religion to mean "God-fearing," and adds that in Herodotus it describes religious conduct, cultus, in general only or as specially zealous. A modern Greek lexicon defines it as "pious, devout, bigoted,

superstitious." This is an instance where the study of the Septuagint and other non-classical works will be of special service. Hatch, in his "Essays on the Septuagint," has shown us the facts about the word. The passages are chosen from his "Essays on Biblical Greek," and the renderings are his.

- 1. The word does not occur in Attic Greek, so we are without a guide there.
- 2. It is found in Philo, in the phrase rendered "external observances, instead of holiness."
- 8. Josephus (Antiq. ix. 13, 3) says: "Solomon restored the decaying practise of giving tithes and first-fruits to the priests and Levites, that they may always remain in attendance on public worship," etc.
- 4. In the Septuagint (Wisdom xvi. 18, 27), "And to an increase of idolatrous service also, did the ambition of the artificer impel the ignorant," where it refers to superstitious observances of worship. The rendering of the word in this last passage in the Vulgate is "culturam," which in late Latin means "religious worship."
- 5. In 2 Macc. v, 6, we have "the worshiping of vain idols is the beginning and cause and end of all evil." The general meaning which underlies the word in all these passages is worship "by external observances."

We now return and inquire how we may apply this discussion to the New Testament passages. We find that the rendering, "worship," will meet the conditions of all these texts, and that the variation of English rendering is unnecessary. Acts xxvi. 5 "After the straitest sect of our worship, I lived a Pharisee." Col. ii. 18: "Worshiping of angels," as in the revised version. James i. 27: "True worship and undefiled," etc. St. James proposes to say that better than all external observances is "to visit the fatherless and the widows in their affliction."

See the epistle of St. James i. 26, 27, where, in the authorized version, the Greek word $\theta\rho\rho\sigma\kappa\epsilon$ ia is rendered religion. This is, or, at all events, for the English reader of our times, has the effect of an erroneous translation.—
Coloridge.

SCHOOL OF BIBLE STUDY.*

THE object of the School of Bible-Study is to encourage the systematic study of the Bible, first by the preacher of the Word, and then, through him, by the family, church, Bible-class, academy, college, and theological seminary. It is not the study of Hebrew or Greek that is proposed; nor of criticism, higher or lower; nor of theology or philosophy; nor of geography or history; nor of art or archeology; not of any of these, except incidentally, but of THE BIBLE.

The complaint is widely heard that a generation is growing up, or has grown up, that is ignorant of the Bible, and so without the key to the greatest literature of the world, and without any adequate basis for a strong and rational Christian life. The only remedy is in a return to the study of the Bible itself. In seeking to bring about this return, the aim of this course will be, to help to the mastery of the Bible as a unit, by studying its books in connection with the unfoldinh of the One Thought and Plan of Divine Redemption.

Such study by the minister will afford the best preparation for giving his people, in one of the Sunday services each week, what he will find them just now most interested in, and most anxious to get. The unfolding of one of the Books of the Bible in its relations to the rest of the Bible, and in connection with its own origin, aim, and plan, with even average ability and earnestness, we have never known to fail to draw and interest and hold a congregation.

In the first six months of the year the Unity of the old Testament will be presented, with suggestive treatment and outlines of the various Books, their relations to the whole, and their part in the unfolding of the plan of divine

* For the general aim of the various Courses. of Study and Reading to be conducted under the titles, "School of Bible Study," "School of Social Science," etc., see Editorial Section. Redemption. Hints and helps will be given from month to month in connection with the progressive unfolding of the plan.*

There are doubtless many pastors and Bible-class teachers and Christian Endeavor leaders who will be glad to supplement the teaching of the pulpit by directing their classes of intelligent young people in a more detailed study of the various books, with the aid of "Key" and "Chart, "on the Lord's day or during the week.

Old Testament Study—January to June.

THE Bible is the record of the unfolding of the Divine Religion of Salvation, from its origin and germ, in the Protevangelium, or First Promise, in Genesis (iii. 15), to its consummation in the glories of the New Jerusalem, in Revelation (xxi., xxii.). It is not, therefore, to be regarded, as skeptics represent it to be, as the entire Hebrew literature, nor as a disjointed mass of materials—a medley; but as a connected Book, into which all the contained Books enter in making up a complete unity. To this unity the purpose of God in the redemption of the world furnishes the natural key.

In applying this key, the Bible naturally opens into Two Parts that present the Two Successive Stages in the progress of the divine work of redemption:

Part First, containing the story of the Divine Religion, in its earlier, incomplete, typical form, and as confined mainly to a single people—the Jews.

Part Second, containing the story of that Divine Religion, in its later and complete form, as given to all the world, represented especially by Jew, Roman, and Greek, the type-races of mankind.

* It is expected that a "Key to Old Testament Unity" will be ready soon; also a "Chart" presenting the whole subject clearly to the eye, as an aid to its easy comprehension.



The Unity of the Old Testament is to be sought in connection with the first of these Stages: the Unity of the New Testament, in connection with the second.

In order to any successful and profitable study of the Old Testament plan and unity, it is necessary—

First, to grasp and appreciate the Law of Movement and Progress in its development, as originating in great Formative Ideas and Forces, connected with redemption, represented by great leaders and becoming embodied in the social, legal, political, and religious arrangements and institutions of the Jewish race.

Second, to grasp and appreciate the Guiding Principle, that the Old Testament is to be viewed as God's work of Giving the Divine Religion to man in its old form, and through it preparing the Chosen People and the world for Christ, and that Religion in its new form. So viewed, the history involves a long divine training of the Chosen People, and a gradual development, rational and practical, of the Divine Religion itself.

In the Old Testament

Two Stages are presented:

- 1. The Historical Introduction of the Divine Religion into the World. This is recorded in the Pentateuch.
- 2. The Development of the Divine Religion in the World, or the fixing of its formative ideas in the minds, hearts, and lives of the Chosen People by the agency of inspired men, through its embodiment in the great religious works and institutions of the Hebrew race. This is recorded in the remaining Books of the Old Testament.

THE FIVE BOOKS OF MOSES—JANUARY.

The First Stage of Old Testament Development, or that recorded in the Pentateuch, or Five Books of Moses, embraces:

The Historical Introduction of the Divine Religion of Salvation in the World, in Five Successive Phases—

presented in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Each of the Five Books is a distinct, essential, and natural part of an organic whole, and in order to be at all understood must be so studied.

Genesis-First Phase.

The First Phase in the Historical Introduction of the Religion of Salvation into the World is that of—

The Origin of the Religion, and of the People chosen to be its Depositary and Guardians,

presented in the Book of Genesis. This Book thus lays the foundation for the Bible religion and all the subsequent Books of the Bible. It is at once the Book of Origins and the Book of Generations.

Starting from God, as Elohim, the originator, in "the beginning," it presents the creation of the universe and of the earth which is to be the stage of redemption; the creation of man, who is to be the subject of redemption, and Jehovah's covenant with him; the origin of human sin, in the fall of man in Eden, making the necessity for redemption; the Protevangelium, or First Gospel to Adam (veiled in the curse pronounced upon the tempter), the starting-point of redemption; the Abrahamic covenant, the organization of redemption; the origin and separation of the Chosen Family of Patriarchs, who were to be the ancestors of the Chosen People; and the origin and training of the Chosen People, who were to furnish the repository and to become the permanent guardians of the Divine Religion of Redemption in its old form.

For the purposes of study, the Book of Genesis may be divided—according to the simple literary structure of the production itself—into an Introduction and Ten Sections:

Introduction. The account of the creation of the universe and of the earth and man (ch. i.-ii. 3).

Each Section begins with a formal title: "These are the generations," or its equivalent. Their subjects are as follows:-1. The earth in its relations to Adam (ii. 4-iv. 26).-2. The descendants of Adam (v.-vi. 8).-3. The family of Noah, and the Deluge (vi. 9-ix. 28).-4. The descendants of Noah and the dispersion of the race from Babel (x-xi. 9).-5. The descendants of Shem (xi. 10-26).-6. The descendants of Terah, and the history of Abraham (xi. 27-xxv. 11).-7. The descendants of Ishmael (xxv. 12-18).-8. Isaac and his descendants (xxv. 19-xxxv. 29).-9. The family of Esau (xxxvi. 1-xxxvi).—10. Jacob and his descendants (xxxvii. 2-1. 26).

The division best suited to the needs of a student or thoughtful investigator of the unity of the Bible, is that based upon the Successive Stages in the Development of the Protevangelium, or First Gospel Promise, in connection with the Promised Seed.

The Book of Genesis, from this point of view consists of an Introduction and Three Parts narrating the religious development of the Covenant of Jehovah in the history of three men—Adam, Noah, and Abraham—and their descendants.

Introduction. History of the creation of the universe, of the earth which is to be the abode of man, and of man who is to be the subject of redemption (ch. i.-ii. 8).

Part First. The Story of Adam, the Covenant of Works and the Protevangelium—the germ of the Covenant of Grace, with veiled promise—with the subsequent development, resulting in the apostacy of all the race except the family of Noah (ii. 4-vi. 8).

Part Second. The History of Noah and his Family, under a gracious tho incomplete Covenant, and a distinct promise—with their later evil developments, resulting in the dispersion from Babel, and the formation of the nations with which Israel is to come in contact in the future, and in universal heathenism—till the days of Abraham (vi. 9-xi.83).

Part Third. The History of the Separation of Abraham and his Descendants from all the rest of the world, and from the evil elements among themselves (Ishmael, the sons of Keturah, Esau, etc.); their introduction into Canaan as the Promised Land; the new and better Covenant of Special Grace, with full and rich promises, made with Abraham, Isaac and Jacob; and the Patriarchal Lives until Israel is settled in Goshen in Egypt, for development and training, apart from the world of heathenism, as the Chosen People of God (xii.-1).

Two Stages in the Patriarchal History may be distinguished in Part Third:

- 1. The Development and Completion of the Abrahamic Covenant, in connection with the three patriarchs, Abraham, Isaac, Jacob, as sojourners in the Promised Land (ch. xii. 1-xxxvi. 43).
 - 2. The Providential Transfer of the Chosen Family—in connection with the history of Joseph, beginning with his being sold into Egypt—from Canaan to Goshen in Egypt, where it should be kept from contamination by the world of heathenism, until it should grow into the Chosen People, ready in God's time to become a nation, prepared to enter into full covenant with God and to receive the Divine Religion from Him (xxxvii.-l.).

Exodus-Second Phase.

Exodus, the Second Book of Moses, records the Second Phase in the Historical Introduction of the Religion of Salvation unto the World, that of—

The Committing of the Religion of Salvation by Jehovah through Moses, to the Chosen People as its Depositary and Guardian, and His establishing His Throne among them.

The *Exodus*, or going out of Israel from Egypt, is merely a subordinate event.

The Book of Exodus naturally falls into Three Parts:

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Part First. The Making or Birth of the Israelitish Nation, and its preliminary training in the knowledge of Jehovah (ch. i.-xi. 21).

Part Second. Jehovah's Manifestation to the Nation and the Establishment of His Covenant with them (xi. 22-xxxiv.).

Part Third. The Building of the Tabernacle and the Establishment of Jehovah's Residence and Throne in the midst of the Chosen Nation, completing the Theocracy (xxxv.-xl.).

Leviticus-Third Phase.

Leviticus, the Third Book of Moses, presents the Third Phase in the Historical Introduction of the Divine Religion into the World—

The Way to Approach and Worship Jehovah on His Throne in the Tabernacle, in seeking His Favor and Salvation.

The salvation has been made known, and Jehovah has made himself accessible to His people. But how shall they approach Him?

Leviticus contains the Priest-Code or Ritual of Salvation. Jehovah, who in Exodus lays the foundation of the Divine Religion in the Mosaic Covenant, and takes His seat upon His throne in the Tabernacle, in Leviticus gives His people the Law of Religious Worship, or of approach to and communion with Him on His throne, that the Nation which has thus been made the depositary of the sacred treasure may have the way prepared for the training needed to save them and fit them for their high office.

The Book gives prominence to the priestly point of view. It presents salvation, or man's return to union and communion with God; exhibiting in its Four Parts the various religious duties and privileges:

Part First. The Law of Sacrifices, or the means of approach and reconciliation with Jehovah, or the Way of Salvation—all pointing to the Christ (ch. i.-vii.).

Part Second. The Law of the

Priesthood, or the agents or mediators of that reconciliation and salvation (viii.-x.).

Part Third. The Law of Purifications, or the conditions of reconciliation and salvation (xi.-xx.).

Part Fourth. The Law of Religious Festivals, or the great occasions of worshipful approach to and communion with Jehovah, in order to grow in grace and the knowledge of salvation (xxi.-xxvii.).

Leviticus leaves the Chosen People organized as the Ancient Church, in communion with Jehovah, who has taken up His abode among them.

Numbers-Fourth Phase.

Numbers, the Fourth Book of Moses, records the Fourth Phase in the Historical Introduction of the Religion of Salvation into the World, or—

The Civil and Military Organization and Discipline of the Nation for its Work as the Permanent Guardian of the Religion—

already given to Israel in its Law and Covenant in Exodus, and in its Ritual in Leviticus—and as the agent ordained by Jehovah for its establishment in the Promised Land.

Numbers is not simply a narration of the numberings of Israel. The two censuses were but means to an end, that end being the Separating of the Levites for the service of God from those Israelites who were required to bear arms, and the thorough Organizing and Compacting of the People, as a political and military body, to guard the religion revealed to them by Jehovah and to establish it in Canaan.

The Book may be regarded as consisting of Three Parts:

Part First. The First Complete Organization and Preparation, on the borders of the Promised Land, of the generation that had come out of Egypt, with the various laws and ordinances called out by this (ch. i.-x.).

Part Second. The Rebellion and Failure of Israel and the Discipline of thirty-eight years in the Wilderness,

with the destruction of the incorrigible generation that had come out of Egypt, in order to start a better development (xi.-xix.).

Part Third. The Second Organization and Preparation—this time of a New Generation—for the Conquest and Settlement of Canaan, with an account of the beginning of the war of Conquest, and the enactments and regulations, civil and religious, rendered necessary by the new conditions (xx.-xxvi.).

Deuteronomy-Fifth Phase.

Deuteronomy, the Fifth Book of Moses, presents the Fifth Phase in the Historical Introduction of the Religion of Salvation into the World—

The Moral Preparation of the New Generation for Entering Canaan and Planting that Religion there for Future Development.

The Book is thus the completion of the preparation of the Chosen People for entrance into Canaan and life in it under the Divine rule of the Theocracy; in short, for fifteen centuries of development in the guardianship of the Divine Religion of Redemption and under its molding influence. It consists of Three Parts and a Conclusion:

Part First. Rehearsal of the Blessings of Jehovah as motives to obedience, including the blessings in peace and in war, and in the gift of the Law of Jehovah itself (ch. i.-iv.).

Part Second. Rehearsal of the Divine Law which they are to obey in their Religious and Civil Conduct—beginning with the Ten Commandments, and embracing the laws touching religion, those relating to the conduct of the government and of rulers, and those concerning the private and social life of the people (v.-xxvi.).

Part Third. Enforcement of Loyalty to Jehovah and the Law—by exhortation to obedience, and by the closing scenes of the career of Moses, including his farewell address (xxvii.-xxxiii.).

Conclusion. The Death of Moses, as completing and enforcing all (xxxiv).

One Purpose has thus been found running through the Pentateuch. These Five Books of Moses give a complete and connected account of the Historical Introduction of the Religion of Salvation into the World.

The remarkable fitness of these five parts to one another, and their unity of aim and construction, show the Five Books of Moses to be but One Book of the Law of Jehovah, presenting the one theme of

The Giving of the Divine Religion of Redemption.

In the further study of this subject the preacher and the student will find the best of all help in the direct study of the Books of Moses themselves. Then any of the ordinary commentaries will afford some aid. Lange's commentaries give more attention to the plan of the books of the Bible than do most others. Smith's "Bible Dictionary" will be of some service.

Special help will be found in Keil's "Introduction to the Old Testament;" Dr. W. H. Green's "Unity of the Book of Genesis," and "The Higher Criticism of the Pentateuch;" Dr. Chambers's "Moses and the Recent Critics;" Kurtz's "Sacred History;" Bruce's "The Ethics of the Old Testament;" Wines's "Commentaries on the Hebrew Laws;" Dr. Andrew Bonar's "Leviticus," Dr. Stebbins's "Leviticus;" "A Study of the Pentateuch for Popular Reading," (now published by H. L. Hastings in "The Higher Critics Criticized"); Walker's "Philosophy of the Plan of Salvation;" Arnold Guyot's "Creation, or the Biblical Cosmogony in the Light of Modern Science;" Appendix to Dr Dana's "Manual of Geology."

The purpose is to mention only a few of the more accessible works. Most ministers will doubtless find the greater part of the material needed in their own libraries.

PASTORAL SECTION.

THE SUNDAY-SCHOOL IN MODERN LIFE.

By RALPH WELLS.*

COMPARING the work of the Sundayschool with what it was, say 25 years ago, I am very strongly of the opinion that grown persons are much more interested in that branch of church work, and are personally engaged in it to a much larger extent than they were at that time. The schools are far more prosperous than they were 30 years ago. As a rule, church-going parents send their children to Sunday-school. The parents who do not pay so much attention to this matter are those who attend some of the large fashionable churches. The Sunday-school has improved in many ways, and is an exceedingly important factor in the religious life of the age.

The character of Sunday-school teaching has improved, and this is due, very largely, to the normal class-instruction which has become an important feature in Sunday-school work within the past few years. Normal class-teaching is very popular. I have no idea how many such classes there are in the country, but they can be found in many places. There never was a time when the literature pertaining to Sunday-school instruction was so extensive, so well prepared, and so helpful to the teacher as it is now.

If I were asked as to the books a teacher should have in order to prepare himself or herself to present properly the lesson, I would say, first of all, a good reference Bible. In my practise I use the Revised Version as a commentary, finding it valuable for that purpose, tho the differences between the Old and New Versions are slight. Then Smith's "Bible Diction-

*Interview with Geo. J. Manson. The views of Mr. Wells, as one of the best-known and most successful Sunday-school workers in this country, will be of special interest to all pastors. For more than a generation Mr. Wells was associated with that able preacher and successful pastor, Dr. Howard Crosby.

ary, " "Cruden's Concordance" (most teachers could only afford to get the smaller edition, which will answer all practical purposes). Then read *The* Sunday-school Times, which is the best helper I know of, of that kind. Its special articles are always furnished by competent writers, and illustrate the various phases of the lesson. The use of commentaries depends upon the portion of Scripture that is under consid-For an all-around commeneration. tary I should recommend Jamieson, Fausset, and Brown. The "Speaker's Commentary," a certain class of teachers will find useful, but for all-around teaching and a comprehensive commentary I should recommend the books just referred to. To these books may be added Geikie's "Life of Christ, also, Stalker's; they are the two best. Eddesheimer's "Life" presents the subject from a Jewish standpoint. Dr. Thompson's "Land and the Book" is the best work to consult in regard to the manners and customs of the East.

In the way of commentaries, biographies, and various other works, lesson helps, etc., the modern Sunday-school teacher has all, or even more than he could reasonably ask. He is decidedly better prepared for his work than the teacher of former days. On the other hand, it is my opinion that there is too little attention given in our Sundayschools to the memorizing of Scripture. There is not as much done in this line as there was some years ago. It should be the aim of teachers to see that their scholars, each week, commit to memory a certain portion of the Bible, the number of verses to be memorized depending, of course, on the age of the scholar. That plan can only be carried out successfully with the assistance of the parents or guardians of the children in their own homes. The feature most open to criticism in the Sunday-school of the present day is that it secures such a small amount of cooperation from the home.

I have no suggestion to make as to the manner in which the lessons are divided up. But the "Lesson Helps," as a rule, are written by clergymen, and only from the standpoint as to the meaning of the different passages. When the writers come to the question of how these passages are to be applied to the scholar, there the "Helps" are at fault. They do not succeed in furnishing the necessary applications;

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they do not assist the teacher just at the point where he needs their aid. But this condition is not beyond remedy, and only needs to be brought to the attention of those who write this class of articles. Teachers are constantly saying: "Just when we get to the point in the lesson where we need the most help we fail in obtaining it. The writer has spent all his force in telling us the meaning of the different verses, or passages, without saying anything about their personal application, and how that shall be presented to the pupil."

I think the teaching of the modern criticism has been kept out of the Sunday-school "Helps," those having charge of them being very careful in this regard. The "Helps" would not be used if such teaching were per-

mitted in them.

In regard to selecting the Sunday-school library, I think it would be done better if those in charge of that work would obtain the book catalogs as representing the different denominations, and supply their wants from the combined lists; rather than furnish books published by one denomination. In pursuing the course I have indicated, I think the selection would be more general and satisfactory.

But I do not think the Sunday-school library is used to the extent it was in former years. We have become a great people for reading religious newspapers of different kinds, and, in the case of many Sunday-school scholars and teachers, they take the place of the Sunday-school library. A man of strong denominational prejudices would say that the school should be supplied with denominational literature only; but, from my point of view, I think a selection should be made from each.

It has been said, sometimes, that our Sunday-school libraries contain poor, trashy books that convey no moral lesson, and exemplify no religious be-I think the prevalence of that evil has been very much exaggerated. I think far more care is exercised by the officers of Sunday-schools in this respect than there was in former days. The plan now is to have a committee of the best men in the Sunday-school to read the new books that it is proposed to place in the library, and not to allow them to be put on the shelves until they have received the approval of this When I was more activecommittee. ly engaged in Sunday-school work than I am at present, that was the course pursued in my school; and when I was superintendent, I also read the books.

THE PASTOR'S USE OF TRACTS.

By WILLIAM A. RICE, D.D., MISSION-ARY SECRETARY OF THE AMERICAN TRACT SOCIETY, NEW YORK CITY.

A PASTOR labors to make the redemptive work of Christ effectual to all those who are under his ministry. This he does by prayer, conduct, and speech. Called of God and enlightened by the Holy Spirit, he holds on to the source of his strength by the exercise of prayer. Thus he com-munes with God, and has fellowship with His Son; derives comfort, encouragement, and power to prosecute his work, so often beset with difficulty and hindered by rebuffs. He endures "as seeing Him who is invisible." He has "meat to eat" that others know not of. By this means he obtains grace to walk worthy of his vocation, to be an example unto his flock. In the same way he is helped to understand the Word of God. His diligence in study and his attainments in knowledge are rewarded with perception of divine truth, felicity of language and manner in expressing and proclaiming it.

It is probable that, as experience reveals to the faithful pastor the ripening harvest, the few who are willing to be laborers, and the necessity for haste in the King's business, he will be glad to avail himself of every agency which, by the test of the experience of others, has been found helpful in attaining the ends which his ministry has in view. Not the least nor the last of these agencies will be Christian literature in tract

form. As a pastor I made considerable use of tracts. I often wondered why ministers did not more generally make use of them. But since I have now for several years been in a position which enables me to know the habits of many pastors in respect to the use of tracts, and also something additional of the results of their use, I wonder more than ever that all persons trying to persuade men to Christ, to instruct them in the truth, to build them up in their most holy faith, and to lead them forth into various spheres of Christian activity, do not wisely and persistently call to their assistance these small many-winged, and many-tongued messengers of light.

One of the very first things necessary to lead ministers of the Gospel to use tracts in their work is a belief in their utility. Unbelief on this point is apparently quite extensive. Just the

reason for this it may not be easy to find. Perhaps it is the result of some such lines of thought as the following:

Tracts are diminutive and insignificant; casual observance would seem to indicate that they are not generally read by those to whom they are given; large quantities of them are thrown away, torn to pieces, put into the fire, or otherwise destroyed; a person does not like to have another choose his reading; most persons have already at their disposal more printed matter than they can find time to read; the newspapers are so fresh, cheap, and accessible that they keep people from reading other things, and especially tracts; many persons resent the suggestions which are involved in the gift of a tract, and regard it as an interference with their personal rights and privi-leges; it looks like intermeddling; there is much difficulty in selecting a tract exactly suited to the one to whom it is to be given; much of tract literature is of unsuitable character and its distribution ill-timed; it is difficult to find those that are good all the way through, free from false teaching, halftruths, or extreme statements and language. From one, many, or all of these and similar reasons, doubtless many pastors turn from the whole subject and refuse altogether to make use of tracts in their work.

While a cursory view of such objections may lead to this conclusion, a thoughtful consideration may lead to

one more hopeful.

A thing is not to be condemned simply because it is small and apparently insignificant. We are told not to despise the day of small things. Things that are small, in combination are often very large and powerful. A single ant is small, but an army of ants in Africa causes elephants and lions to flee before them. The Bible speaks of little things upon the earth that are exceeding wise. The race is not always to the swift nor the battle to the strong. In warfare there is as much need for the infantry as the artillery. Our modern warships are supplied with the small-bore, rapid-firing guns as well as with the great guns which throw monstrous projectiles and The war between Japan and China reveals the fact that these rapidfiring guns are quite as effective as the The small balls find enlarger ones. trance through the apertures about the larger guns and drive the gunners from their posts. Tracts are a part of the small-arms and ammunition of the army of Christian soldiers. They may

do effective service where sermons, volumes, and conversations fail. who resist all outward and public appeals for their allegiance to Christ may, nevertheless, when alone, and when touched by the Holy Spirit, read a tract, and through it find the way to Christ and thus come to an open and glad confession of their Lord. fact that many tracts are not read or are destroyed does not hold against tracts only. It is true—especially the former—of all printed matter. And upon what proportion of an audience are we to suppose sermons are not lost? A very large part of all energy, effort, and material is lost, wasted in the Heat escapes through the using. chimney, nutrition in the cooking of food, steam from the locomotive. Tracts can be so multiplied, because they are small and therefore cheap, that if only a slight percentage bears fruit their use may be preeminently justified. All the seed sown in the earth does not germinate. We can not tell beforehand which will spring up and bear fruit, and therefore we are exhorted, "In the morning sow thy seed, and in the evening withhold not thy hand."

It is true there is a delicacy in suggesting what others should read, but we do this constantly in certain lines of literature: why not in Christian literature? And all effort to persuade men from one mode of living or thinking to another is an interference in personal matters, an intermeddling. But surely such interference is justifiable. Shall we leave men to perish simply because they wish to be let alone? The difficulty in finding suitable and well-written tracts and giving them out wisely as to timeliness, discrimination, and adaptability is not insurmountable. It is not as great, perhaps, as it may seem. There are published at the present time by the various agencies an almost innumerable list of tracts, covering every phase of doctrine, condition of mind, life and heart; tracts well written, apt in illustration, forcible, and perspicuous. They have been made attractive and instructive to the wise, acceptable to the refined, interesting to the dull, and intelligible to the ignorant. needs only to acquaint himself in some measure with this literature, and to study the conditions of the people whom he would reach in this way, to be able to adapt the message to the one to whom he sends it, and to choose the wisest time and way to send it. we are not to forget that many persons may not in any other way learn the way of life. Think, for example, how many do not go to the house of God, and hence do not hear sermons. Whether this is the result of sickness or other infirmities, or from indifference, all such persons have a claim upon the pastor within whose parish There is but little encourthey live. agement at first, in most cases, to get persons to follow up any lengthy or systematic course of religious reading. The most that can be hoped for is that they may be persuaded at some odd moment to read a brief tract, which, if it is God's truth, may find entrance to the conscience and the heart. This is not the age of the world to be in doubt as to whether the printed page exerts an influence. The printed page is the ally of every cause whether good or evil. The business, political, and social worlds believe in tract literature: why not the religious world? A large part of the religious world does. Tracts are circulated by the millions annually. They form an important part in nearly every aggressive religious movement. Mr. Moody, in his evangelistic campaign in Chicago in connection with the World's Fair, made use of tracts to a very large degree. The large number of purchases and applications for grants of tracts made to the tract societies of this and other countries confirm the assertion that extensive use of tracts in Christian work is already made.

During the past year a special opportunity has been afforded the writer for ascertaining the value set upon the use of tracts by home missionary pastors. The society which he serves issued during 1894 a monthly tract, which was furnished in packages of 100 gratuitously to 1,000 home missionaries of the various evangelical churches. The correspondence which the society has had with these missionaries reveals some interesting facts.

Their letters contain such terms of approval as these, "Very helpful;" "very useful;" "have used them with good results;" "to good advantage;" "highly appreciated;" "beneficial;" "have been eagerly sought after;" "most excellent;" "handy in contact with men;" "have done a great deal of good;" "are read gladly;" "their great variety makes it possible to use them with profit in nearly every phase of religious experience;" "are invaluable;" "we could not get along without them."

It may be interesting to learn how these pastors used them. Here are

some of the ways-"have distributed them on the street, in offices, to streetcar men;" "in my street work;" "to Sunday-school teachers and Christian Endeavor workers;" "inclosed in let-ters;" "distribute every Sunday night to the attendants at our Gospel service;" "to employees of the railroad;" "in missionary visitation;" "to non-churchgoers;" "to people I meet in the stores and blacksmith-shops;" "in schoolhouse meetings;" "at special services;" "in our prayer-meeting, raing the topic of our treat experience. using the topic of our tract as our subject, and after the meeting distribute the tract itself, which tends to fasten the subject on the mind;" "in my pastoral work, Sunday-school and Gospel meetings." Perhaps not more than four or five out of the thousand expressed doubts as to their advantage, and these made no effort to circulate them. Of course if a man does not believe in the seed, he will not sow it; and if he does not sow it, there can be no harvest. A number of these letters trace conversions to the reading of these tracts. Others quote the testimonies of readers of the tracts of which these two are fair examples: "A business man said of one of the tracts, 'It is as good as any sermon I ever heard." "No man, however worldly or skeptical, can argue against one of these modest speakers for God's cause."

This correspondence is so overwhelmingly favorable to the use of tracts, that there can be no question as to the wisdom of extending this form of endeavor to spread the light of divine truth. If the results with a thousand ministers have been so encouraging, think of the increased good if a hundred thousand ministers used the same methods. A thousand ministers are spoken of thus simply because they happen to be grouped together in the use of a certain tract publication. It may be approximately true that already in evangelical Christendom there are a hundred thousand pastors or ministers who are using tracts more or less systematically in their work. They enclose them in letters to their own parishioners and others; they give them to those with whom they have been engaged in pastoral visitation and conversation; to comfort the sick, console the bereaved, cheer the "shut-ins" and the aged; to awaken the indifferent; to arouse the conscience of those who have been hardened by sinning; to direct and instruct seekers after "the way, the truth, and the life;" to promote piety and godliness; to confirm the faith,

remove doubts, allay fears, and, in general, "help men on to God."

Two noteworthy examples of the extensive use of tracts by pastors of large and representative churches are

worthy of mention.

One of these churches is in Auburn, N. Y., and the other in Rochester, N. Y. At the Sunday evening services, which are popular, somewhat evangelistic, and always largely attended, from 1,000 to 1,500 tracts are distributed. These churches print a calendar, announcing their services for the week, and then tip or fold into this announcement leaflet a tract selected with care and possibly bearing upon the subject of the service at which it is distributed. The same tract is given to all. Its association with the weekly announcements and its connection with the topic of the service are quite sure

to secure its general reading. Truth read by 1,000 or 1,500 persons must have a beneficial effect upon some of them. The extent of this good effect will be in proportion to the number who read the tract. When this plan is followed every Sunday night for six months or more, each year, as is the custom of the churches mentioned, so I am informed, the aggregate good must be very great. The fact that these churches continue this work, involving much labor and a considerable expenditure of money, is sufficient evidence of their faith in the utility of tracts

Our conclusion of the whole subject is that pastors may very wisely make use of this saly in extending their work, increasing its efficiency and making the results more substantial and permanent.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

Jan. 5-11.—For the New Year—Armed, Watchful, Prayerful.

Eph. vi. 13-18.—"Wherefore, O Christian soldier, take up the whole panoply of God, "exclaims the Apostle. Behold, then, the Christian soldier panoplied.

Well, there is his girdle. "Having your loins girt about with truth," the Apostle says. This girdle was no soft, elegant, silken sword-sash, such as an officer in modern armies folds around himself. It was of the toughest leather, and armed with iron, and buckled about the soldier's waist with carefulest security. It was that upon which all the rest of the armor hung. Without his girdle the ancient warrior was limp and useless. And the girdle for the Christian warrior is the truth, the Apostle says. He calls upon the Christian to have definite and distinct conviction of truth. In the stress and strain of conflict you will need the support and strength of definite conviction-something worth living for, if need be dying for. "Having your loins girt about with truth."

The next thing is the breastplate,

and the name for that is righteousness. Righteousness means here the coincidence of life with creed. You believe the truth? live then in accordance with the truth, and so defend yourself, as the breastplate did the ancient warrior. And there is no such defense for a man as the truth accepted and lived out in righteousness.

And the next things are the sandals. That word translated preparation, means readiness. And there are no such protecting sandals for the feet of the Christian soldier as an obedient and alert readiness.

The next item in the panoply of the Christian soldier is the shield of faith. Shield, from dura—a door; shield like a door. It covered pretty nearly the entire person. Fiery darts—darts wrapped with lighted and flaming tow. Such darts flings at us the evil one. Hint of the propagating power of temptation. "One sin draws another in its track; the flame of the fire-tipped dart spreads; temptation acts on susceptible material; self-confidence is combustible; faith, in doing away with dependence on self, takes away

the fuel for the dart; it creates sensitiveness to holy influences by which the power of temptation is neutralized; it enlists the direct aid of God."

And the next thing in the armor of the Christian soldier is the helmet of salvation. As the Apostle explains the figure in the epistle to the Thessalonians, the helmet of the hope of salvation. Ah, what protection here! Hope! Expecting to conquer instead of to be conquered. Go into the conflict with high heart.

And now let the Christian soldier grasp his weapon—both of offense and of defense. "And the sword of the Spirit, which is the Word of God." It is sharper than any two-edged sword of Roman soldier.

But—and will you specially mark this—even such panoply is not enough for him. For this Christian soldier must enter into fight not simply with human but also with superhuman foes. Notice particularly the Apostolic statement of the Christian soldier's antagonists, verses 11, 12. He needs supernatural aid. Let him seek such aid then by prayer. Praying always, in prosperity and adversity, in joy and sorrow, etc. He is to pray with all prayers. He is to pray in the Spirit.

But even this—this harnessing in armor and this praying—is not enough. The Christian warrior, in addition, must maintain a persevering and intent watchfulness. "And watching thereunto with all perseverance." That word watching means without sleep, and perseverance means strong, and strung toward such watchfulness.

Let the Christian warrior watch then-

- (a) As toward prayer itself.
- (b) As toward his armor—that he leave off no portion of it.
 - (c) As toward his antagonists.
 - (d) As toward obedient service.
- So watching, praying, panoplied, he shall conquer.

Ah, in this way let us determine to enter the New Year. What a year of victory it shall thus be for us!

If this must be the method of the Christian life, what must be said of the life of the unchristian—unarmed, unwatchful, unprayerful! Into what sore defeat it must surely pass!

Jan. 12-18.—Ideals, Energy, Persistence,—Phil. iii. 18, 14.

Each of us has but one life. Garibaldi sailed from Genoa in 1869 to deliver Sicily from its oppressors, he took with him a thousand volunteers. They landed at Marsala, almost in the face of the Neapolitan fleet. When the commander of Marsala, returning to the port, saw the two steamers, he gave immediate orders to destroy Garibaldi, having landed his them. men, looked with indifference, almost with pleasure, upon their destruction. 'Our retreat is cut off,' he said exultingly to his soldiers; 'we have no hope but in going forward; it is to death or victory.'" So every day, as it passes, destroys itself, cutting off retreat.

Also, notice that the main question about our life is not what we think of it, but what God thinks of it.

So there really can be no more important question than, How may I make the utmost of my life?

Our Scripture brings before us the example of one who did make the utmost of his life. What an accomplishing life was that of the Apostle Paul! That life was urgent with the three principles without which always a noble life is impossible—ideals, energy, persistence. Think of these three principles as illustrated in this noble life. First—ideals.

Everything must be the outcome of an inner, ideal thing if it come to anything. What is a building but the externalizing of the architect's ideal? So a true life is the expression of the true ideal for life. If you would have advancing life you must have steadily advancing ideals. Behold now, in the case of the Apostle, the highest possible ideal, viz., "the mark for the prize of the high calling of God in Christ Jesus."

Second—energy. Of this, this noble life of the Apostles was full; how it strains and sounds in our scripture—"reaching forth;" "I press."

(a) Consider—energy toward ideal implies decision.

"On a recent most instructive visit to the Assay Office in Wall Street, I was shown a balance, concerning which the courteous superintendent said: 'The distinctive feature of this balance is its combination of sensitiveness with decision. It will be turned by the smallest fraction of a grain, and, whenever it is turned, it moves right on. We had one formerly which was extremely sensitive, but it lacked decision, so that it went quivering from one side to another before it settled; and frequently we wasted fifteen minutes in getting a result which we can obtain from this one in a moment.' As I listened to this admirable explanation I could not help saying within myself, 'How like that wavering balance many men are! They are abundantly sensitive, but they lack decisiveness. They are so long to settle what is to be done that the opportunity of doing anything is sometimes gone before they are ready to begin."

- (b) Consider—energy toward ideals implies singleness of purpose. "This one thing I do."
- (c) Consider—energy toward ideals implies the casting away of hindrances. "Forgetting."
- (d) Consider—energy toward ideals implies training toward ideals. How this sounds in this noble Scripture—"reaching forth;" "pressing toward."
- (e) Consider—energy toward ideals implies refusal toward distraction. The "one thing" shines and entices.
- (f) Consider—energy toward ideals implies refusal of discouragements.Forgetting the things behind.
- (g) Consider—energy toward ideals involves the gathering of energies when they flag. Still "I press toward."

Third—persistence. "This one thing I do;" i.e., I keep doing it.

What a New Year this will be if it be a year signalized, even in some measure, by such ideal, energy, persistence! JAN. 19-25.—LIVING BY THE DAY.— Matt. vi. 11.

This clause from the prayer the Master taught us how to pray is, concerning living by the day, full of suggestion.

One has noticed that in this petition there are two slight variations between St. Matthew and St. Mark.

St. Matthew has dos—give in one act. St. Luke has didon—be giving; give us continuously. "St. Matthew touches the readiness, St. Luke the steadiness; St. Matthew the promptitude, St. Luke the patience of God's supply." Then, again, St. Matthew says—this day. St. Luke says—day by day." St. Matthew implies, "sufficient to each day is the want thereof;" St. Luke says, "and if there be a tomorrow, for it also God will provide."

And, so you see, both in St. Matthew's and St. Luke's version of the prayer this idea of living by the day comes out.

(a) Well, this petition in our Lord's prayer makes suggestion that we daily recognize our dependence, and so get ability of calm living by the day. A daily recognition of our daily dependence upon God will aid us much in living by the day.

It is a by no means uncommon tendency to push away recognition of dependence upon God to the time of some great and squeezing crisis, and to refuse to remember that in the common calm of every day, we are as much and as really dependent upon God.

(b) Another suggestion this clause in our Lord's prayer affords as to living by the day, is that we cheerfully spend each day in the daily toil appointed for the winning of our bread. "Give us this day our daily bread." Our daily bread is a kind of joint affair between God and ourselves. What we are to daily ask His giving, we are ourselves to set about the daily winning. We are each day to set our hand to the applying of the secondary causes for that of which He is always the primary and initial cause. And nothing

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can so take the care and canker out of the day as the consciousness of the daily duty done belonging to that day.

- (c) Also, this clause suggests moderation of desires, that so we may live by the day. "Give us this day our daily bread." But bread does not mean simply dry bread, I think. It stands for sustenance. Food for the body: beauty for the taste; knowledge and culture for the mind; love and companionship for the heart. But let our desires be moderate—that is what the petition suggests. Sidney Smith said, "According to my own computation I have eaten and drank, between my 7th and 70th year, 44 wagon-loads more than was good for me. " Do not be so anxious about the 44 wagon-loads burdened with unnecessary things. So the days shall not be shadowed with strain, anxiety, tasking forethought.
- (d) But this petition in the prayer has a suggestion of direction in it—that we make this living by the day the fashion of our living. "Give us this day (day by day) our daily bread." Do not take life in bulk. There are great tasks. There will be great trials, troubles. But these will come bit by bit to you, broken to the measure of the days. These are wise words of Charles Kingsley:

"Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them."

This will be a happy and peaceful New Year to us in just the proportion in which we live it through—by the day.

JAN. 26-31.—THE TRUE WAY TO EMPIRE.—Luke xxiii. 37.

This taunt of the ribald soldiers to Jesus—"If thou be the King of the Jews, save thyself," told a mighty truth. Jesus could not be the King of the Jews and the King of men if He had saved Himself.

For consider-

(A) Jesus could have saved Himself. He before whom the waves and the winds crouched as a whipped dog does at its master's feet, when He commanded them "Be muzzled!" He who made the five loaves and the two fishes greater into such wealthy store for the 5,000 men, besides the women and the children; He who bade demons kneel in abject terror; He who had wakened with quiet command Lazarus, on whom death had rioted for four days; He who Himself, but a few hours later, burst, with His own hands, the bonds of death in glorious resurrection: be you sure, Jesus could have descended from that cross, and, with no trace of wound upon Him, have scattered gazing multitude, and cruel priests, and guarding Roman soldiers into hurrying rout, as the wind blows helplessly the withered leaves.

- (B) Yet consider, further—He could not have become King of Jews and King of men had He thus saved Himself, and from that cruel cross descended.
- (a) For only as our Lord refused to save Himself could he make expiation for human sin. If sin were to be forgiven it must be ethically forgiven, on principles of righteousness. This is done by the atoning cross. Had Jesus saved Himself, man could not have been saved from sin.
- (b) And for love's sake Jesus could not save Himself. Illimitable love held Him to that Cross.
- (c) And for joy's sake He could not save Himself. "Who for the joy, "etc. (Heb. xii. 2).

Consider the meaning of self-sacrifice.

Self—one's own conscious entity. Sacrifice—sacer, sacred, and facio—to make, to perform, to devote sacredly. So self-sacrifice is to devote one's self, all that belongs to one's self, to a holy cause and purpose. In that there are revenues of highest joy. Do you wonder why, notwithstanding all His pain and torture, you chiefly think of Christ as joyful? Thus He thought of Himself. This was the best prayer He could offer for His disciples, that they might have His joy fulfilled in them-

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selves. It was a great and blessed thing to have equality with God. But it was a blesseder thing not to think His equality with God a thing to be grasped at, that He might bring many souls with Him into glory.

And thus, because He would not save Himself, He has become King of Jews and men; King of forgiveness; King of love; King dispensing joy; King in the realm of hearts; King forevermore.

Said Napoleon, "Across a chasm of 1800 years, Jesus Christ makes a demand which is beyond all others difficult to satisfy; He asks that for which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally. And forthwith, the demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the Empire of Christ."

Behold, then, the true way to empire. It is the way of self-sacrifice, the way of the cross. We can make this new year a year of blessed empire over the hearts around us if we make it a year of self-sacrifice for hearts around us.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism — Not a Review Section — Not Discussion, but Experience and Suggestions.

Greek Punctuation.

It is true that old manuscripts are largely wanting in marks of punctuation; but, thanks to the grammatical precision of the Greek language, the true punctuation can not be altered so easily as Dr. E. B. Fairfield assumes in his "Bits of Exegesis," in the November number of The Homiletic Review.

In his passage, John v. 87, we have obte... οὐτε... καὶ... οὐκ ἐχετε, three negative sentences, the last, καὶ... οἰκ ἐχετε, being the precise equivalent of οὐτε, but the negative is joined to the verb, rather than to the particle, for additional emphasis. With a question, οὐ implies an affirmative answer, and all three members must be treated alike, by Greek usage, thus: "His voice you have heard, have you not? and his form you have seen, have you not? and his word you have abiding in you, have you not? for whom he sent, him ye believe not."

This would reduce the passage to extreme sarcasm, and reverse E. B. F.'s view of its meaning. But not only is this foreign to Christ's spirit, it is inadmissible grammatically. The word $\pi \delta \pi \sigma r \epsilon$ finds almost no translation, and, moreover, that word almost invariably demands a negative answer; there are exceptions, but they are rare.

exceptions, but they are rare.

Now as to facts. It is an assumption that the people heard or saw any-

thing supernatural at Jesus's baptism. John Baptist said (John i. 32), "I have beheld the Spirit descending as a dove out of heaven; and it abode upon him." Matthew says (iii. 16), "And Jesus, when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." Mark and Luke say the same. There in no implication that the people saw or heard anything, much less any assertion that they did.

As to the teaching. It is not the function of exegesis to simplify by alteration (copyists sometimes did that), but to elucidate by getting down to the truth. This comes largely by comparing Scripture with Scripture. Jesus referred to this very thing in the passage under consideration. He said, "Ye search the Scriptures," etc. "They testify of me; God's voice speaks in them, His form is there revealed, and all those prophetic marks of the Messiah are verified in me; but so blind and deaf have you been, that you have never seen, nor heard, nor had that word dwelling within you, because of your unbelief."

Jesus never appealed to such supernatural events to prove His claims. Angels ministered to Him in His temptation, but He never alluded to it. The transfiguration scenes stunned the disciples, and they kept that matter close at Christ's own command. He appears studiously to have avoided appeals to the senses. But He did appeal to His doctrine—"Do not I tell you the truth?" To His works, not so much as miracles, as right and good—"for which of these do ye stone me?" To His char-acter—"which of you convinceth me of sin?" Taking these things into consideration He declared that they knew whence He came and whither He went. Such proof is Godlike in form and utterance, but the children of the Evil One will not receive it. constantly appealed to the Scriptures in proof of His claim to be the Son of God, and met the charge of blasphemy by reiteration of the appeal. It is not at all probable He departed from the rule in the case in hand, to appeal to a proof by the senses, of which very few, probably none, had any knowledge whatever. This is contrary to

the genius of Scripture.

E. B. F. is unfortunate, again, in the third passage cited, 2 Cor. xii. 16.
"Be it so; I did not myself burden you; (à\lambda\lambda\lambda\text{—the strong Greek adversative) but, being crafty, I caught you with guile." Then the following sentences and strong crafty is the strong of the strong o tences, so finely suggestive in the Greek: "Did I take advantage of you? (μη, no!). Did Titus take any advantage of you? (μητι, not any!) Walked tage of you? (μήτι, not any!) we not by the same Spirit? (w, yes!). Walked we not in the same steps? (ov, yes!) " Greek particles are very important, more so than punctuation.

GEO. W. BORDEN.

SOUTH AUBURN, NEBR. Nov. 18, 1895.

Christ Did Not Pray in Vain in Gethsemane.

In the article in the July Homiletic REVIEW, on "The Religious Character of Abraham Lincoln," we are told that he said in a letter to Judge Joseph Gillespie: "I have read on my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from Him.

Christ did not pray in vain in Geth-Yea, more, He never so prayed anywhere. In John xi. 42, we are told that at the grave of Lazarus He said to His Father: "I knew that thou hearest me always." The statement to which we have referred directly contradicts this.

Let us look at Christ's prayer in the garden. In Matt. xxvi. 89, it is thus

given: "Omy Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." The other versions of it given by John, Mark, and Luke, are to the same effect. This was a conditional prayer—"if it be possible." That is, "If Thy gracious purposes toward man can be fulfilled without my drinking this cup-if many sons can be brought to glory without my doing so, let it pass from me; but if not, I will drink it to the very dregs. Thy will is mine."

Christ had a perfect human nature-"a true body and a reasonable soul." His divinity did not take the place of His soul, as the Apollinarians and Henry Ward Beecher maintained. feelings, both in His body and in His soul, were much keener than those of any mere man. As man, He naturally shrank from suffering. In His prayer in Gethsemane He gave expression to His feelings as a man. As He said, His soul was now "exceeding sorrowful, even unto death." But what He asked He asked conditionally, as we

have already seen.

We find Him on other occasions, praying thus: "Father, glorify thy name;" "Glorify thy Son;" "Glorify thou me with thine own self;" "Keep through thine own name those whom thou hast given me;" "Sanctify them through thy truth;" "Father, forgive These prayers are wholly unthem.

conditional.

As we have seen, Christ prayed in the garden that the cup might pass from Him if sinners could be saved without His drinking it, but if they could not, He expressed His perfect willingness to drink it. The cup was not removed from Him, because, had it been, not one of the human race would have been saved. It is, therefore, not correct to say that Christ "prayed in vain in Gethsemane." If I ask a fellow being to do me a certain favor, but only if he can conveniently do so, and he tells me that he can not conveniently do it, my request can not correctly be said to have been refused.

REV. T. FENWICK. Woodbridge, Ont.

What Will Rouse Us ?

I am sorely perplexed regarding my duty. In the series of leading articles just completed in your REVIEW, on "The Preacher and the Preaching for the Present Crisis," it has been made as clear as it well could be made, that "the signs of the times" indicate that the church is just now fronting a great

crisis. The situation is desperate; but my friends among the preachers do not appear to appreciate this. When I put the case to one of them, he had only an indifferent "Yes?"—and turned the conversation into other channels. A leading minister who had been straining every nerve to give a new impulse to a great mission interest, said to me: "The ministers have been the greatest of all the hindrances in the undertaking."

Now, what can I do? The whole church, of every denomination, ought

to be roused. A combined movement of all the forces ought to be made on the strongholds of sin and Satan. Can any one tell me what I can do in the matter? What any one can do? What every one can do?

I know that a few ministers are gathering here and there to pray for the outpouring of the Spirit. But are not most of us so entangled in, so dazed and overpowered by, the mere machinery of the church, that we are not able to see things spiritual?

PERPLEXED PREACHER.

THE QUESTION BOX.

CAN a revival do any lasting good in a parish if not followed by teaching?

J. G. Mc.

We may lay down the broad principle that rational religion must rest on an intelligent apprehension of the truths of Scripture that have reference to salvation and the Christian life.

It follows that a so-called revival that has only a sentimental or emotional basis is necessarily not only evanescent, but also harmful, since it mistakes the nature of true religion and misleads the man who goes through the experience. The "stony-ground hearers" have "no root." It is a question whether any amount of subsequent teaching can profit the subjects of such a revival. Extraordinary spiritual deadness is sure to follow it.

In case the revival is genuine, based upon and accompanying the application of the Bible truths of salvation, the momentum given to the spiritual life by these quickening truths may carry the subjects of such a revival forward to a limited extent in the Christian life, even when the further instruction needed concerning the Christian life is not given by the pastor; but such a life can not be expected to attain to the best and highest form. The parish life will be crippled and dwarfed by such pastoral failure.

No doubt the ideal condition is found when a faithful pastor follows up intelligently a genuine revival work by the right teaching from the Bible concerning Christian life and activity in all their phases. Such a course will bring good, not only lasting, but also ever-increasing.

What are some of the worst evils flowing from revivals?

J. G. Mc.

We know of no evils that follow from genuine revivals. It is only the spurious kind that is followed by evils.

Such spurious revivals often warp a man intellectually for life, prepossessing his mind with the false notion that religion is an unreal thing, a passing excitement or emotion, and so closing that mind against a correct conception of what genuine religion is. We know some men, and that among the strongest men of this country, who have been religiously wrecked in this way.

Such revivals, moreover, harden the heart, and often leave the man almost insensible to Gospel truths and motives. They do not rouse in him the excitement which he has come to confound with "religion," and so do not reach and move him. "Gospel-hardened" sinners, and so-called Christians, hardened by such experiences, are about the hardest timber the preacher has to work upon.

Still another evil that we have often seen resulting from such spurious and evanescent religion is the liability to fall under the power of sinful passion. The excitement being largely or wholly animal, the devil often takes advantage of it to ruin the soul by suddenly subjecting it to the storm and stress of fierce temptation while under influence of such animal excitement. The transition from animal excitement to beastly passion is sometimes lightning-like, and the results appalling.

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SOCIAL SECTION.

THE SOCIAL PROBLEM.

By J. H. W. STUCKENBERG, D.D.

For the New Year.

By the strange perversion of a figure we speak of going forward into the new year. Have we then turned our backs upon the past so that it is invisible to us, and does the future lie open to our vision so that we behold what awaits us? The fact is, that we go into the future backward, not seeing a single step we take. Obstacles we know only as we stumble over them, mountains only as we grow weary of the dark ascent, and precipices only as we are hurled down them. Somewhere in that backward movement there is a grave athwart the path; but no one beholds it till he steps into it. Yet we are not blind. The past lies before us; yesterday is at our toes and appears in vivid distinctness; here is last week with definite outlines: of the last month and the whole year the main features are clearly marked; as we look over a dozen or a score of years the objects are more blurred, and many of them form a confused mass; of youth some summits appear, but childhood is lost in the clouds of the distant horizon.

We know what yesterday left us, but not what the morrow will bring forth. Our past accumulations are the wealth with which we begin the new year and purchase the pearls it has to offer. It has been claimed that as the deposits of time grow, the chances for originality and individuality decrease. The mass of traditionalism, it is thought, will form such a weight that no one can hope to lift the burden. The more the past does for us, the less is left for us to do for ourselves. Thus our inherited wealth will be the means of impoverishing us. This is one side, and a gloomy one. There is another: our inherited possessions increase our responsibility; they contian seeds for development, and this inspires hope and creates energy. Much is required for the much given, because the possibilities are so great.

We behold many a grave as we look over the past; frequently they are the most prominent features in the landscape. Is the grave of selfishness there? The change of years brings seriousness; it is a good time to bury the vanities; and what is more vain than a selfish life? It is a favorable time to meditate on the truth; and it is one of the deepest truths that no man liveth unto himself. We belong to society: whatever we may do for ourselves, we are social products; were it not for society we should be barbarians or savages. We may do much for society; but the most devoted life for others can never pay the social debt which a man owes. Our education, our religion, our culture, our peace and order, our well-being and our enjoyments, our fruitful labors and our hopes, are they not all largely the gifts of society whose debtors we are?

Respecting the social problem, no wisdom which the years accumulate is more precious than that which leads into the mind of Christ. That we must love or the problem remains unsolvable. The centuries seemed to drift away from Him; how else is it possible to call such cities and countries as are deluged with materialism and corruption Christian? Another century is about to be added to the eternity of the past; and as it drops from us men wonder whether the next will not be the century of revolution and anarchy. Students of the times hear the breakers, and prophesy danger; is it not time to be on the alert, and ought not the good and the true to stand together as one man to avert the threatened disaster?

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Could we but get the Biblical idea of true and false riches, and make that idea the dominant one in life! The unjust steward, the rich man and Lazarus, the camel and the needle's eye, all have deep meaning for our times. "Go to now, ye that say, To-day or to-morrow we will go into such a city. and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow." Let us add to these words from what has been called "the sociological epistle of the New Testament" our Lord's words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Jesus and the Social Problem.

A FASCINATING theme, suggestive of rich thought and creative of thrilling emotion. Put the Lord into our present situation, facing the problems which so agitate the age and oppress us with their weighty demands, what would He say and do? Would He select the palace or the tenement-house as His abode, the avenue of millionaires or the slums? What denomination would He choose as His above all the rest, and what church would He attend? He who drove the buyers and sellers and money-changers from a court of the temple might now find them in the sanctuary itself, and even in its holy of holies. How glaring the contrast would be between His divine spirituality and the overwhelming worldliness! We can not but wonder whether with His meekness, His lowliness, His humility, He could feel at home in the midst of our gorgeous display, our sensational, spectacular life. And then our materialism, our luxury, our vanities-rivaling Rome when its debauchery culminated, and when its pride was the precursor of its fall-what would Christ be in the midst of these? He was quiet, making no noise in the street; sublimely trusting the Father; ever moving toward the cross, yet moving heroically as one who marches to victory; solitary and forsaken, but sending out His disciples to take possession of the world as already His; with nothing to rest His assurance on but the divine will, the omnipotence of truth, the idea of love to God and the neighbor, a faith that removes mountains, the hope of eternal life, and the spirit of consecration . and sacrifice and helpfulness, on the part of His followers, to make disciples of all nations. Now place Him in our age, with its bustle, its turbulence, its insane haste, its noise, its conventions, its distracting newspaper press, its violent agitations, its endless confusions, its deification of external accumulations-how would He appear? What would He say if He saw his professed followers tithing mint, anise, and cummin, as if such trifles absorbed or pleased the Infinite God of a measureless universe, while the great concerns of righteousness among men, of humanity in all social relations, of fraternity, of tenderness, of sympathy and help for the needy, are neglected?

Well, this we know—either men would again crucify Him, or He would overturn and overturn and overturn until the age was transformed. Pharisaism He would scourge as of old; to the people, especially to the poor, the despised, the outcast, He would be tenderness and mercy and helpfulness, just as when He welcomed the despised ones, healed the sick, fed the hungry, pronounced blessed the persecuted for righteousness' sake, taught the parable of the Good Samaritan, and lived the love He was.

To the rich, what would He say? Would He burn into their hearts the parables of the unjust steward and of the rich man and Lazarus? The inmates of the madhouse of covetousness would probably try to persuade Him that He made a mistake when He taught: "Ye can not serve God and mammon."

The very thought of Christ and the

social problem is bewildering. So far have we drifted from Him that we can hardly conceive what He would be and do were He to return to earth. A foreigner He surely would be. And yet Christ is to be ever present in the world, and to the world, through His followers. "Are we still Christians?" the German skeptic once inquired. "Are we still Christians?" the most earnest faith has abundant reason to ask. Do we, in face of the social problem, dare to live the spirit and doctrine of Christ?

A Plea for Distinction.

In a company of one hundred persons a few are pointed out as worthy of especial notice. One lady is singled out from the rest for her beauty; one of the men is a poet, and another has made his mark as a scholar. The other ninety-seven also have peculiarities, but not such as deserve particular mention.

A class at college has an average degree of intellectuality; but some of the young men are mentioned as preeminently gifted and scholarly, one as a linguist, another as a mathematician, and a third as a student of history. These attract our attention more than all the rest.

Among preachers, lawyers, physicians, politicians, and all classes of society, we notice exactly the same phenomenon. There are elements which all have in common, and which they must have in order to belong to that class. But these common elements merely constitute them members of the same class, and give them nothing distinctive or peculiar in the To be merely one of a mass means to be without distinction, without anything that marks him as worthy of especial attention.

Distinction is differentiation—not lost in a mass, but having something peculiar, something marked or striking. Distinction breaks the monotony and gives variety. To be distinguished consequently means to be distinct.

What is common is apt to be closely allied to the vulgar; and all who seek distinction strive to rise above it, even if it be by means of the eccentric and the sensational. It is evident that what is usual can not be sensational. Such words as unusual, extraordinary, exceptional, always imply something distinct, marked, and rare.

The rarity of an object is one of the chief elements of value. The highest price is set on the diamond that is solitary because the largest in size or of greatest brilliancy; the same is true of a gem which is the only one of its kind in the world. A work of art which the artist may reduplicate is less valuable than the same after the artist's death. A relic may be of inestimable value because another like it is not possible. When thus we speak of a gem or an excellence as rare, we express an estimate of its peculiar value. The highest distinction consists in an attainment or possession which is singular and towers above all the rest.

The leveling tendency of republics is regarded as one of their most general features. The distinctions of the old world in hereditary nobility, in social rank, and in privileges of various kinds, vanish. The principle of equality prevails; equality of family and birth, equality in politics and before the law. A popular level is the test of appreciation, and popularity may mean the most complete adaptation to a vulgar environment. In politics this is common. Indeed, it is almost axiomatic that the most eminent men can not be elected to the Presidency. Why should we expect the populace to appreciate that which transcends their capacity of appreciation? Some men must stoop to be popular; so great may the prize be that even a Webster can not resist the temptation. Europeans who visit us think public opinion our worst tyrant, and a vulgar popularity our political standard. The most vigorous struggle is thought to be for wealth; but wealth has become too common to make men distinguished,

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unless, perhaps, it be the unworthy distinction of surpassing others in rapacity and greed and mere accumulation.

Hardly anything is more insisted on in our day than that greater equality should be given to men in the struggle of life. Everywhere this is the burden of the demands of laborers and reformers. It has become impossible to conceive why things should be so arranged that the chances are all in favor of some, at the very start, and all against others. But this just demand is intimately associated with a pernicious error. This error became epidemic in communism and extreme socialism, in theories which seek to drag down the exalted rather than uplift the masses, and which lose all distinctions in a deadening monotony.

Life means diversity in unity. The most sameness is found in the lowest organisms. In the highest individual and social life the utmost variety is manifested. This is seen when we compare the educated man with the illiterate, and the most cultured with the primitive state of society. The higher stage of development has the largest number of interests, the greatest variety of thoughts and occupations, and the most complete diversity in life.

In our plea for distinction we aim at the utmost diversity in the most perfect unity, such as characterizes the highest individual and social organism. Distinction for selfish ends may be a low ambition; but a distinction which makes men peculiar and exalted for the sake of social power and helpfulness is a most laudable ambition. We can be something to one another because we differ, one giving what the other lacks, and making society the partaker of what he has developed in a peculiar degree. No apology can be offered for men who, with exceptional endowments and opportunities, do not become exceptional among their fellow men. We insist that they become extraordinary and bless such as are obliged to remain on the ordinary level. Personal distinction for social elevation is the rule. Men with an innate aristocracy like that of Wendell Phillips are the very ones who can be most to the masses. The people in a republic are apt to be jealous of men who stand apart from them, and use their elevation above them for egotistic purposes; but those who use their scholarship or spirituality for any superior advantages and attainments for the public may expect the devotion of the people. The masses may not at once be able to appreciate them, but they will learn in time to recognize their benefactors.

We look to republics for the development of strong personality and striking individuality. Yet these are often conspicuously absent in republics. Equality is interpreted to mean a common level. The reign of the people is apt to make their average attainment the standard of excellence; the public will is regarded as the source of authority and the measure of popularity: what wonder, then, that little inspiration is felt to develop a strong individuality and stand alone in a multitude? Freedom ought, however, to mean freedom to be solitary, to develop ideals, and to make the utmost of native endowment and innate peculiarity. The men who can be themselves most fully among the masses can be most to the masses; but they must rise above the masses to lift them to a higher plane. The culture of strongly marked individualities is implied in freedom; yet it is a hope of the future rather than a realization of the present. Creatures of fashion abound, and only now and then a genius appears who is a law unto himself and dares to go his own way. It is a false unity of spirit which suppresses the diversity of gifts, which Paul emphasizes. We want equality, but equality which is an elevating as well as a leveling process, or, rather, which is an uplifting, not a degrading process. Amid the strong tendencies toward equalization, we plead for individuality and personality, for diversity and distinction, as the crown and blessing of the fullest liberty and the best equality.

The article following this shows that the plea for distinction is not in conflict with the growing demand for the socialization of the individual.

The Individual as a Social Power.

THE rebound has come. The fruits of a wild individualism are seen in a reaction which ends in the opposite extreme. So absorbed have men been by their individual rights that they lost sight of their social relations and responsibilities. The result was a kind of personal libertinism and licentiousness; selfishness led to endless antagonism, and produced that anarchism which is so glaring a characteristic of modern society. We once saw this spirit illustrated in a railway train which stopped at a station for lunch. A venerable man stepped out, leaving his satchel on his seat. A young man of twenty entered, put the satchel on the floor, and appropriated the seat for himself and his girl. As the old gentleman returned, he asked politely for his seat. Sharply and impudently, so loud that every one in the car could hear, the youth replied; "Every one for himself in this country." Meekly the venerable man of seventy or more, with white locks and feeble step, apparently a minister or professor, picked up his satchel, and went beseechingly through the train to look for another seat.

The reaction which has set in says, "No man for himself, but wholly for others." The individual is nothing for himself, but solely for society. Well has it been said, that "the characteristic of organic development is found in the progressive subordination of the part to the whole, and the progressive differentiation of the parts into organs." This process of subordinating the individual to society and making him its organ is powerfully at work in the new social era which is dawning. Society as a mere aggregation of indi-

viduals is yielding to the conception of society as an organism. This latter notion is admirable as an analogy or a figure, but when taken literally it is false. In the usual sense we apply organism to an individual only. In the lowest form of animal life, separate organisms may unite so as to form a new kind of organism; but this is possible only because the individuals themselves are not sharply differentiated. A tree, a sheep, a man is an organism in the sense in which a forest, a flock, and human society never can be. In exact proportion as an individual is individual he can not be absorbed by society; he can not be wholly subordinated to it, he can not be solely its organ. He must be something in himself and for himself; he has value as a personality and not merely as a social factor; he may in some respects be above society and stand alone. He certainly has personal in distinction from his social duties. Just now we must carefully discriminate what an individual is per se and what he is as a social factor. The individual is subordinated to society; but it is no less true that he is to be independent of society.

The theory that the individual is absorbed by the organism has led to some strange doctrines. Self - interest is made synonymous with selfishness, and men are asked to trample on selfinterest and exhaust themselves for society. But how can I have a selfinterest which it is not my duty to take care of? Selfishness involves egoism, meanness; self-interest is a claim of nature or of God, whose neglect is culpable. The command to love my neighbor as myself, involves self-love. If I depreciate myself then I must depreciate my neighbor, if I appreciate him only as I do myself. Not genuine self-love is censurable, but a false love of self, and the failure to love my neighbor as myself.

But why shall I give myself to society? Surely not because society is an abstraction, but because it consists of concrete individuals. All social good must be good for somebody. Social amelioration always means that individuals are somehow benefited; in other words, their interests are promoted. But can a man who neglects his own self-interest, which lies nearest and is his especial concern, be expected to devote himself to the interests of others? It is one of the most serious evils of the day, that men do not understand and attend to their real interests. That is the very meaning of incompetency and thriftlessness. Men neglect their own interests and those of their families, and selfishly give themselves to drink and vice. The whole Gospel means the death of selfishness, but the utmost promotion of the God-given self-interest.

This attention to one's true self-interest is a fundamental social virtue. and the condition of the social value of the individual. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." What a man is to society depends on his personality. To illustrate this we need but name the debauchee, the bummer, the tramp, the scholar, the reformer, and the philanthropist. Men can give to society only what they have, their own life and light and grace. Those who want to give most to society must constantly be getting; they must become more themselves in order to be more to others. The Christian and the scholar ought to grow in proportion as they give. They are not to be stagnant pools, not cisterns that are exhausted in proportion as you take from them, but living fountains, whose stream is the product of a perpetual new supply.

Self-evident as this ought to be, it is constantly forgotten. Ceaseless selfdevelopment as the condition for the best social efficiency is actually treated by some as in conflict with the Christian spirit of sacrifice. Now, Christianity is represented as doing everything for the individual, then as doing everything for society; but the lesson is not learned that Christianity in doing the utmost for the individual likewise does the utmost for society. The individual is called and saved; but this makes him a social leaven. Those who become disciples also become apostles. We need but enter the Gospel and the needs of our times in order to learn the deep demand for strong individuality and perfected personality, for the utmost self-development and most marked independence. Individual characteristics are not merely tolerated by social responsibility, but they are required for social welfare. It is one of the glories of our religion that the perfection of the kingdom of God is constituted by the perfection of the individuals who compose that kingdom. When we pray, "Thy kingdom come," we are not required to ignore the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

These thoughts are fundamental for individual and social life; yet our theme is not exhausted. We must add another sad perversion, and one of the worst. By losing him in society the individual is robbed of his energy. That society makes criminals is one of the dangerous half-truths. Shall we now punish society and let the criminal go? Certainly that is the logic: he is not the criminal at all, society is the criminal. Why not be consistent and say that society makes saints; that it is the creator of the great men who transcended what society had attained and became its leaders? The Apostles, prophets, reformers, martyrs, who opposed, transformed society, and sacrificed themselves for humanity, nothing but social creations! Where the environment, be it natural or social, makes men, there they do not make themselves. Such are the theories which destroy personal responsibility, which rob men of individual energy, which cut the nerve of personal enterprise, and which annihilate ethical purpose and ethical achievement. Things are made, persons initiate, they use what is made in such a way that it may minister to their rational and spiritual purpose; men are men because they are not possessed as things, but they are possessors.

The cry is, "Change conditions, and all will be well." The need, however, is for a change of men and conditions. Leave men as they are, selfish, brutal, vicious, and they would turn Eden into a curse, its tree of life into thorns and thistles. There is no way of changing society otherwise than by a transformation of its individual factors. applies to the family, to the church, to every social organization, and to the state. As the rose beautifies the garden and gives its perfume to all its neighbors, so is it to be with the individual in society. The more beautiful the rose, the more beautiful the garden. The individual is to be socialized. his wealth, his scholarship, his spirituality are to be social powers for social welfare. This ends selfishness, but nevermore self-interest. Self is enlarged by the social relations, and social duty enhances the value of selfinterest. No man who is false to himself can be true to his God and to the society of which he is a constituent factor.

For the Thinker and the Worker.

"Revolutions are not made, they come," said Wendell Phillips. But as they come we can help them along.

The indifference of some to social dangers in our crisis recalls the saying of Goethe: "Stupidity is without anxiety."

The emergence of the submerged classes calls to mind another utterance of the German poet: "Nothing is more terrible than to see ignorance in action."

Social opinions have their epidemics. "There are those who dress the

inner man according to the fashion of the times."

"The king reigns, but does not govern," is a saying of Thiers. There are places on earth where the people reign, but do not govern.

One hundred years ago Herder was suspicious that what we call "culture" is really "polished weakness."

Can it properly be regarded as an "unearned" increment when European dukes and counts tie American knots with millions of American dollars?

Let us congratulate ourselves. Thousands of years ago, in classic Greece, when philosophy was at its summit, Plato makes Socrates say that public life is a wild beasts' den.

Occasionally the mad competition of the day suggests Bentham's problem: "Given a world of knaves, to produce honesty from their united action."

What is deep, dark, and unutterable in the masses seeks violently for utterance. When words fail, the volcanic passion bursts forth in demoniac eruptions.

How often the weak things of the world are mighty. From the lips of an old nurse fell the words which arrested Tolstor in his downward course. "She aroused within him the first desire to change his mode of life."

The following is very significant respecting the influence of the rich on laborers. A large number of workingmen's clubs in London were formed with the aid of others than workmen. At the beginning, no liquors were allowed, but afterward it seemed to the leaders of the movement hardly reasonable that the rich man should be allowed his wine at his club, while the poor man was refused his beer at his club. Since then, the clubs have nearly all allowed the use of liquors."

SCHOOL OF SOCIAL STUDY.

By J. H. W. STUCKENBERG, D.D.

So deep and general is the interest excited by the social problem, that many are anxious to make it a subject of especial inquiry. A request has been made for such a course of reading and study as will promote this end. In complying with this request, a series of articles will be given under the above heading aiming to direct attention to helpful literature and its most profitable use, and also to the independent study of society and to social research.

It is our purpose to make this course systematic, leading from one subject to another, until the whole theme, with its relation to allied disciplines, is included. Some may not be able to take the entire course; but even if they can read only a few books, and enter on some of the investigation, they will find themselves amply rewarded.

The general subject of sociology must be studied in order to comprehend the social problem. We must get a knowledge of society itself, if we want to know the meaning of the questions which agitate it. Our study therefore will include an inquiry into the philosophy or science of society, and of social themes in general, but all for the purpose of interpreting the social problem and finding the conditions for its solution. The proposed course of reading and study will consequently take a wide range; but with a definite end in view, and with specific directions how to use the literature, it is hoped that confusion will be avoided and positive results attained.

What shall the first lesson in the School be? It ought to consist of clear definitions and explanations, giving an idea of the exact meaning of the subject, of its importance, of the reasons for its investigation, and of the method of its study. Light at the beginning will illuminate the whole course. For a year the social problem has been

made a specialty in this REVIEW, and many of its phases have been discussed. The subject is so extensive, and involves so many themes, that no work extant treats it exhaustively.

As general in character, and as adapted to an introduction, we recommend the following: the article on "Socialism," in the "Encyclopedia Britannica;" "Socialism of To-day," by Laveleye; "Contemporary Socialism. by Rae; "Socialism and Social Reform," by Ely. A volume on "The Social Problem," by W. Graham, published by Kegan Paul, London, discusses the subject mainly from the eco-"The Social Probnomic standpoint. lem, " by F. A. Lange (Sonnenschein, London) gives the German view, its writer being the author of the scholarly "History of Materialism." "Socialism, the Fabian Essays, " London, also C. E. Brown & Co., Boston. "Socialism, New and Old, "by W. Graham. A. very valuable list of books on socialism, the social problem, and allied subjects, is published by the Fabian Society, Strand, London, in "What to Read," price six cents. A bibliography is also given at the close of Professor Ely's book. Another volume by this author is entitled "Problems of To-day. "

In order to make this preliminary course of reading most profitable, the student should settle two questions: What is the relation of the Labor Problem to the Social Problem? and what is the relation of the Social Problem to Socialism? So often are these subjects confounded that their exact relation should be determined.

The labor problem involves the labor agitations of the day, such as capitalism and the wage system, the condition of laborers, their pay, their treatment, their education and life, and how their situation can be improved. This vast and important

subject has gained such prominence. and produced such agitations, as to absorb public attention in Europe and America. This has made it appear as the great social question of the day. But the labor problem concentrates the attention on labor and laborers, and on economic affairs; and those who belong to the other classes are apt to leave it to laborers as solely their affair. Specialists and thinkers have, however, discovered that more than labor and laborers is involved in the industrial agitations. Laborers are recognized as part of the social organism, so that what affects them affects the whole of society. If one member suffer, all the members suffer with it. Labor is recognized as the basis of society. Not only does it furnish bread and other materials for the physical life, but it is the condition for the attainment of all the higher interests. Education, religion, society, the state, all individual and social welfare, depend on agricultural and industrial labor: it is thus clear how the labor problem involves the whole of society and all its concerns. We need but go deep and broad enough to find that the labor question leads to the social problem. The question of labor is a very essential part of the social problem; but the latter involves much more than is usually attributed to the former, namely, all the members and all the interests of society. The social problem is the question of the transformation of society in order to establish more equitable relations, with an especial view to the elevation of the laboring classes.

The distinction between the social problem and socialism is more apparent. The former is a problem; the latter is a proposed solution of that problem by means of some form of collectivism. While laborers were being agitated, socialism was proposed as the means of getting rid of their grievances. The socialistic theories were proclaimed, they were adopted by multitudes of laborers, they arrested the

attention of the other classes who ignored the problem that was to be solved, and so socialism came to be taken for the social problem. We insist on first mastering the problem itself in order that we may be able to test the proposed solutions. The socialistic literature has become very extensive, it discusses the social problem with a view to its solution, and some of the most valuable discussions of the problem are found in this literature.

Many of the most valuable discussions of our subject appear in the current literature, the daily and weekly journals, the magazines, and the quarterlies. Among the common topics are the unrest of laborers, their demands, labor organizations, strikes, capitalism, trusts, monopolies, the influence of wealth on legislation, and similar themes. Society is also coming more and more to the front in literature, and our journals teem with social subjects. For understanding the social theories, agitations, and movements of our day this current literature is indispensable. But it is apt to be bewildering. So many details are given that one is likely to expel the other, or a chaos of opinions and facts is the result rather than system. The great need in view of these distracting details is thinkers who can classify the details, can go from phenomena to their causes, and can construct laws and principles and systems. This must be done by every one who would become master of the subject. Besides the current literature, the systematic study of solid works is earnestly recommended.

Amid class division and antagonism we can not but expect social themes to appeal to strong interests and violent passions. It is not strange, therefore, that much of the literature is one-sided and tinctured by prejudice. The student must be on his guard against a dogmatism which has ceased all inquiry where impartial inquiry is especially needed.

If but a few books can be purchased, let the first named be chosen.

LIVING ISSUES FOR PULPIT TREATMENT.

How to Live on \$500 a Year.

A little that a righteous man hath is better than the riches of many wicked.— Psalm xxx. 16.

"New York State Exhibit; Workingman's Model Home," was the sign which appeared on a modest little wooden house at the Columbian Exposition. This house was built for the purpose of making a practical experiment of adapting comfortable home life to the needs of the average wage-earner's family.

The sum of \$500 was taken as the average income of a workingman's family, consisting of husband, wife, and four children under ten years of age. It was assumed that the couple at marriage had saved \$400. Of this \$100 was put aside as a little nest egg, and the remaining \$300 used in furnishing the house. This sum the experimenters found sufficient to purchase in the open market, and in small quantities, desirable and tasteful furniture, linen, china, and kitchen utensils ample for the needs of the household.

The house was arranged in convenient form, and consisted of livingroom, kitchen, bath-room, and three
bedrooms. It was built at such a cost
as to permit a rental of \$120 a year.
Of course, such rental would be out of
the question in New York city, where
land values are excessive, but it is believed that such accommodations are
possible, at the rent named, in the suburbs of other cities.

Taking \$120 for rent from the income of \$500 left \$380 for other expenses, which was assigned as follows: for family clothing, \$100; for food, \$200; for fuel, \$30; leaving \$50 for miscellaneous expenses. Careful investigation was made as to the cost of clothing in workingmen's families, and it was found that for decent, healthful, and durable garments, with care in mending and remodeling when worn and outgrown, there would be

required to clothe the family a year the following amounts: For the man, \$29.21; woman, \$27.57; girl of ten years, \$16.60; boy of eight, \$15.98; girl of five, \$3.67; baby, \$9.83. This made a total of \$102.88—a trifle above the estimate.

As to food, careful experiments were made for a month to see if the estimated \$200, or 55 cents a day, was sufficient. Scientific methods of cooking were employed, but the dishes in the main were simple and did not require unusual skill in preparation. Aladdin oven (invented and perfected by the economist, Edward Atkinson) was used, and cheap cuts of meat which can be made nutritive and appetizing with long, slow cooking had a prominent place. It was found that the estimated amount for food was sufficient to give the family a liberal supply of food adapted to their tastes, and in sufficient quantity and variety to keep them in sound health and good working condition.

An instructive comparison can be made of these results with an investigation made by the United States Commissioner of Labor in 1890. It was found that in 2.490 families engaged in the manufacture of iron, steel, coke, coal and iron ore, the average family expenditure for a year was \$572.73. Of this \$248.65 went for food, \$113.97 for clothing, \$74.58 for rent, and \$140.58 for other expenses. As compared with the Chicago experiment these families spent rather more for food and clothing, and considerably less for rent. The total expenditures also were greater.

Debts of the Nation.

There is treasure to be desired and oil in the dwelling of the wise, but a foolish man spendeth it up.—Prov. xxi. 20.

THE total debts of the nation, public and private, according to the census of 1890, have been estimated by George K. Holmes, census expert on debts and mortgages, in the first issue of *The* Bulletin of the Department of Labor (November, 1895). We give here the principal totals of his very elaborate tables:

TOTAL DEBT AND ANNUAL INTEREST OF THE UNITED STATES, 1890.

CLASS OF PROPERTY.	Debt.	Annual Interest.	Rate Per Cent.	
Individuals and private corporations. Real-estate mortgages Other	\$6,019,679,985 5,980,820,015	\$397,442,792 a 428,157,625	6.60 9.18	
Total	\$12,000,000,000	\$820,600,417	7.70	
Quasi-public corporations. Railroad companies	\$5,669,431,114 580,568,886	b \$221,499,708 c 29,461,805	4.50 5.89	
Total	\$6,200,000,000	\$950,961,507	4.63	
Public debt, less sinking fund. United States. States. Counties. Municipalities. School districts.	228,997,889 145,048,045 724,468,060	\$28,997,608 65,541,776	4.08 5.29	
Total	\$2,027,170,546	\$94,539,379	4.85	
Total all debt	\$90,227,170,546	\$1,166,101,308	6.44	

- a. Estimated that \$1,848,663,316 of this debt does not pay interest.
- b. Interest is on the funded debt only (\$4,917,691,787).
- c. Estimated that \$151,872,289 of this debt does not pay interest.

It appears according to this that the entire debt is \$20,227,170,546. Mr. Holmes thinks it can not be less than this, and may be considerably more. Of this total, he estimates that \$18,-101,399,882 pays an annual interest charge amounting to \$1,166,101,303, which is an annual rate of 6.44 per cent. on the 18 billions of interest-bearing debt, and of 5.75 per cent. on the total estimated indebtness. As the total annual production of the nation in 1890 was \$13,640,932,000, about one dollar in every 12 produced goes in interest.

According to census returns the total wealth of the nation in 1890 was \$65,037,091,197. With 20 billions of debt this wealth is pledged to the extent of 31.1 per cent. of its value.

This, to say the least, is anything but a favorable showing for the nation, and it indicates that we—in common with many of the European nations—are dangerously near to bankruptcy.

The Tramp Problem.

What profit hath he that hath labored for the wind?—Eccl. v. 16.

According to Prof. J. J. McCook, of Hartford, Conn., in a paper on "The Tramp Problem," read at the last National Conference of Charities and Corrections, the number of tramps in the country in January last was 85,768. He estimates their annual cost to the country at \$17,000,000. Four years earlier he estimated the number at 45,845. This gain of over 80 per cent. in the four years he ascribes to the hard times of 1893 and 1894. The remedies which he suggests for tramps are as follows:

- The average tramp is a drunkard.
 Stop letting people get drunk when they like.
- 2. Don't let people make the discovery that they can live without working.
- 3. Make good tramp laws and enforce them.
- 4. Abolish industrial booms, financial crises, hard times.
- 5. Help the railroads to keep the tramps off the cars.
- Public institutions, conducted by methods in vogue at the Elmira Reformatory, looking to the reformation of the tramp.

MISCELLANEOUS SECTION.

THE HYMNS AND POETRY OF THE AUTHOR OF "AMERICA."

By Rev. James H. Ross, Roxbury, Mass.

CIRCUMSTANCES combined to give prominence to the name, character and reputation of the Rev. S. F. Smith, D.D., the author of our National Anthem, "America," down to the day of his death, November 16, 1895. Dr. Smith was the personification of modesty, and was accustomed to write upon envelopes and scraps of paper. He found inspiration, he said. in this habit. The wonder is that "America" ever saw the light, for it was written upon a chance bit of paper, and when handed to Lowell Mason, the tune composer, was one of a number of hymns and poems that had been loosely laid in the author's portfolio, and which were produced for the use of Mr. Mason, at his request. The public so emphasized the origin and history of "America" as almost to disassociate Dr. Smith from the authorship of "The Morning Light is Breaking."

He was the last of that group of hymnists who, in the first third of this century, became the sweet singers of our American Israel, and to some extent of British Israel. The ranking hymnists of the period were Thomas Hastings (1784-1872), the Rev. Ray Palmer, D.D. (1808-1887), and Dr. Smith (1809-1895). Which of these was the greatest is a fair question to consider, provided the object be to ascertain a question of fact, to do historic justice, and to learn in which life there was the most of the beneficent Providence of God. No odious comparisons should be contemplated nor made. The same question arises when contemplating the historic usefulness and position of Isaac Watts (1674-1748) and Charles Wesley (1707-1788). Hastings preceded Palmer and Smith about as Watts preceded Wesley. He wrote voluminously, more so than the others, although all held the pens (the quills) of ready writers. His hymns have been adopted more numerously by the compilers than those of Palmer and Smith, and more are still adopted nearly a quarter of a century after his death. The Rev. F. M. Bird, D.D., says:

"If we take the aggregate of American hymnals published during the last fifty years, or for any portion of that time, more hymns by Hastings are found in common use than by any other native writer."

On the other hand, Bishop Hurst, of the Methodist Episcopal Church, attributes first rank to the hymns of Ray Palmer, for their perfection of form, coupled with spirituality, usefulness, and power of survival. Well-known as many of the hymns of Dr. Hastings have been and are, no one of them has such uniqueness and prominence as Palmer's "My Faith Looks Up to Thee," or Smith's "The Morning Light is Breaking." The first lines of well-known hymns by Hastings are: 1. "Gently, Lord, oh gently lead us;" 2, "Hail to the brightness of Zion's glad morning;" 3, "He that goeth forth with weeping." Fifty-six of the hymns of Hastings are annotated in Julian's "Dictionary of Hymnology," 88 of those of Palmer, and 82 of those of Dr. Smith. These figures are significant and typical. The honors go to Dr. Hastings on the score of useful hymns. They go to Ray Palmer in accordance with the characterizations of Bishop Hurst, and Palmer ranks second only to Hastings as a successful, voluminous hymnist.

Dr. Smith wrote many hymns on baptism. His denominationalism, however, was of a mild type. Inter-denominational fellowship he delighted in as a sentiment and a reality. He was the hymnist of the Christian Endeavor

Society, in this particular, for the Boston Convention, 1895. As the author of one hymn preeminent above all of his other productions, Dr. Hastings has no standing with Palmer and Smith. The best that he ever wrote never took rank with the best hymns of Palmer and Smith.

The sentiments expressed in Smith's "The Morning Light is Breaking" will be perennial until the millennium is at hand, and while it is easily conceivable that some new singer may do better than he in the expression of them, his twofold rank as the poet of patriotism and piety seems to be assured by his authorship of his two chief hymns, to say nothing of the rest of his productions.

Hastings was less of a scholar than Palmer and Smith. All three have been honored by translation into other languages, but Palmer and Smith bave been able to return in kind by translating the hymns of others. familiarity was with the ancient languages, and his translations of hymns are principally from the Latin. Dr. Smith's capacity for translating was greater than that of the other two, for he knew well the modern languages, and in his later years studied the Russian diligently. He thought that, if Cato learned Greek after he was 80, there was no good reason why the modern octogenarian might not learn Russian after he was 85. Dr. Smith's authorship of two leading hymns, the one national and the other missionary, is characteristic and typical. poetry is naturally divisible into two parts—the patriotic and the national: the sacred and the missionary.

A hymn written before "America" was written is a happy combination of both of the leading ideas for which its author and his poetry stand. It was printed in Porter's "Rhetorical Reader" of 1831, and it also was written while the author was a theological student in Andover. It was entitled "A New Missionary Hymn." It consisted of six stanzas, in the first three of

which he represents the missionary as in a conflict between patriotism and religion, between desire and duty, between residence at home and abroad, between love and fidelity. In the last three he represents the victory gained by self-sacrifice and the spirit of rescue of the heathen from ignorance, degradation, and spiritual death. The first stanza is as follows:—

Yes, my native land, I love thee,
All thy scenes I love them well:
Friends, connections, happy country;
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?

In 1880 or 1881 a government commissioner-Mr. Trowbridge of Troywas sent to Germany to examine the practise of singing in the schools of that country, and gather information on the subject. He brought back with him a mass of documents, among them a great number of singing-books and music used by children in schools. Lowell Mason at that time was the conservator of this branch of the art of music, and the German song-books were placed in his hands to be made use of by him. Mr. Smith was then a student in the Theological School at Andover, and was familiar with the German language. Mr. Mason did not read German, and so it came about that one day he brought a lot of German music to Mr. Smith, with the request to look it over and turn into English verse such songs as seemed acceptable and appropriate for use here.

Among the tunes which pleased Mr. Smith by its melody and its swinging rhythm was one which he afterward found to be the English national hymn, "God Save the King." He did not know this at the time; but looking down at the foot of the page he saw that the German verses were patriotic in sentiment, and so he wrote some verses of American patriotism to go to the music and called it "America." He handed this, with a good many others, to Mr. Mason, and it went altogether out of his mind. The next

thing he heard of it was on the following Fourth of July, 1882, when it was sung at a celebration of school children in Park Street Congregational Church, Boston. Rev. Edward Everett Hale, D.D., was one of those children. Mason, after considerable effort, succeeded in getting music introduced into the public schools of Massachusetts, and as "America" was in the collection furnished to the schools for use of the scholars, it was not long before it was sung everywhere. The publication by Lowell Mason entitled "The Juvenile Lyre" is the one referred to. It was the first book of children's songs and music ever published in the English language.

"America" has been sung from its origin to date, in schools and in churches, on the tops of mountains and in caves of the earth, in populous and buried cities (Pompeii), on anniversary and historic occasions, by mixed nationalities, by every denomination · and at international and inter-denominational services, on the Atlantic and Pacific steamers, and at the diplomatic festivities of Americans all over the world. At the testimonial services in Boston, April 8, 1895, Edward Payson Jackson read an ode to Dr. Smith in honor of "America" in which the following stanza occurred:

From Maine to Texas swells the loud, glad chorus,

From blood-redeemed Atlanta to the sea; Beneath the starry banner waving o'er us The UNION sings, "My country, 'tis of thee!"

Substitute "The World" for "The Union" in the last line, and the historical accuracy of the whole truth will be expressed.

A few years ago, when Dr. Smith was traveling in Colorado, he went with some friends into a cave at Pike's Peak, Manitou. While they were there the guide said that the cave had been explored for half a mile. There was one room in the cave which was called the organ room, and the guide said that if they would stand in a distant

corner he would play for them on nature's own organ. Stalactites hung from the roof, and there were stalagmites on the floor. The guide, being a musical man, had found that by striking these it was possible to obtain all the notes of the gamut, and he knew what letter each represented.

They gathered in a corner, and the organist began to play, striking first one and then another with a bar of wood, until he had played the entire tune, "My Country, 'Tis of Thee."

It was so perfect that he wondered if the company could sing the hymn to the organist's playing. The little company sang the first and second verses, and then the organist apologized for his instrument being out of tune on some notes. But he had given it on nature's own organ.

A few years since, while traveling in Italy with a small party of Americans, Dr. Smith happened to spend a few days in the streets of the buried city of Pompeii. One of the company was a sister of John W. Hutchinson, the only survivor of the once famous Hutchinson family. At noon of that day, in Pompeii the little company of Americans gathered in one of the excavated paths, and after they had finished their frugal meal, it was suggested that, being a party of Americans in a foreign land-in a dead and buried city-they should sing together the live hymn, "America." It was sung with great fervor; and when we remember that one of the Hutchinson family joined in the song, we may be sure that it was also sung with great sweetness.

A little company of Scotch gentlemen happened to be somewhere within hearing, and they were so much interested in the song that they joined the company, and after they had completed their American melody they suggested that a Scotch song be added to it, and so they sang and the others joined them in "Auld Lang Syne." There was still another nationality represented, and they also sang a third

national song in that strange and unaccustomed place.

In September, 1889, in company with a thousand merchants of New England and their families, Congressman Elijah A. Morse visited Mount Vernon, and around the grave of George Washington, at his suggestion, the company sang "My Country, 'Tis of Thee." Those New England men and women made the hills and vales of Mount Vernon ring with the grand old American anthem.

A hymn akin to "America" in sentiment, stanza, and tune was written by Dr. Smith, for July 4, 1841; and in his own hymnal, "The Psalmist," 1843, was entitled a "Hymn for the Nationa, Anniversary." The first stanza greets and glorifles and welcomes the auspicious day. The second and third stanzas praise God as the Sovereign of the historic events that issued in American Independence, inclusive of war and The two concluding stanzas are prayers for a blessing on the nation and the day. The fourth stanza resembles in sentiment the patriotism of the whole of "America:"

> Long o'er our native hills, Long by our shaded rills, May freedom rest; Long may our shores have peace Our flag grace every breeze, Our ships the distant seas, From east to west.

One of the best of Dr. Smith's patriotic poems, and one which ranks only second to "America" in favor, is "Harvard's Dead," which he composed March 17, 1868.

"The Morning Light is Breaking" was written in 1832, the year that produced the national hymn. Dr. Smith has no recollection of the circumstances under which it was written, but is sure that they had much to do with missionary work, about which he was reading at the time. There were originally four stanzas, but the man who wrote the music thought there was not room for all, and cut out one of them. The best verse of the whole was cut out by this man, who got up the

fashion of putting the music at the head of the verses. The hymn long ago was translated into twelve languages, including Chinese and Siamese, and in the last week of March, 1895, a missionary wrote to Dr. Smith from the South Sea Islands that it had been translated into five more. The tune was written by Mr. Wilde, an Englishman, and it is so beautiful that much of the hymn's popularity is due to it. The same is true of "America," and of many of the best hymns by the best authors.

"Softly Now the Twilight Ray" was written when he was a student in college. He had a little book entitled "Sabbath Recollections," written by an author named Edmanston. It began, "Is there a time of all below," and described the peculiar tranquillity which spreads over the earth on a pleasant evening. It was this thought that inspired him.

"Welcome Days of Solemn Meeting" is designed as an opening hymn on a Sabbath day, and was written in 1834, when the inspiration was upon him after one of the old-time revival meetings. The blessing and peace that came with those meetings no tongue can tell. Rev. S. W. Duffield, author of "English Hymns," said that the revival era of the United States gave us some admirable hymns, of which this is one.

Dr. Smith had not the slightest recollection of writing the hymn, "Today the Savior Calls," but he recalled that it had originally six stanzas.

"Oh, Not My Own, These Verdant Hills," was the author's favorite hymn of all among those that he wrote. It was written when he was editor of *The Missionary Union*. He used to select a poem for each issue, sometimes putting in one of his own compositions, and this was one, altho he does not recall the peculiar circumstances that inspired him.

The Telugu Mission of the American Baptist Missionary Union was established in 1886. Its early growth was

so slow that the idea of abandoning the mission was often agitated. the annual meeting of the Union, held in Albany, N. Y., in 1853, the question was earnestly discussed, "Shall the Telugu Mission be relinquished or reinforced?" At an evening session. eloquent pleas were delivered by some for reinforcement. One of the speakers, pointing to Nellore on the map suspended over the platform, called it "The Lone Star." The words fell on the ears of one present with peculiar force. That night, before sleeping, Dr. Smith wrote "The Lone Star," and read it in the meeting the next morning. It was voted to reinforce the mission.

Shine on, "Lone Star!" Thy radiance bright Shall spread o'er all the eastern sky; Morn breaks apace from gloom and night: Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" in grief and tears And sad reverses oft baptized; Shine on amid thy sister spheres: Lone stars in heaven are not despised.

Shine ou, "Lone Star!" The day draws near When none shall shine more fair than thou; Thou, born and nursed in doubt and fear, Wilt glitter on Immanuel's brow.

The prophecies contained in these stanzas have been literally and abundantly fulfilled. The mission was conducted with slight success until 1866, or for thirty years. Now it is the largest single Protestant mission in the world.

All the memorable and permanent poetry of Dr. Smith was written in his youth, the most memorable and abiding portion of it before he was twenty-five years of age. For threescore and three years he heard "America" sung. The last year of his life was signalized by varied testimonials to him in his native city and land. movement was also started to build a monument to his memory. Whether the movement matures in a monument or not, his fame is secure in Church and State, in his native land and in foreign lands. Children early learn to honor the man who wrote the national

anthem, and therefore the remembrance of the man and the hymn is life-long. The seer ranks with statesmen and heroes for honor and usefulness. Greater honor, except in degree, can hardly be attained; for undoubtedly the Lord Himself, as Creator and Rewarder, delights in such work, and in its extensive influence upon humanity.

DR. JOSEPH PARKER: THE MAN. By Rev. D. Sutherland, Charlottetown. Prince Edward Island.

Now that Spurgeon is gone, Parker hold an undisputed supremacy among the preachers of London. His ministry at the City Temple for a quarter of a century has been very remarkable, regarded from the literary and intellectual side: and it has been in the best sense both able and eloquent. power in the pulpit was never greater than at present. His sun may be dipping to the west, but as yet there is no evidence of failing light. All the old fertility of resource, originality of thought, brilliancy of epigram, and arrow-headed precision of language unite in clothing his sermons with a force which never fails to strike home to heart and conscience.

Joseph Parker was born in a quaint old town in the north of England sixtyfour years ago. His early life is veiled in obscurity. Little is known about it beyond what he himself reveals in the charming chapter prefixed to "Tyne Chylde." Even that must be taken with caution, for it is told "partly in the daylight of fact, partly in the limelight of fancy." Like most men who attain distinction, he owes much to his mother, whom he describes as "quiet, patient, full of hope, seeing everything without looking, praying much, and teaching her son to pray." Both father and mother had strong intellectual sympathies In their kitchen the neighbors used to meet, when the day's work was done, to discuss politics and argue about theological opinions. Sometimes the controversy waxed so hot and lasted so long that the good lady of the house was tempted to wish Calvin had never been born. But the open-eyed, eager boy in the chair by the fire had no such desire. He reveled in the debates between Arminians and Calvinists, and longed for the hour when he, too, could enter the lists, and strike a blow on behalf of the beliefs which crowded thick and fast into his mind. The passion for preaching seized him early in his teens. brightly did the fire burn that silence became impossible. "Let me tell the fact," he writes, "that, wanting in my very soul to preach, I simply went out and preached. It was very irregular, I know; but I really can not help being irregular." He did not enter a pulpit, for the good reason that he could not find one open to him. But on the village green, at the woodwright's door, and in the blacksmith's shop, he thrilled groups of men and women with his boyish eloquence. Echoes of his words traveled all the way to London, and he was invited after a time to become assistant to a prominent divine. All the week he studied hard, tearing the heart out of great books, and thinking after the sages their thoughts. On the Sabbath he preached sermons full of such promise as to lead discriminating hearers to prophesy enthusiastically. The assistantship did not last long. was too individual in his methods of thought and conduct to be bound down by a master, so he determined to go his own way. A call to Banbury Independent Chapel took him, in 1858, to the provincial town where, for five happy years, he did conspicuously good work. The small, old-fashioned building soon became inadequate for the crowds that gathered to hear him. The Secularists bulked largely among the working-classes of the town, and they were noisy in asserting the superiority of their creed over Christianity. Parker boldly challenged their champions to public debate. They responded at once, with the laudable in-

tention of so crushing the audacious young minister that he would never dare hold up his head in Banbury They stalked on the stage like again. Titans, but they left it like Liliputians. The storm of pitiless sarcasm and withering logic was more than they bargained for. Their favorite arguments were torn to tatters, and their vaunted superiority turned out to be a bubble only too quickly pricked. That victory won for Parker a place in the estimation of the people which grew larger as the years rolled on.

After Banbury came a Manchester pastorate of ten years for Dr. Parker. It was marked by a definite advance in power of thought and expression. The bombastic rhetoric of earlier sermons changed into speech clear and cutting as a knife; while a somewhat grandiloquent philosophy descended into the arena of every-day life, with words of cheer and inspiration for toilers. One secret of Parker's strength is that he is always growing. A competent critic said of Spurgeon that he never excelled a sermon he preached at twenty-one. That could not be said of Dr. Parker. A whole Atlantic sweeps between his sermons at twenty-one and sixty-one. In Manchester he touched life at many points, and came to know how to comfort men's hearts as well as convince their minds. A leader in every movement in favor of social righteousness, he was in the habit of delivering platform addresses on the questions of the day, which are still remembered because of their imaginative glow, passionate eloquence, and incisive force. Public admiration of his gifts found expression in an address and a check for \$7,000 which were presented to him at one of the most enthusiastic assemblies Manchester ever knew.

London is the Mecca of all clever English ministers, so to London Joseph Parker was sure to go, sooner or later. His attached congregation did all in their power to keep him, but in 1869 he was persuaded to take charge

of Poultry Chapel. In so doing he left a crowded church for an empty one. His friends thought he had made a mistake. At first it seemed as if they were right. The career, which had hitherto been bright and beautiful as a summer sky, was shadowed by dark difficulties. But a courage that refused to acknowledge defeat, a perseverance that knew no rest until its object was attained, and an ability that won for itself admiring homage, enabled Dr. Parker to triumph over all obstacles. The Poultry Chapel was sold, and the magnificent City Temple was built. When it was opened, in May, 1874, the sunshine came back again, and in its light the great preacher has dwelt ever since, enjoying a popularity which only grows with advancing years. Something of what he has done in and for London is known to every reader. To quote the words of an eminent English divine: "Crowded congregations for a quarter of a century have listened, Sunday by Sunday, to a ministry that has made the hard streets of London to spring with flowers, and that has distilled like dew on souls worn and wearied with the strain of city life." During these long years, the pastor of the City Temple has guided, comforted, and strengthened a multitude of souls in paths of righteousness and peace." The world is his parish in a large sense, for travelers from every part of the globe flock to his ministrations, and they carry away inspirations which can not fail to lift their lives to higher levels of character and activity.

Dr. Parker's personality is a puzzle to many people. His eccentricities of thought and style lead them to judge him harshly. Such critics forget that he has dared to be himself, and that, as Edmund Burke found out long ago, "all greatness is irregular." His epigram, flash, sparkle, and fireworks come naturally to him, and have of late, at least, been severely subordinated to the highest purposes of the pulpit. He has been called the High

Priest of pulpit smartness, whose sermons are so entertaining as to be christened the "Sunday Punch." But we have yet to learn the merit of dulness in speaking to the people, although some worthy sermon-makers seem to think there is such a merit. There is, undoubtedly, a tendency in our day to a cheap smartness both in the pulpit and in the press; but Dr. Parker is saved from it, both by the greatness of his ability and the consecration of his life. Preaching is a passion with him—not an amusement. In the autobiographical chapter to which we have already alluded, he cries: "I love to preach. I preach because I breathe. O Savior! Lamb of the Eternal God! keep me near Thy Cross, and make me bold in Thy name."

Much of Dr. Parker's power comes from his concentration. This one

This one from his concentration. thing he does—he preaches. No temptation draws him aside from the great work of the Christian teacher. He frankly tells his people that he will not be hampered by such vexatious duties as attending committee-meetings and visiting seat-holders who require unreasonable attention. strain of pulpit preparation leaves him no time or strength for other duties, important enough in their own place. but subordinate, in his judgment, to the equipment of mind and body for preaching. He lays special emphasis on the contribution physical health makes to pulpit force. For years he walked to the church from his house, and took a cold-water bath in the vestry. He will not speak to his dearest friend before going into the pulpit, so particular is his care of his marvelous The writer has seen him write on a slip of paper the hymns to be sung and the mode in which the service was to be conducted, rather than speak his instructions. These things have been called mannerisms, and severely criticized. But they are part of Dr. Parker's method, and he goes his own way, regardless of the condemnation heaped upon his eccentrici-The kindness of his heart and the largeness of his sympathy are known to all who have come into contact with him. It may seem strange, but nevertheless it is true, that the bigness of his brain is equaled by the bigness of his heart. For his brethren he ever holds out a cordial welcome and a helping hand. His readiness to respond to any appeal is only limited by the multiplicity of his engagements. The man is as great as the preacher.

EDITORIAL SECTION.

SERMONIC CRITICISM

The Sermon from the Text.

It has been the custom from time immemorial to found the sermon upon a passage of Scripture, called a text. The word comes from the Latin textum, woven. A distinguished writer on homiletics has accordingly said:

"A text, then, is a passage of inspiration which is woven, primarily, into the web of Holy Writ, and, secondarily into the web of a discourse. By uniting both of the etymological meanings of the word, we are led to observe the two important facts, that the subject of a sermon is an organic part of Scriptures and therefore must not be torn away, alive and bleeding, from the body of which it is a vital part; and secondly, that the subject or text of a sermon should pervade the whole structure which it serves to originate and organize."

The sermon should, therefore, be the expression of the real meaning of the text. Certain "excellent" traditional sermons are clear and complete violations of this requirement. One of the best-known illustrations is furnished by Acts xxiv. 22:

"And as he [Paul] reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

The passage is taken as representing the conduct of the sinner under the Gospel call to repentance and salvation. The powerful preaching is followed by

- 1. The sinner's dreadful terror arising from pungent conviction of sin.
- 2. The procrastination of the day of repentance and salvation until a more convenient season.
- The resulting loss of the soul, since the more convenient season never comes.

This traditional sermon rests chiefly upon a series of mistakes and mistranslations, and the severing of the text from its context, as will be seen by examining the Scripture itself. In this connection Dr. Addison Alexander

has said, in his Commentary on the Acts:

"The three points commonly made prominent in this verse are entirely adventitious, and have no trace in the text itself. Trembled is merely Tyndale's loose translation of a phrase denoting inward feeling, not its outward indications; convenient is an epithet added by the same hand to the bare noun, time or opportunity; and lastly, the traditional assertion, that the season never came, is directly contradicted by the following verses."

The next verse informs us that the time came often, but that Felix called for Paul from purely mercenary motives; thereby showing that his alarm could hardly have been of a very terrible nature, even the Paul's preaching was aimed directly at his two notorious sins of injustice and incontinence, and summoned him to the coming judgment.

Appropriate Subjects for the Lord's Supper.

LACK of any continuity of subjects, and lack of appropriateness of the particular isolated themes taken up in connection with the Lord's Supper, have often been felt to be two main reasons for failure to make that ordinance the means of grace that it should be. One of our subscribers, Rev. George W. Borden, of South Auburn, Nebr., writes us on this point, calling attention to the fact that the occasion is commonly made mournful rather than solemn, depressing rather than stimulating.

We subjoin a draft of a course of sermons, such as he has found profitable, trusting that it will prove profitable to others.

DRAFT OF A SERIES OF DISCOURSES ON THE COMMUNION OF THE LORD'S SUPPER.

- I. As a Memorial.
- "This do in remembrance of me."—Luke xxii. 19.
 - II. As a Declaratory Rite.
 - "As often as ye eat this bread and drink

this cup, ye do shew the Lord's death till he come."—1 Cor. xi 26.

III. As Fraternal Fellowship.

"With desire I have desired to eat this passover with you before I suffer."—Luke xxii. 15.

IV. As a Covenant Bond.

"This cup is the New Testament in my blood, which is shed for you."—Luke xxii. 20.

V. As a Test of Character.

"And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?"—Matt. xxvi. \$2.

VI. As an Illustration of Christian Ser-

"If I, then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, etc."—John xiii. 14, 15.

VII. As a Means of Grace,

"If we would judge ourselves, we should not be judged. . . . Let a man examine himself."—1 Cor. xi. 28-31.

VIII. As an Anticipation. "Till he come."—1 Cor. xi. 26.

HELPFUL DATA IN CURRENT LITERATURE.

A DEFENCE OF PRAYER (in reply to Mr. Norman Pearson), by the Rev. William Barry, D.D. Nineteenth Century, August, 1995. Our attention has been called to this Barry, D.D. Nineteenth Century, August, 1885. Our attention has been called to this very able article of a distinguished Catholic writer, by Mr. W. S. Lilley, the well-known London barrister and literary man, secretary of the Catholic Union of Great Britain. The article is devoted to the so-called "scientific" view which Mr. Pearson—following in the wake of Herbert Spencer and his friends—recently attempted to advocate: "If there be a God, He is a constitutional sovereign, who reigns but does not govern, and who has long since abdicated in favor of 'Laws' which it would be a breach of compact to violate, or even to control, in the interest of righteousness." He would shut up prayer to the one aspect of "realizing man's personal relation to God." But what is it to "realize" this, if, as Mr. Pearson holds, "blind and necessary causation—a mechanical Fate—be the power to which I am "related,' merely as a link in one unbroken chain"? It is hard to conceive of the despair that must come with the consciousness of what such a belief is! "Some years ago that eminent man—since a Christian and now telesar from us Mr. Powensel sciousness of what such a belief is! "Some years ago that eminent man—since a Christian and now taken from us [Mr. Romanes]—who, under the name of 'Physicus,' insisted with all his learning and logic upon the creed of Materialism, which he then held to follow from Darwinian biology, could not, as he was laying down his pen, but exclaim with mingled sorrow and amazement, like Tiresias to Czdipus, 'Mayst thou ne'er know the truth of what thou art!' Dr. Barry finds the way out of the despair in a divine Providence, which is at once reasonable and scientific. scientific

THE LAST GIFT OF THE CENTURY, by Professor N. S. Shaler, of Harvard University. North American Review, December, 1895.

Regarding war as "the greatest of all human ills, which has been left untouched by all the benefits which courage has won," Professor Shaler, despairs of any great results "through vaporous congresses, which by their successive and absurd failures give an intangible air to the whole endeavor" to advance the interests of peace among men. Herroproces and outlines an educational proper vance the interests of peace among men. He proposes and outlines an educational propaganda instead. He pleads for the introduction of a determined system of education, "which shall bring before youth a true sense of the moral and economic abominations of war." The subject is one that calls for thoughtful consideration, in which this article will greatly aid.

Physics and Schology, by W. H. Mallock. Contemporary Review, December, 1895. This article is the first of a series in which Mr. Mallock proposes to prick the bubble of materialistic sociology that now bulks so hugely before the public vision, paying his respects to Mr. Spencer, Mr. Kidd, and their friends by the way. His topics are as follows:

"On the Application to Social Phenomena of the Methods and Principles derived from

of the Methods and Principles derived from Physical Science,"
"On the Crucial Difference between the Subject-Matter of Physical Science and that of Social Science, which renders the Methods of Study proper to the First Inadequate when Applied to the Second."
"On the Deliberate Rejection by Contemporary Sociologists of the Methods by which, in Social Science, the methods of Physical Science must be supplemented."
"On the Nearness with which Contemporary Sociologists have approached the Methods of Study, which they have nevertheless missed or rejected."

NOTICES OF BOOKS OF HOMILETIC VALUE.

HISTORY, PROPHECY, AND THE MONUMENTS, Vol. I., To the Downfall of Samaria: pp. xxiv. and 495. By James Frederick Mc-Curdy, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto. Macmillan & Co., New York and London. 1895. Price, \$3.

This is the first instalment of a very able work by a scholar who has devoted much of his life to Assyriology, and all of whose studies have for many years had a direct bearing on that subject. The aim of the work is to reconstruct, so far as may be, and on a genuinely conservative basis, "the story of the ancient Semitic peoples, including as

the dominant theme the fortunes of Israel." The author undertakes to organize the ma-terials furnished by the Bible and by recent research, into what "turns out to be virtually terials furnished by the Bible and by recent research, into what "turns out to be virtually a history of a well-defined portion of Western Asia in the olden time,"—a history that can be reconstructed only by combining the knowledge given by the Scriptures, in history and propheoy, and by the monuments as opened up by the modern researches of the archeologists. The various books of the volume treat successively of "The Northern Semites;" "The Babylonians;" "Canaanites, Egyptians, and Hittites;" "Assyrians and Babylonians;" "Hebrews, Canaanites, and Aramssans;" "Hebrews, Aramssans, and As syrians." It is a royal volume, containing much of valuable critical and constructive much of valuable critical and constructive principles, and a reconstruction of the his-tory that approximates as nearly the reality as is possible in the present imperfect con-dition of Assyriological studies. It will be found very useful and suggestive by the student of Bible history. The work has been so well received abroad that in six months it reassed into a second edition it passed into a second edition.

THE AMERICAN BAPTIST PUBLICATION SO-CHETY, 1420 Chestnut street, Philadelphia, is furnishing its large constituency with much of very valuable literature, especially along practical lines. We call the attention of our readers to the following books bearing their imprint:

THE SPIRITUAL LIFE, Bible Lectures. By George C. Needham, 1895. Price, \$1. This work is the outcome of the Niagara and Northfield Conferences for Bible Study, which were intended to deepen and quicken spritual life in the hearts of God's people. Mr. Need-ham has been largely instrumental in introducing into this country such Conferences for Bible Study. He is a very profitable teacher and guide for the average Christian who is seeking for a higher type of the life of faith. His fundamental maxim can not be too strongly emphasized at the present

True piety can only be promoted by painstaking Bible investigation, while look-ing to the Holy Spirit for mental enlighten-ment and illumination of the divine book."

ment and illumination of the divine book."

Christian Teaching and Life. By Alvah Hovey, D.D., Lil. D., 1895. Price, \$1.25.

Professor Hovey brings the ripe wisdom of long years and rich experience to the task of presenting the teaching of Jesus and His Apostles in common and untechnical language. The point of view is Baptist, and in the citations from the New Testament the "Improved Version" is used. The book presents very clearly the teaching of Christ and its development by the Apostles; the formation and use of creeds: the application of Christian teaching to life in all its phases and relations; and the improvements that have been or are to be made in the substance or manner of Christian teaching. The simplicity of the author's presentation reminds us somewhat of that remarkably useful book plicity of the author's presentation relining us somewhat of that remarkably useful book of Dr. Charles Hodge, "The Way of Life." Such work can only come out of a ripe Christian experience.

THE CORONATION OF LOVE. By George Dana Boardman. 1895. Price, 75 cents.
This dainty little holiday book, in white and gold, dedicated by its venerable author "To Christendom," is a beautiful little giftbook. Its text is 1 Cor. xiii. 1-18, regarded as Paul's inspired coronation of love. It presents in charming style, and with rich spiritual intent, Love—the Indispensable Grace; Love—the Exquisite Grace; the Immortality of Love; the Coronation of Love as the empress over sister queens—Faith and Hope.

Quick Truthes in Quaint Texts. By Robert Stuart MacArthur. 1896. Price, \$1.25. This volume of sermons, hot from a great metropolitan pulpit, has all the freshness, suggestiveness, and aggressiveness that have characterized Dr. MacArthur's long ministry in Calvary Church, together with a happy audacity in the statement of themes—sometimes almost smacking of sensationalism—that fixes the thought of the preacher in the mind of the hearer. Some of the themes are: "The Powerless Gates:" "The Consecrated Hand;" "The Bed and its Covering;" "The Hurrying Angel;" "Divine Heartburn."

THE SPIRIT OF THE AGE AND OTHER SERMONS.
By David James Burrell, D.D. New York:
Wilbur B. Ketcham. 1895. Price, \$1.50.

These are sermons delivered in another metropolitan pulpit, not far from the one already mentioned. They present the plain truths of the Gospel in a clear, attractive, picturesque style, and furnish interesting and wholesome reading. In the sermons of both Dr. MacArthur and Dr. Burrell preachers will find illustrated some of the qualities requisits in these times to attract hold and quisite in these times to attract, hold, and build up city churches.

THE ELEMENTS OF THE HIGHER CRITICISM.
By Andrew C. Zenos, Professor of Biblical
Theology in McCormick Theological Semi-nary, Chicago. New York, London, and
Toronto: Funk & Wagnalls Company. 1895. Price, \$1.

This is an admirable book on a subject that ministers have wished to have treated that ministers have wished to have treated in a systematic and scientific manner. Hitherto there has been nothing but scattered, usually controversial, statements accessible on the subject. We congratulate our clerical readers on the preparation and publication of just such a work as they have all felt the need of, and that by one who with his Greek nature has the scholarly attainments, the critical acumen, the scientific grasp, and the cool and dispassionate judgment, needed to give the subject the best shape for use as a handbook. The author treats of the Nature, Methods. Postulates, Applications, and History of the Higher Criticism.

THE HIGHER CRITICISM OF THE PENTATEUCH. By William Henry Green. D.D., LL.D., Pro-fessor of Oriental and Old Testament Liter-ature in Princeton Theological Seminary, New York: Charles Scribner's Sons, 1895.

New York: Charles Scribner's Sons, 1885. Price, \$1.50.
This volume, by confessedly the most distinguished American Old Testament scholar, goes to the root of the matter of modern rationalistic criticism. It treats of "The Old Testament and its Structure," "The Plan and Contents of the Pentateuch;" "Moses the Author of the Pentateuch;" "The Unity of the Pentateuch;" "Genuineness of the Laws;" "The Bearing of the Divisive Criticism on the Credibility of the Pentateuch, and on Supernatural Religion." tateuch, and on Supernatural Religion.

THE UNITY OF THE BOOK OF GENESIS. By the same author and publishers. New York, 1895. Price, \$3.

This is a detailed discussion, such as many ministers and students of the Bible have long been waiting for, of the structure of the Book of Genesis. It is a complete and logical demolition of the rationalistic theories of the origin and structure of Genesis, and a demonstration of its Mosaic origin. Dr. Green is fitted for such a task, beyond all other living scholars.

THE ACTS OF THE HOLY SPIRIT. Being an Examination of the Active Mission and Ministry of the Spirit of God, the Divine Paraclete, as Set Forth in the Acts of the Apostles. By Arthur T. Pierson, D.D. New York and Chicago: Fleming & Revell Company. 1896. Price, 75 cents.

Company. 1886. Price, 75 cents.

This is a new and very valuable spiritual study of the development of the mission and ministry of the Holy Spirit, as contained in the Acts of the Apostles. "It is the announcement of a discovery made by the writer that this narrative is a revelation of the Holy Spirit in His relations to believers as Christ's vitnesses, and to the church as the witnessing body; and that from the opening chapter on, there is a progressive unfolding of this great theme." The book furnishes a new clew to aid in reaching the manifold meaning of this important part of the Bible.

EDITORIAL NOTES.

Schools for Study and Culture.

WE are glad to be able to present a new feature — which we trust will prove of special value to our readers—in this opening number of the REVIEW for 1896.

Many ministers and laymen have for some time been desirous of having intelligent direction in the important department of Social Study. This will now be furnished them by Dr. Stuckenberg, in what may be called a "School of Social Study," in connection with his department, designated "The Social Problem," under the "Social Section" of the Review. He will outline the subject, and direct attention to the best books, in a series of short papers, probably to extend through the year.

Many others will doubtless be interested in the "School of Bible Study," which will be carried on in connection with the "Exegetical and Expository Section" of the REVIEW. under the direction of the editors. The aim will be to give a view of the Bible as an organic whole, and of its separate books as a part of that whole, and to furnish helps and suggestions that will enable those ministers and Bibleclass teachers who desire it, to give their congregations and classes respectively the benefit of such larger and better views of the Word of God. Ιt. is expected that this course will be continued through the year, the first six months of which are to be devoted to the Old Testament, and the second six to the New Testament.

It is the purpose to add other Schools from time to time, so as ultimately to cover all those great fundamental subjects of which every preacher—and every intelligent Christian worker—should have thorough mastery.

Beyond this, the formation of an Association, for added stimulus and united effort, is contemplated. When the plans for such organization have been matured, announcements will be made to our readers. In the meantime, may we not hope to interest at least 1,000 of our subscribers—one in every 20—in our present plans?

Has the Minister Time for Reading and Study?

"I HAVE no time to read anything beyond the news of the day. I have no time for systematic study of anything. Why, I have two sermons a week to prepare; the prayer-meeting and young people's meetings to look after; weddings, funerals, church sociables, and outside church-meetings to attend: my social calls and general pastoral work to keep up; and innumerable things besides that keep me always in a whirl. It is absurd to talk about reading and study! Besides, we pick up our sermons on the streets and in the newspapers nowadays." So the young minister often tells his most intimate friend. So he sometimes publicly and boastingly proclaims.

Who has not seen the fruits of such ministerial experience? Flashy attractiveness, perhaps sometimes, for a little while; a superficial and ephemeral popularity; a shallow and windy egotism vaunting itself everywhere; the dying out of the spiritual life and the fossilizing of the brain-life; and utter worthlessness and uselessness in the end!

If a minister has no time for reading and study, he had better go to the plow or the anvil, or to some other vocation where he can be at least muscularly useful to humanity without study. There is no place for him in the ministry in this day of mighty tasks and such fearful responsibilities, the inspiration and impulse for accomplishing and meeting which can come only from God's Word and God's Spirit.

Church Methods and Church Work.

One of our friends, who has had large experience in church work, was recently asked by a great religious journal to give its readers "A Laymen's Suggestions about Church Methods." After devoting several nonpareil columns to such suggestions, he concluded with these words:

The real fact is that it is a far more important question, How to get the church to work at all? than it is to learn a "Layman's Suggestions about Church Methods."

That is really the all-important question: How shall genuine, spiritual, Christian work be secured?

Printed in the United States.

To Our Patrons.

Only a Few Days of Opportunity Left. The Standard Dictionary: Prices will be Higher January 1, 1896.—As this, the January number of THE HOMILETIC REVIEW, will be in the hands of our subscribers some days before January 1, we repeat our suggestion that those who have not yet secured copies of the Standard Dictionary do so now, inasmuch as the present introductory prices will remain current till the end of 1895 only. On January 1, 1896, the prices will be advanced nearly one-third. There is no adequate substitute for the Standard Dictionary for any one who needs an up-todate dictionary. The declaration of the St. James's Budget, London, England, that "It should be the pride of literary America, as it is the admiration of literary England, is well approved in the fact that it is everywhere accorded welcome as the best of dictionaries." On November 27th last, the first anniversary of the completion of this great dictionary, the event was celebrated by the putting to press the 90th thousand copies of the work. It has been figured out that, if these 90,000 sets were piled flat, one upon another, they would reach nearly seven miles in height; and the printed pages, if laid end to end, would extend over 40,000 miles, one and three-fifth times around the globe. "It is the most satisfactory and most complete dictionary yet printed," says the New York Herald. "For general and practical purposes it is the best American dictionary now available," says Professor E. J. Phelps, of Yale University (and ex-minister to Great Britain); and Professor A. Preston Peabody, of Harvard University, declared : "It will prove invaluable, and will last while the English language remains essentially unchanged." The Standard embodies many new principles in lexicography; contains 2,888 quarto pages, nearly 5,000 illustrations, made expressly for the work, including full-page colored plates by Prang & Co., one, alone, of which cost \$5,000 to produce; 301,865 vocabulary terms-more than twice the number of terms in any other single-volume or two-volume dictionary and 75,000 more than in any other dictionary of the language. It contains 125,000 synonyms and antonyms, and 45,000 illustrative quotations, 47,468 entries in the appendix. 247 editors and specialists were employed, and \$960,000 were expended in its production. On advertising page 7 will be found further particulars, also current prices for either the single-volume or the double-volume edition. The single volume weighs nearly 18 pounds, hence the two-volume edition has largest sale, the two books being more conveniently handled, and, accordingly, of more durable form. Now is the time to secure copies of this great dictionary at the introductory prices. Large descriptive circular, sample pages, etc., sent, post-free, for 25 cents. Adjustable dictionary holders are also to be had from us, for either edition, supplying an ornamental, durable, and, in every way, convenient and desirable acquisition for every possessor of a copy of the Standard Dictionary; illustrated price list, post-free, on application.

Forthcoming New Book by Louis Albert Banks, D.D.—During January Dr. Banks will preach (in his Hanson Place M.E. Church, Brooklyn, N. Y.) a series of 31 revival sermons from some of the most significant texts in St. John's Gospel, Matthew, and The Acts of the Apostles. After delivery of the sermons, the series will be published in book form, in style similar to that of "Christ and His Friends" (see advertising page 13), the volume containing Dr. Banks' revival sermons delivered during January, 1895, and which is having a wide circulation. The price of the new book will be the same as that of the former volume, \$1.50. It is to be issued in February.

The title of the volume, which will treat of facts and incidents particularly connected with the spostolic life of Peter, will be "The Fisherman and His Friends."

The American Church and Its Baptisms of Fire—This valuable work, by Rev. 8. B. Halliday, and D. S. Gregory, D.D., LL.D., a volume to be studied especially by those interested in revival work, will be ready before Jan. Ist; we will continue until Jan. 1, to receive acceptances of our special advance offer to subscribers for The Homiletic Review, whereby each may save \$2, on purchase of the volume. After December 3ist, the regular price, \$5, will be charged. See advertisement, special offer acceptance form, etc., on page 24.

Get Your Homiletic Review Bound -Volume XXX., of THE HOMILETIC REVIEW, commencing with July, 1895, ends with the December number, and consists of six issues. The Index to these six volumes is bound with the December number. We are prepared to bind these six numbers in one cloth volume, title in gilt on back, for 90 centsowner to send them at his expense, we to return them carriage free. Be sure to send the complete set (six numbers), or in your letter state that we are to supply the missing numbers, for which enclose 80 cents for each number to be supplied. In sending by mail see that there is no writing on the pages or on the covers; also, in every case, whether sent by mail or express, do not fail to write on outside of package, "From....." giving your name, town, county, and State address. But not a word more (except our address); neither can writing of any description be enclosed with package when sent by mail. In every case send letter of instructions in separate envelope, with amount enclosed (90 cents for Vol. XXX.). The amount must accompany letter of instructions. Or we will send a cloth cover for any volume by mail, post-paid, at 50 cents each. These are the regular covers for the volumes, and will have the title in gilt on back, together with No. of Volume XXX., etc. Into these any book binder can readily and permanently bind the issues. Back numbers, for any of the volumes, we will send, post-paid, for 80 cents each.

Silent Evangelism:—Concerning this inspirational method, which was noted in this department of the last issue, we append a few opinions which will mean much to our readers:

Rev. Joseph Cook: "Silent Evangelism is wise, timely, and strategic."

Rev. Theodore L. Cuyler: "You have been guided to organize a most admirable plan for carrying out the original Apostolic idea of personal effort."

Bishop John F. Hurst: "Eminently practical and adapted to the use of all Christians."

John G. Woolley: "A stroke of genius or inspiration, or both."

John Willis Baer: "A splendid plan,—which seems more beautiful to me every day."

Rev. John Henry Barrows: "I am greatly delighted. An effective and beautiful method of doing good."

Rev. F. W. Gunsaulus: "I am charmed with the beautiful method you have chosen of sending the truth from heart to heart."

Anthony Comstock: "If any word from me was needed to commend Silent Evangelism, I would gladly go to the top of the highest building in New York, and proclaim my heartiest indorsement in loudest terms."

Rev. J. Wilbur Chapman: "You were divinely led when you gave out the plan for Silent Evangelism."

Rev. P. S. Henson: "Silent Evangelism meets a long felt want. There are many timid Christians who cannot speak,—at least with much effectiveness. Your method enables silent Christians to speak in words that are apples of gold in baskets of silver."

Rev. Russell H. Conwell: "One of the most practical methods I have ever known. God bless Slient Evangelism to the salvation of men!"

Mr. Conwell has recently made a personal gift of a Silent Evangelism equipment to every student in the theological department of his famous Temple School, and urged from his pulpit the adoption of the idea by all his people.

A descriptive booklet containing 28 pages and illustrations will be sent, free, on request. Address, The Silen: Evangelism Association, Funk & Wagnalis Company, 30 Lafayette Place, New York.

The Up-to-Date Primer for Little Political Economists-Mr. J. W. Bengough, whose fame as a caricaturist and humorist is wide spread throughout the United States and Canada, has introduced something new in the way of book-making which will carry laughter and instruction wherever the new book goes: "The Up-to-Date Primer; A First Book of Lessons for Little Political Economists." It is composed of words of one syllable, with pictures, and is designed for use in schools, colleges, universities, and other seats of learning. It is an amusing travesty on the child's primer in use in the public schools. It contains 70 lessons, illustrated with as many cleverly conceived cartoons, and there are spelling exercises at the head of each lesson. The series presents a complete exposition of the theory taught in the works of Henry George; notably, a very clear conception of the idea promulgated in his "Progress and Poverty," a book which many fail to clearly understand. It is claimed that no person can read this primer and not thoroughly understand the whole matter. It is printed in large type, 96 pp., bound in limp cloth; price, 25 cents, post-free.

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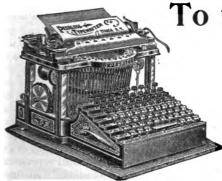
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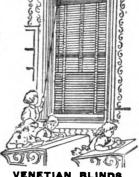
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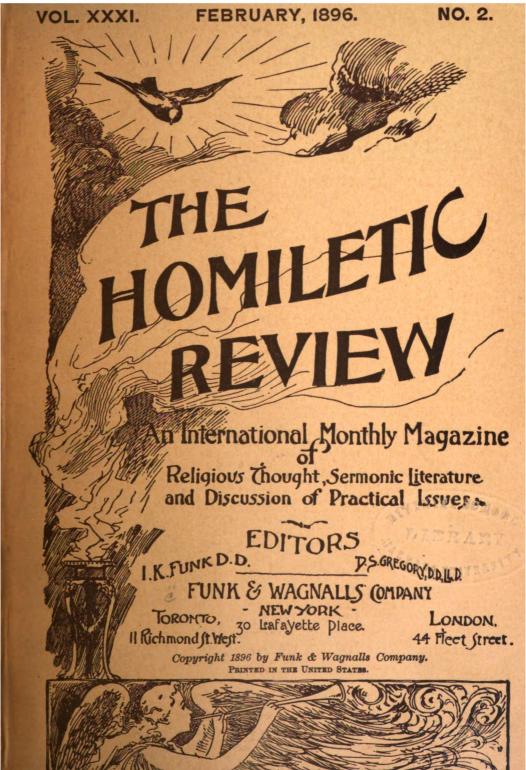
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Vol. XXXI. —FEBRUARY, 1896. —No. 2.

### REVIEW SECTION.

### I.—ARCHEOLOGY VERSUS OLD TESTAMENT LITERARY CRITICISM.

By Professor A. H. Sayce, LL.D., Oxford, England, Member of the Late Old Testament Revision Company, etc., etc.

In spite of the title I have given to this article, there is no real antagonism between archeology and literary criticism. On the contrary the archeologist is bound to welcome all literary criticism which is based on sufficient evidence and is conducted in accordance with a sound method. It prepares the way for the application of his archeological facts by explaining the meaning and character of the documents to which he applies them. But, unfortunately, the literary criticism of the Old Testament has come to signify a very different kind of a criticism, one, indeed, which has won its way to notoriety chiefly by the startling and extravagant nature of its results, and the confidence with which they have been put forward.

The confidence, however, is in inverse proportion to the solidity of the foundations on which they rest. When we ask for the evidence upon which the unanimous belief of centuries is reversed and the authenticity and historical trustworthiness of the Old Testament Scriptures are alike denied, we find that it consists almost entirely of a philological analysis made by modern European or American scholars. Passages are torn from their context and assigned to authors who are supposed to have lived centuries after the events they record, merely on the strength of a few words or idioms which the philologist assumes to indicate a particular author and a particular date. And the conclusions so arrived at are supported by microscopic contradictions detected in the text (many of which, however, are due to the arbitrary interpretations of the critic), or by the dogmatic assertion that the statements contained in it are incredible.

But it is forgotten that, in the first place, Hebrew is a dead language, and that the critics are not even modern Orientals familiar from childhood with Eastern modes of thought and expression, and in the second place that the books of the Old Testament constitute but a fragment of the Hebrew literature that once existed. Consequently our knowledge of the Hebrew lexicon and grammar is exceedingly imperfect. We are dependent for what we know of it on the traditional interpretation of that fraction of it which is contained in the Old Testament and upon a text which in many places is confessedly corrupt. It would not be possible in the case of a modern English book, like the novels of Besant and Rice, which is known to be the work of two authors, to distinguish accurately the portions that belong to each; how, then, can it be possible to do so in the case of the Hebrew Scriptures? And yet this is just what "criticism," so-called, professes to be able to do.

The fact is, that this sort of criticism is built up not only upon imperfect evidence, but also upon a basis far too narrow for the superstructure which has been raised upon it. The instrument of scientific discovery is comparison, but the language and contents of the Old Testament have been compared only with themselves. We must enlarge the area of comparison before we can arrive at any trustworthy results. In other words, we must call in the aid of Oriental archeology, and compare the narratives and literature of the Old Testament with the monuments left us by the civilized nations of the ancient East.

Whether the newer criticism is to stand or fall depends upon the judgment to be passed on its conclusions in regard to the Pentateuch. This is the pivot upon which the whole question turns. If the socalled "critical" method is right, the Pentateuch, instead of being the work of Moses, becomes a literary mosaic, consisting of chapters and paragraphs and even tiny morsels of verses, cut out of the works of a number of different authors, all of whom lived ages after the Exo-So cleverly have they been pieced together by a compiler as to deceive Jews, Samaritans, and Christians up to the present day. The narratives contained in them are derived for the most part from popular tradition, and, since they were written down centuries after events they profess to record, are little worthy of credit. being the earliest portion of Scriptures, the foundation upon which the religion of Israel rested, the Law, is later than the prophets, and marks a period of religious decline. The tabernacle with which it was associated was as much a fiction as the revelation on Mount Sinai, and owed its origin partly to the ideal temple described by Ezekiel, partly to the temple of Zerubbabel.

Against these conclusions, archeology raises a protest which is daily growing stronger and more emphatic. The "critical" position depends in large measure upon the unavowed assumption that the use of writing for literary purposes was not known among the Israelites till long after the Mosaic age. But we now know that such an assump-



tion is the converse of the fact. Not only were there multitudinous writers and readers among the Babylonians and Egyptians from a very early epoch, but the discovery of the cuneiform tablets of Tel el-Amarna has shown us that the century before the Exodus was a specially literary one throughout western Asia, and that the whole country from the banks of the Euphrates to those of the Nile was covered with schools and libraries, scribes and students. An active correspondence was being constantly carried on from one end of Western Asia to the other, and the center of all this literary activity and correspondence was the land of Canaan. Babylonian literature had long been studied there, and its libraries and archive-chambers contained abundant materials for furnishing a knowledge of its past history. If Moses and his countrymen—coming as they did from Egypt—had been illiterate, it would have been nothing short of a miracle. Moses, therefore, could have written the Pentateuch, and his contemporaries could have read it.

Archeological evidence is accumulating that portions of it, at all events, belong to his age. Thus in the tenth chapter of Genesis, in which a geographical chart is given of the nations of the known world, it is said that Canaan was the brother of Mizraim or Egypt. But this was true only while Canaan was a province of Egypt, that is to say, during the age of the eighteenth and nineteenth Egyptian dynasties. After the fall of the nineteenth dynasty, Canaan was separated from the monarchy on the Nile, and it would never have entered into the head of any one to associate them together. Henceforth, Canaan belonged to the geographical zone of Shem. Now the age of the nineteenth dynasty is the age of the Israelitish Exodus.

So, again, the historical statements of Genesis are being confirmed by the monuments, and proved to rest on contemporaneous documents, not on the shifting sands of late popular tradition. The account of Chedorlaomer's campaign, for example, in the 14th chapter of Genesis, has been fully vindicated, and even the names of Chedorlaomer himself, of Arioch or Eri-Aku, and of Tidal or Tudkhul, have all been found in the Babylonian texts. The "critic" had declared that the mention of Salem in the same chapter was an anachronism, and lo, we now learn from the Tel el-Amarna tablets that Uru-Salim, or Jerusalem, "the city of Salem," was already an important Canaanitish state when they were written. The latest discovery of Assyriology has been to show that in the age of Chedorlaomer, a Hebrew-speaking race from Cancan was settled in Babylonia, and that the city of Babylon was governed by a dynasty of kings who came from south Arabia and spoke a language which was at once Hebrew and south Arabic. What a commentary this is upon the statements of Genesis that the family of Abraham lived in Ur (the modern Moyheir), and that Eber was the ancestor alike of "Abram the Hebrew" and of the tribes of Southern Arabia! Even the names of Jacob and Joseph (Ya'aqub-il and

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Yasup-il) have been found by Mr. Pinches in Babylonian contracttablets of the period to which Chedorlaomer belonged, and the name of Abu-ramu or Abram occurs in other contract-tablets of the same date.

Similar testimony is borne by the papyri which have come down to us from the age of the eighteenth Egyptian dynasty: not only is the political situation that which is pictured in the book of Exodus; the geography also is the same. At no other period in Egyptian history do we find the same coincidences between the geography of the roads which led from Egypt to Palestine, and that which is described in the Pentateuch. Thus a dispatch sent to the Pharaoh Seti II. describes the flight of two runaway slaves past the "fortress" or Etham of Succoth to the Shur or "wall" of fortification to the north of Migdol and so into the desert. And Seti II. was the grandson of Ramses II., the builder of Pithom, and consequently the Pharaoh of the Oppression. After the age of the Exodus, Etham and Succoth, Migdol and the "wall" are names which are heard of no more in the Egyptian records.

We can now go a step farther. In the earlier chapters of Genesis there are narratives which have been shown by Assyrian discovery to be dependent on Babylonian stories and traditions which were thrown into literary form and committed to writing long before the birth of The accounts of the Garden of Eden, of the Deluge, and of the Tower of Babel can all be traced back to Babylonia, though they have received a local coloring in Palestine and have been profoundly modified in spirit and character by the inspired writer. They can not have become known to the Jews for the first time during the Babylonish captivity, as the newer criticism has asserted, since in this case their Palestinian coloring could not be explained. Moreover, we now know that the traditions and literature of Babylonia were read and studied both in Canaan and in Egypt long before the Mosaic epoch, and the Jews consequently could not have become acquainted with them for the first time in the age of the exile. For the same reason the age of the Kings is excluded; indeed, during the regal period Israel and Judah had relations with Assyria rather than with Babylonia, and these relations were of a hostile and not of a literary character.

One of the many accounts of the great flood which were current in Babylonia has been preserved to us in an almost complete form, and we can compare it with the narrative of the same event in Genesis. The Babylonian account has been embodied in an epic which was composed in the time of Abraham and which passed through many editions in Babylonia and Assyria. The account presents numerous and remarkably close resemblances to the narrative of Genesis. the resemblances are to the narrative as we have it, not to either one or other of the versions into which the newer criticism would decompose it. That is to say, it agrees, not with the "Elohist" alone or with the "Jehovist" alone, but with both.



This is a fact which strikes at the root of the whole "critical" theory and of the supposed evidence upon which it is based. Here we have a Babylonian poem, which was written centuries before the lifetime of Moses, and along with other Babylonian literature would have been known and studied in Palestine before the days of the Exodus, and which yet presupposes the Biblical narrative just as we find it in the book of Genesis. Furthermore the Babylonian poem explains certain obscurities in the Biblical narrative, and shows that they are due to a modification of the original account. In the sending out of the birds, for example, not only is the dove sent out twice according to the Biblical writer, but the raven has already departed and remained away from the ark, thus rendering superfluous the subsequent dispatch of the dove. But the Babylonian story states that there were three birds which were thus sent forth, and makes the raven the last of them. In the Biblical history, therefore, the notice of the raven has been misplaced. again, the Biblical ark is a ship in the Babylonian version, as indeed was needful for the purpose for which it was built, that of floating upon the water. The change of the ship into an ark would have been made only in Palestine where great rivers do not exist.

The Babylonian account of the deluge, then, presupposes the Biblical account in its full integrity. What becomes, therefore, of that "literary analysis" of the latter which the "higher criticism" claims to have made? So far as I can see, it can be maintained only by the irrational hypothesis that the "Elohist" and "Jehovist" agreed to write two accounts of the deluge which should supplement one another, the one writer omitting those details of the original text which had been selected by the other, and the other in return selecting those which his colleague had omitted. And even with this hypothesis it would be necessary to admit that the original text had already been transported to Palestine and there undergone modification and revision. hypothesis seems out of the question: it is not even open to the "critics" to conjecture that the Babylonian poem was based on the Biblical narrative which had already assumed its present shape, since in this case facts like that connected with the sending forth of the birds would remain unexplained.

The account of the deluge is a crucial test of the soundness of that purely philological criticism which has decomposed the text of Scripture into a literary mosaic, has assigned its component elements to comparatively late date, and on the strength of this has denied the historical unworthiness of the narrative and the Mosaic origin of the Law. Like the Ptolemaic theory of the universe, the so-called "critical" theory of the character of the Pentateuch is consistent and imposing enough when helped out by a constantly increasing number of assumptions and fresh hypotheses, but, like the Ptolemaic theory when confronted with the Copernican, the "critical" theory breaks down so soon as it can be compared with the facts of archeological discovery.

The Pentateuch doubtless contains older documents and materials, but they are derived from written and credible sources and could have been incorporated into an historical work by a single writer in the Mosaic age. And if we are to discover them, it must be by the help of archeology and not of the "literary analysis."

### II.—THE PASTOR IN THE SUNDAY-SCHOOL—HIS PLACE, WORK, AND INFLUENCE.

By BISHOP JOHN H. VINCENT, D.D., LL.D., TOPEKA, KANSAS.

IF any man is entitled to a place, and a place of honor, in the Sunday-school it is the pastor of the church to which that Sunday-school belongs. Indeed, with all respect to other positions which he commands as pastor of a church, there is none where his influence may be made more effective and far-reaching than in the Sunday-school. In making this high claim be it well understood that I do not depreciate the pulpit, the study, the pastorate, or the outside arena into which the pastor must of necessity, now and then, come if he would meet the demands of his church and of the community.

The pastor of a church is the pastor of the Sunday-school. the shepherd, the overseer, the episcopos of that part of the church. Whatever the theory of his peculiar denomination touching the relation of the Sunday-school to the church may be, the fact remains that the men and women of to-morrow, who are to constitute the church of tomorrow, are now enrolled in the Sunday-school. The trustees of two decades hence may be now "tiny tots" in the primary department or jolly boys in the intermediate classes, and from them, as well as from the young people in the higher grades, are to come the officers of local churches, the occupants of pulpits, the queens of parsonages, and representatives of all the great laic department of the Church of Christ. Surely, if these juvenile candidates for church membership and for official position are to be converted, guided, developed, educated for service in the church and the community, the pastor who has them in charge has an immense responsibility which he can not transfer to any subordinate officer of the laity or even to his assistant in the pastorate.

There is, I fear, in our day a tendency on the part of certain ministers to remand the Sunday-school to the care of the superintendent and the teachers, and to "patronize" the school occasionally by an official visit. There are pastors who hold no teachers' meeting, who rarely visit the teachers' meeting, if there be one, who have organized no normal class, and who have no voice whatever in the selection of the men and women who, as representatives of the pastor, are to teach and shepherd that important part of the flock.

It is a painful fact that in many of our churches no children's meetings are held for special religious services except those which come

under the care of laymen, and often very young laymen, in Christian Endeavor, Epworth League, and other young people's associations. The Sunday-school and the Christian Endeavor have taken charge of the young folks, and, in many cases, immature and irresponsible people are the only teachers of religious things whom the youth of the church recognize. In many families, even in Christian families, I am told, family prayer is a reminiscence. In many churches there are no longer classes of catechumens. In many Methodist Episcopal churches, although the "Book of Discipline" of that Church is very explicit on the subject, there are no classes of children and youth in which the pastor conforms to the well-known paragraph 46 which reads as follows: "The pastor shall organize the baptized children of the Church, when they are at the age of ten years or younger, into classes, and appoint suitable leaders (male or female), whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligations of Baptism, and in the truths of religion necessary to make them 'wise unto salvation;' urge them to give regular attendance upon the means of grace; advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and inquire into the state of their religious experience." This same pregnant paragraph provides, "that children unbaptized are not to be excluded from these classes." The fear which I express is that the pastor does not organize young people and bring them under his personal direction and teaching, as the statutes of most churches require, and as the very fact of his pastoral relation renders imperative. To the Sunday-school and the young people's organization is turned over all this important work, and instead of the pastor we have untaught, inexperienced, and, too often, worldly men and women, and these not always wise with the experience of age, to fulfil functions of the most delicate and sacred character.

The pastor should therefore find his place in the Sunday-school as pastor, and proceed to organize such classes, to provide such courses of instruction and himself to supervise them, that he may remove from the thought of the church, and especially from the thought of childhood, that somehow the Sunday-school is a substitute for the pastorate, and that Sunday-school teachers are sufficient to do the work which the commission of the Master imposes upon the ministry—the feeding of the lambs, the teaching of holy Scriptures which make "wise unto salvation" and which teach, reprove, correct, and instruct in righteousness those who are to be, if they are not already, formally enrolled as disciples of Christ.

The pastor thus asserting and making effective his relation to the childhood of the church, which is now assigned so largely to the Sunday-school, should make sure that the Sunday-school is itself so organized and officered as to promote immediately and continually the building up and enrichment of the church itself. He should take his place,



which the law of his particular denomination appoints, in the Sundayschool. If the law of the general church does not make such provision the local church should make the highest seat in the Sunday-school sanctuary the seat of the pastor. While the superintendent must of necessity attend to all details and in his administration impress his individuality upon his school, the superintendent should invariably recognize the pastor as his superior officer, just as the General of the United States Army recognizes the President as ex-officio Commander in Chief. The President will never interfere with the details of military administration until some emergency arises. But he should always be ready for such emergency. Superintendent, teachers, pupils, committees, parents, church officiary, "sessions," "conferences," and "boards" should be taught to look up to the pastor of the church as pastor of the Sunday-school-the supreme officer-and they should feel that he knows the details, loves the work, gives suggestion and counsel to the officers and teachers, and is foremost in furthering, in all possible ways, the strength, the harmony, and the practical efficiency of this important department of the church.

When once the true relation of the pastor is apprehended and acknowledged by all concerned, then the character of the pastor will determine the actual result of this responsible relation, and we have a right to expect from him certain forms of sympathetic and intelligent cooperation.

He will keep in his study for frequent reference the full roll of his He will have shelf or table for specimens of all the apparatus -question books, lesson leaves, teacher's helps, blanks to be filled out, etc., etc.—which are used in the practical working of the school. will know what hymnal or song-book is used, and will bring the weight of his official and personal influence to bear against the introduction of a certain frivolous class of songs-words and music-which, because of cheapness or "popularity," finds place in many Sunday-schools of our times. He will leave no individual chorister or organist to determine what that Sunday-school shall sing. No book will be employed for this service which he is not able to approve. In this, of course, great tenderness and wisdom will be necessary, but the pastor we describe is both tender and wise. He will call the attention of the school to the great hymns of the ages, and at his suggestion every year the school will commit to memory, and frequently use, five or six of the splendid hymns to which we of this generation are indebted for much of our religious faith and for much of the spirit of worship. Independent Sunday-school music-books may be permitted now and then for special services, but the worship of the school over which the pastor has direct supervision will be promoted through the use of standard hymns which are often used in the mid-week service of the church and in the regular morning and evening Sabbath services.

As pastor he will receive with gladness systematic notification from



teachers or Sunday-school committees relative to families that are afflicted and ought to have pastoral visitation; families about to leave, who deserve the farewell grasp of the pastor's hand and his parting benediction; particular cases of exposure and peril where the pastor's influence may be the determining influence of a life-time; and a true pastor will utilize to its utmost this opportunity for knowing where his effort may be most economically and effectively expanded.

The pastor will exercise careful supervision over the library of his school, consulting with the library committee, protecting young people again the empty and sensational material too often made up into what is known as "Sunday-school literature," and he will see that standard books-books of biography and Christian evidence-are at hand for reading by the young people of our times who are only too familiar with the arguments of skeptics and worldlings, and who have no opportunity to lay hold of the able defenses of the faith which the scholarship of our times in varied forms has produced. I do not hesitate to say that there are young people in connection with our Sunday-schools and churches who know much about the common protests of infidelity against the Bible, and who have come to account Christ as a man-a great man, but nevertheless a mere man, and who take for granted that the last word of science and the latest results of higher criticism are wholly against the supernatural claims of Christianity, into whose hands no pastor or religious adviser has placed such a book, for example, as "The Character of Jesus," by Horace Bushnell, or the popular and interesting defense of the Bible by Dr. Faunce; or the replies of Le Conte and Dawson, of Professors Cook and Asa Gray, to the common arguments against Theism and the Holy Scriptures. If it be not the duty of the pastor to look over this matter, whose duty can it be? Shall young men be enrolled in our Sunday-schools, sit in our pews, attend Christian Endeavor, Epworth League, and other young people's meetings, and have the only really religious literature which they read supplied by the news-stand, the public libraries, or the infidel propaganda of our times? A pastor who does not keep a sharp eye on the trend of thought among the young people of his congregation is neglecting one of the most important of the duties to which, as a pastor and a preacher of righteousness, he is called of God. We who are well fortified in the faith, whose confidence in the general truths of Christianity has been confirmed by years of religious experience, whose early faith was not assailed by the claims of infidelity as now, are in danger of forgetting the imminent peril of the young life now thronging the courts of God's house and engaging in Sunday-school concerts and Christian Endeavor demonstrations.

The pastor will pray for his Sunday-school—teachers and pupils and parents; he will pray in public service at the mid-week prayer-meeting and in his closet of private devotion. He will preach on the subject of religious education and give the Sunday-school its true place.

He will give helpful talks or lectures to the teachers and older pupils in biblical, ethical, experimental, and pedagogical lines. He will especially promote the "home-school," the family part of Sunday-school work, which for the last thirty-five years has been a distinguishing feature of Sunday-school effort, and he will enlist the whole church in the moral and financial support of the Sunday-school.

Organization, equipment, instruction, literature—these are all important, but in our times there is one pressing need which should occupy the thought and enlist the most emphatic and persistent efforts of the true pastor—the development of a practical and sturdy piety, consistent in conduct, fervent in spirit, loyal to Christ in open confession, a piety without reproach from the world without, dignified, genuine, radical, a piety that will command the respect of classmates in the day-school, of employers in shops and factories, and of the circles of society in which as Christians we move—a piety without cant or hypocrisy—a piety genuine, radical, and heroic. What are our organizations and enthusiasm worth if they do not ultimate in character and conduct? It is to this ideal of result in Sunday-school work that the pastor should look with greatest anxiety. Having this, the ultimate ideal will prevent frivolity and irreverence in the worship of the Sunday-school and of the sanctuary, and will extend the true spirit of religion into all the affairs of daily social, business, and recreative life.

The pastor should have more to say than any one else in the selection of Sunday-school teachers. If he does not know the candidates he should delay their recognition by the church until he does know them. These candidates should be trained under his care that they may know what to teach and how to teach, and that he may know that they know these things. If unable to conduct a normal class himself, he should select and train with greatest care the conductors of such normal class, and by occasional lectures before the teachers, by the selection of the best Sunday-school teachers' literature (in which this age abounds) he should cause his teachers to feel that they are in some sense lay-preachers in the church and that they are responsible for the doctrines in which they train their pupils.

In all this work in behalf of the Sunday-school the pastor is only increasing his power as a preacher; collecting material which will interest and instruct his congregation; preparing his congregation to appreciate the results of his diligent effort; coming into closer sympathy with those who are suffering or in temptation, and being all the better helped by his relation to them in the Sunday-school to bring the balm that comforts, the arguments that strengthen, and the appeals that inspire.

It is not necessary to say that the pastor who assumes this responsible work with a spirit of authority or self-glorification deserves to fail, and the pastor who through especial activity in the discharge of his pastoral responsibility should alienate from him the Sunday-school

administration and thus imperil his pastoral relation would better leave his church, that some stronger hand may grasp the helm, and he find a field where he can be pastor of the whole church and not merely a patient plodder in what some call the "pastorate" or a brilliant declaimer in the pulpit.

After years of devotion as a specialist to the Sunday-school work it is my profound conviction that nothing is so much needed to-day for the increase of the power and success of the Sunday-school as intelligent, sympathetic, persistent pastoral oversight and activity.

### III.—"THE SYMPATHY OF RELIGIONS."

By Professor William C. Wilkinson, D.D., University of Chicago.

I QUOTE my title, for it is not, in the sense of originality, my own. The phrase is one first used, I believe—at least first as a title—by Mr. T. W. Higginson. A paper so named was published by that writer in *The Radical*, a long-extinct organ of "liberal" religion, as many as twenty-three years ago. The same paper was revived, without revision, by its author for use before the celebrated Parliament of Religions in Chicago in 1893. In a "preliminary note" to a new pamphlet edition of the essay, issued at that time, Mr. Higginson tells us that he originally wrote it in the winter of 1855-56.

Mr. Higginson's tract, which is still, I believe, doing missionary work in the cause of comparative religion, is a plausible and seductively written plea on behalf of the notion that all religious faiths, including the Christian, are at bottom and in essential spirit the same. I well remember the significant air with which, many years ago, a certain distinguished divine, the president of an orthodox school of theology, placed in my hands for examination the number of The Radical containing this essay. There was conveyed by the president's manner, without explicit words to convey it, the impression that here was a statement of the case of comparative religion well adapted to stagger the mind of even the thoughtful evangelical believer. I myself read the article with a somewhat dazed and bewildered intelligence. There was apparent candor in the writer. There was the assumption, apparently well-supported, of wide familiarity on his part with the literature of his subject. References, very definite, to ostensibly commanding authorities, were numerous. The easy learning at the service of the author was, indeed, overawing. In short, I received a deep and longenduring impression from the reading of the article.

Long subsequently, circumstances led me to a considerably extended and careful first-hand exploration of the sacred literature of Buddhism. When I thus say "first-hand," I mean to imply that I read those docu-



ments themselves (in translation) which compose the Buddhist sacred books; this in distinction from depending on representations of Buddhism supplied by writers on comparative religion. The result was a complete revolution in my mind. Whereas before—years previously to my encounter of Mr. Higginson's essay—I had conceived a confident presumptive view highly favorable to the ethical claims of the Buddhist system, not doubting that it was well able to sustain comparison in this regard with Christianity itself, I now became convinced that the representations on the subject current among reputed authorities in the domain of comparative religion were the offspring of imperfect consideration on their part, together often with a too eager desire to be generous in their treatment of an alien religion. Buddhism I found to be, judged from itself, as radically unsound in its ethical teachings, as logically it ought to be to have produced the fruits visible and conspicuous in the life and the civilization of its adherents.

With a little wholesome skepticism, that is, spirit of doubt and inquiry, thus engendered, I looked over Mr. Higginson's paper on "The Sympathy of Religions" again. The new result was to convince me that this writer-with whose sentiments, literary and ethical, I have often found myself in delightful accord—was, in the matter of the present discussion, led wide of the truth by a very natural readiness on his part both to accept without verification statements met with by him in various quarters that seemed to favor the contention he was making, and to bring forward citations, as of weight and authority. having but a fallacious appearance of pertinency to his case. purpose of the present article to offer a few examples of the inadvertences thus described into which Mr. Higginson has fallen in discussing the "sympathy of religions." It would be interesting and, I doubt not, fruitful, to search our author out at every point of his argument; but my aim will be fulfilled if I succeed only in inducing my readers to doubt, provisionally at least, whenever they meet, as in these days of "liberalism" they are certain often to do, with large claims on behalf of the various non-Christian religions of the world.

I had, several summers ago, a day of hurried opportunity at the British Museum, which I resolved to devote in large part to following up some of Mr. Higginson's statements as of fact to their verification, if verification for them were to be found. Naturally I was first interested to trace thus something said about the comparative value of Buddhism. The following statement met my eye. Mr. Higginson says (page 18 of his pamphlet): "Huc, the Roman Catholic missionary, described in such truthful colors the religious influence of Buddhism in Tibet, that his book was put in the *Index Expurgatorius* at Rome." A foot-note on the same page informs us that "the condemnation of Huc's book is mentioned by Max Muller ("Chips," etc., Am. ed., I., 187)." This foot-note statement is made in form as if simply conveying a bit of interesting information; perhaps, however, Mr.



Higginson meant to quote Max Muller as his authority. The point thus made for Buddhism (and incidentally against Christianity as represented by the Roman Catholic hierarchy) pleases Mr. Higginson so much that he recurs to it on pages 22 and 23, in the following words: "Tennent, living amid the lowest form of it [Buddhism] in Ceylon, says that its code of morals is 'second only to that of Christianity itself,' and enjoins 'every conceivable virtue and excellence.' Shall we not rejoice in this consoling discovery? 'Yes,' said the simple-hearted Abbé Huc; so he published his account of Buddhism, and saw the book excommunicated."

The motive of the author in his essay seems to come out unawares in his choice of the word "truthful"—"such truthful colors," he says. Not "such favorable colors." They might be "favorable," and not "truthful." But if "truthful," they must be "favorable," is Mr. Higginson's subtle implication. A fine witness for Buddhism is an unwilling one, out of whom the favorable truth must be wrung. All the better for Mr. Higginson's case, if the witness is condemned by nominal Christianity for his mere "truthfulness." Well, I called on the library attendant for the Index Expurgatorius, interested to see with my own eyes the alleged entry of condemnation. I got the last edition, and, as I remember, whatever edition available was at the same time nearest and subsequent to the date of Huc's book. To my surprise Huc's name did not occur in the Index, nor did the title of his book. I then thought it would be curious to see Huc's book itself. and try if I could find those "truthful colors" of his in description of Buddhism, which ought to have attracted the condemnation of the negligent Propaganda. I got both the French and the English texts.

Glancing over the introductory parts I was surprised again. There, instead of condemnation expressed, was a note printed from Cardinal Antonelli, the Pope's minister, bearing date January 14, 1856. This note expresses, on the Holy Father's part, the Pope's satisfaction with his (Huc's) two works on Tibet and the Chinese Empire, as also his hope that he (Huc) would continue to serve by his writings the cause of religion and of the Church of Jesus Christ. His Holiness transmitted his apostolic benediction. Even the "Encyclopædia Britannica," I incidentally observed afterward (vol. iii, p. 375), says of the story about the condemnation by the Propaganda of Huc's book, that it "seems to be untrue." The writer who says this might, at no great cost of pains, have enabled himself to use more confident and more positive language. Verification of statements is, like Falstaff's "instinct," "a great matter."

Evidently, Mr. Higginson should at this point either have verified his supposed information, or guarded his own use of it with a clause, e.g., "I have seen it stated," etc. Turning to the place in Max Muller's "Chips" referred to by Mr. Higginson, I find the latter's reference a well-warranted one. Professor Max Muller, accordingly, is in

the same predicament with the man who cites him, namely, the predicament of a writer risking himself in an important statement not verified, and, as it turns out, not verifiable. Writers like Mr. Higginson and Max Müller may be very interesting to read, but they are not safe to follow.

But, the fact signally failing of the alleged condemnation, did not the book named make, nevertheless, highly favorable representations of Buddhism? I can only reply that I turned over nearly or quite all the pages of the volume without finding such. The nearest approach that I found to highly favorable descriptions was where (tom. II., chap. i.) Huc speaks of a reformed Buddhism, with ritual, etc., much like Roman Catholicism. This resemblance and improvement he attributes to Roman Catholic missions of long ago in that country. On the other hand, in his "Travels in Tartary," etc., he describes with horror the practise of self-disemboweling prevalent among Tibetan Buddhists. In his work, "Christianity in China, etc.," (tom. IV., p. 2, Paris, 1857), Huc says that a Catholic writer (whom he names) "exaggerates much, in our opinion, the relations which he supposed he discovered, in point of doctrine, between Christianity and 'la doctrine Lamaïque' [Tibetan Buddhism]."

Such are the facts of the case, as I have found them, bearing on one signal point in Mr. Higginson's plea. The inference I draw is that Mr. Higginson was here at least (and probably elsewhere) not careful enough in his research, that he took for granted too easily

what, if true, would make in his favor.

The whole essay, notwithstanding that it bristles so with ostensible learning, is written in a highly uncritical temper. I instance the bold identification of all religions occurring on page 9. Here, apparently because it suits the purpose in view, Mr. Higginson uses language quite as if, in his own opinion, Roman Catholicism (and Greek) were the same as Christianity. Proper critical writing would surely have made a distinction. There are certain undisputed documents, comprising what is generally called the Bible, that define Christianity. Those documents know little or nothing of what, in the following freely written passage, is by Mr. Higginson attributed to the Christian religion, in order to identify it with Buddhism, and, still more questionably, with other ethnic cults:

"The same religious institutions—monks, missionaries, priests, and pilgrims. The same ritual—prayers, liturgies, sacrifices, sermons, hymns. The same implements—frankincense, candles, holy water, relics, amulets, votive offerings. The same symbols—the cross, the ball, the triangle, the serpent, the all-seeing eye, the halo of rays, the

tree of life. The same saints, angels, and martyrs."

Another very uncritical slip on Mr. Higginson's part is the following. He is attempting to show that the ideal man, the "Messiah," is the same to all the different religions. He says: "He is predicted by prophecy, hailed by sages, born of a virgin, attended by miracle, borne to heaven without tasting death, and with promise of return."

Mr. Higginson was once, I believe, a Unitarian minister. He was certainly as such bound to know that Jesus, at least, is not represented to have been "borne to heaven without tasting death." The crucifixion and death of Jesus occupy a very conspicuous place in the most universally familiar history in the world.

He proceeds in the very next sentence to say, "Zoroaster and Confucius have no human father." The intention, of course, is to parallel the case of Jesus. Now it would be a wide negative to establish the proposition that no legend ever represented Zoroaster as without human father. But the "Encyclopædia Britannica" article on the subject knows nothing of such a legend. On the contrary, that supposably well-informed work, here following the authority of the later (and more myth-loving) Avesta, names, quite as a matter of course, Zoroaster's father, Pourushaspa. I carefully, though hastily, explored all the chief books of reference to be found in the reading-room of the British Museum, without lighting on anything to warrant Mr. Higginson's easy and confident statement. As to Confucius, the case is still more clear against Mr. Higginson. The "Encyclopædia Britannica." in the most commonplace manner, tells all about the lineage of the Chinese sage, with never a hint of anything extranatural in the premises. Shuh-liang Heih was the father's name. Now it may conceivably be that Mr. Higginson could tell us where he came upon his information about the non-human paternity of the Persian and Chinese sages. surely nothing that he could thus tell us would justify him in using language to imply, as his language does imply, that the fatherlessness of Zoroaster and of Confucius was a common and current accepted myth concerning those personages. I do not charge Mr. Higginson with consciously unfair treatment of his subject. I think that he sincerely loves the truth. But I think also that in the present discussion he was much too sure of having already, as to his main contention, found the truth, and that he therefore quite too easily assumed for certain many unverifiable things that promised to help him make out his case.

Mr. Higginson's title, happy as a kind of fallacious argument in itself, apparently misled the author, as it is well adapted to mislead his readers. What the elaborate array made of learned citation goes to prove, is not at all that there is a real sympathy between the ethnic cults and Christianity. Between the adherents of those cults and the adherents of Christianity, there is a bond of sympathy in the fact that all in common have a religious nature, and that this common religious nature, left without revelation or disregarding revelation, tends to exhibit itself in like forms of outward expression. But, to take one example (that a vital example), whereas Christianity plumply says, "Lie not one to another," and adds no explanatory clause, Buddhism says "Lie not," but subjoins this pregnant condition: "To constitute a lie, there must be the discovery by the person deceived that what has been told him is not true."—Hardy's "Manual of Buddhism," p. 486.

Is it "sympathy," or is it antipathy, that subsists between Christianity and Buddhism at a point so vital as that of truth-telling?

Mr. Higginson unconsciously, and almost, as it were, in spite of himself, acknowledges virtually that his real contention, or at least his real argument, is, as I have said, not for a "sympathy of religions," but for a sympathy of religious nature in man. For, read what he says, p. 12: "Even where, as among the Buddhists, the reported teachings of the founder seem to ignore the existence of a Deity, the popular instinct is too strong for the teacher, so that the Buddhist races are not atheistic." Which is the same as to say that the religious nature in man is too strong for a given religion. Mr. Higginson here gives up his "sympathy of religions," to establish a religious sympathy

of human nature. And to establish this, I repeat in conclusion, is the unconscious whole effect of Mr. Higginson's elaborate essay.

The fatuity, the audacity, of attempting to make out "sympathy" between Christianity, on the one hand, and a religious system, on the other, which teaches as is shown above about truth-telling, a religious system which knows no God, which knows no such thing as sin, which knows no immortality but annihilation, and which knows no redeemer but one's self!

#### IV.-GOD'S GLORY IN THE HEAVENS.*

By Charles A. Young, LL.D., Professor of Astronomy in the College of New Jersey, Princeton, N. J.

THERE is a prevalent impression among good people that science and religion are antagonistic—that the study of nature indisposes its votaries to the worship and the service of God. The notion very likely comes, in part at least, from the indisputable fact that scientific study does render its adepts less ready to assent to traditional opinions without question, and makes them rather impatient of mere "authority" in matters of opinion.

There is, however, no piety in an unintelligent acceptance of truth, and no irreligion in independence of thought. In fact, we believe that, even from the purely religious point of view, the tendency of scientific work is distinctly salutary, in strengthening our reverence for truth as truth, even when it compels the change of old and long-confirmed beliefs; in weakening the hold upon us of what is merely near and obvious; and in requiring our recognition of great powers and forces that are invisible and, as yet, hopelessly mysterious. Espepecially is this true of astronomical science.

It is still as true as when the Psalmist wrote it first, that "the heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." In some ways it is even truer now han then, because to-day the words have a grander significance than they could have had to David. To him the heavens were not so very vast, nor so very far away: the stars were only glittering points set in an overarching sphere, and, for him, they and the sun and the moon were mere appendages of the earth, of no importance except as beautiful and useful servitors of mankind. Now we know an immeasurable universe, compared with which our own great world itself is only the merest speck—a raindrop in the ocean—a mote in the sunbeam.

"He that sitteth in the heavens," "he whom the heaven of heavens can not contain," was indeed to the ancient Hebrew very great as compared with any earthly potentate: but what shall we now say of Him who inhabits the immensity of space revealed by science? who by His immediate, all-pervading presence actuates and vivifies the universe of universes?—of Him to whom we still, but with a clearer understanding, address the adoring words of the prophet: "Of old, O Lord, hast thou laid the foundations of the earth, and the heavens are the work of thy hands: they shall perish, but thou shalt endure: as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."

I think it is unquestionable that as men have come to know more of the material universe, they have had continually revealed to them something more of the glory and majesty of the Creator. Here, and for the present, we see only "through a glass, darkly," but as time goes on we catch more frequent

This remarkable article, condensed from part of a thrilling lecture by this distinguished American astronomer, is to be followed by a second article along the same general line.

glimpses of the ineffable brightness, and recognize more and more distinctly the presence and the power of the Omnipotent; far beyond our vision and our touch indeed, but intimated, and to some extent manifested, in all the phenomena which we can apprehend.

We must admit, however, a limitation as to the range of this natural revelation of God, so far at least as it appears in the science of Astronomy. One would not dare to say that he can see in the phenomena of the starry heavens very much that bears upon the moral attributes of the Deity;—very much, for instance, that goes to demonstrate His holiness, His justice, or His mercy.

For such evidence, apart from revelation, we must look rather at the moral law written upon the human heart; and especially at the course of history, where we may clearly recognize "the power not ourselves which makes for righteousness," and find indications of the character of Him who overrules and directs the ever-ascending progress of the human race.

I may add, too, that we find in the system of the stars less evidence perhaps of the Divine "ingenuity"—if we may use the word—fewer cases of obvious "contrivance," than in the world of organic nature. It is in the structure of living beings that the most striking instances of this kind occur. Such organs as the eye and ear and the human hand, and the wonderful arrangements by which the continuity and permanence of races are maintained, have few, if any, parallels among astronomical phenomena.

The really impressive lessons of the stars relate to the greatness and eternity of God; His unity; His omnipresence and all-pervading power; and especially the wonderful manner in which, by a few simple laws, He has built and organized the glorious architecture of the heavens—radiant throughout with a clear intelligence, which we, His creatures, can recognize and measurably comprehend. Astronomy stands unrivaled among the sciences in the emphasis with which she teaches these lessons: no other so forcibly, so overwhelmingly, impresses the thoughtful mind with the infiniteness of God, and the relative insignificance of man and the little globe upon which we live. "What is man that thou art mindful of him, and the son of man that thou visitest him!"—this the student of astronomy learns to say with a profounder and more intelligent humility than any other person can.

And on the other hand, he too, I think, is likely to recognize more distinctly than most other men the high dignity of our human nature, made in the image of God and partaking of the Divine; able in a very real sense to "comprehend" the whole material universe, to share the thoughts of God, and think them after Him.

And now let us in the first place consider the vastness of the astronomical universe as in some sense a revelation of God's greatness. Clearly He is greater than any or all the worlds that He has made, and so in contrasting the immensity of that portion of creation which we can see with the littleness of our own sphere of action, we shall advance toward a conception of the tremendous meaning of His omnipresence—advance toward it, not reach it; for it is certain that our sensible universe is but an infinitesimal fraction of the mighty whole. The domain of astronomy is only a little corner of God's material kingdom; yet even this little corner is so vast that we can attain to some conception of its immensity only by degrees; beginning with the smaller and the nearer, and so ascending, step by step, through unimaginable heights until we reach the limits of our human observation.

Compared with ourselves, and with the region we can fairly see around us, the earth itself is certainly immense: one who has made its circuit appreciates its greatness. Compare a man even with mountains or lakes or rivers, not to speak of continents and oceans, and how small he is! All the thousands of millions of human beings who have inhabited the earth since history began (probably about



fifty thousand millions) could be seated, as roomily as an ordinary church-congregation, upon the surface of the single State of New Jersey. If we could have no knowledge of anything beyond our own terrestrial globe itself we should rightly feel that a man, or even the whole race of men, is but the small dust of the balance when weighed against the world; feeble and helpless against the wild powers of storm and wave and earthquake.

But we are not so restricted in our knowledge. The heavens are full of objects that from the beginning have riveted the attention and excited the curiosity of men. Let us in imagination leave the region of the earth and attempt the tremendous journey to the sun. It would be out of place here to discuss the methods by which astronomers have been able to stretch their measuring line across the stupendous abyss, and so to affix their scale of miles to the great chart of the solar system: for this distance of the sun is now the standard unit of all human measures of the celestial spaces, like the golden reed with which the angel measured the walls of the New Jerusalem. The problem has not been an easy one, and its first approximate solution was attained only in the last century, by means of the transits of Venus in 1761 and 1769. Since then various other much more accurate methods have been devised and carried out, all of which practically agree in showing that the radius of the orbit of the earth is a trifle less than ninety-three millions of miles—somewhat more than thirty-seven hundred times the circumference of the earth. It is a distance so great that mere figures convey no adequate conception of it, and we are driven to illustrations to make it in the least intelligible.

We compare it with railway journeys, and find that the Empire State Express, on its schedule of sixty miles an hour, would occupy 174 years upon the trip, running day and night, without a single stop or slackening of speed: and the fare, at even the lowest excursion rate of only one cent a mile, would be nearly a million of dollars. If sound could travel through the celestial spaces at the same velocity as in our air, it would require fourteen years for the boom of one of the great explosions, which sometimes occur upon the sun, to reach us. If some electric cable could be stretched between the earth and sun, capable of transmitting its telegraphic signals at the rate of thirty thousand miles a second—a speed never yet attained in terrestrial telegraphy—it would be nearly an hour before the touch of the key at one end of the line would report itself at the other. Swift light itself, darting 186,830 miles each second, is eight minutes and a third upon the way.

It is a tremendous distance; and yet across the abyss the sun exerts its power upon the earth, and controls the motion of her huge mass as she whirls along her orbit nearly twenty miles a second (more than forty times as swiftly as a cannon-ball), holding her to her course by bonds of attraction, invisible and impalpable indeed, but in strength equivalent to the breaking strain of ropes of steel attached to every square inch of her surface. Stated in cold figures the mutual attraction between the sun and earth is an unceasing pull of 860,000 millions of millions of tons.

And across the yawning gulf the sun pours the streams of radiance which we call light and heat, supplying all the energy which operates upon the surface of our globe. By sun-power the winds blow, and the waters run, and engines drive their wheels—nay, even plants and animals grow, and move, and perform their varied functions only by means of the energy brought them in the solar rays. We can not undertake at this time to follow out its protean transformations, and justify such statements; but they are strictly true, and only a part of the truth: for to all the planets of our system the sun, from the material point of view, is the symbol and vicegerent of the Deity himself—the most magnificently glorious of all created objects,—the single one whose removal would be a death-chill to every form of activity.

Compared with the earth the sun is immense in magnitude: so huge, that if the earth were placed in the center of his globe the distant moon would be but little more than half-way to his surface. Its bulk is more than a million and a quarter times that of the earth, and its mass three hundred and thirty thousand times as great.

If the intensest heat and most dazzling brilliance may be spoken of as "fire," then is the sun a globe of fire, unmatchable except among the stars—a fire, however, too hot to "burn" in any such sense as the fires of our earthly furnaces. No fuel is being consumed, but for thousands, and probably for millions, of years the vast globe of elementary gases has, by a gradual shrinkage, maintained its blaze, and possibly even increased the fury of it. Every square foot of its enormous surface pours off continuously an amount of heat equivalent to more than ten thousand horse-power of energy, and keeps up a temperature far higher than that of our fiercest furnace. It seems at first as if we had here repeated the miracle of the burning bush, and on a scale as much grander as the heavens are vaster than the earth; it is not so, however—the end will come; but in such a process centuries and millenniums count only as minutes in a human life.

The earth and moon are not the only attendants of the sun. His domain is vastly more extensive. Four planets, which in scale of magnitude are of the same order as the earth, are nearest to him, the earth being third in distance, while Mercury and Venus revolve within her orbit, and Mars, attended by his two pigmy moons, pursues his course at a distance once and a half as great as ours. It is worth noting as we pass that this latter planet is better situated for our observation than any other, and so is better known to us; also that in many of its conditions is the most earth-like of all the heavenly bodies within the range of observation; and there, if anywhere, there may be life to some extent resembling that which inhabits the earth. But of the actual existence of such life upon it we have as yet no proof whatever, and no reasonable ground for either assertion or denial, some recent sensational reports to the contrary notwithstanding. All that can be safely said is simply this: that such life as ours could not possibly flourish, or even be maintained, on any other single one of all the millions of bodies which the telescope reveals.

Far beyond Mars revolve the so-called major planets—the giant Jupiter with his five attendants; the ringed Saturn, accompanied by eight; Uranus with his fairy retinue of Ariel, Umbriel, Titania, and Oberon; and still beyond, and thirty times as far from the sun as we are, the remote Neptune with his single moon. It is a great, an immense dominion, this of the sun: no less than 5,600 millions of miles across.

But vast as the Solar System really is, it is hardly more than the merest speck as compared with the universe of the stars. For the stars, which to the eye look like mere glimmering points of light, and even defy the power of the telescope to give them any apparent size, are really suns—some of them certainly many times vaster than our own—all shining, not like the planets with borrowed light, but each with a special radiance of its own, and appearing small only because of their inconceivable remoteness.

They are so far away indeed that it is possible to effect a real measurement of the distance of even the nearest of them only by processes and observations the most delicate and refined in all the range of instrumental science.

It may be within the recollection of a few of our readers how the first success was obtained by the immortal Bessel in 1838, and what a thrill of exultation ran through the scientific world over the new and signal victory. Even yet a halfpage list of twenty-five or thirty would include all the stars whose distances can be regarded as fairly known, though at present the catalogue is beginning to grow with some rapidity through the new resources of photography. As the earth describes its enormous orbit around the sun, it is a necessary consequence

that every star must, and really does, appear to sweep out in the sky an annual orbit of 186 millions of miles in diameter, the precise counterpart of our own motion around the sun. And were the stars at any reasonable distance (say not more than a few thousand times as distant as the sun), this so-called "parallactic" motion would be not only obvious, but conspicuous, and the interstellar spaces would have been bridged by Tycho three hundred years ago.

But in fact the parallactic motion of the stars is so slight, so minute, that, as has been already said, it can be detected only by the most scrupulous precision of observation. In the case of our nearest neighbor, Alpha Centauri, the whole width of its apparent annual swing is less than the thickness of a human hair seen across an ordinary church. But small as this motion is, it can be measured now, and, as a result, we find that this next-door neighbor—this nearest of all the sun's companions—is 275,000 times as far away as we are from the sun. The distance is so enormous that light itself is four years and four months on the way. As for our Empire State Express, it would take it forty-eight million years to make the journey, and the railway fare to this nearest of all the stars would amount, at one cent a mile, to more than two hundred and fifty thousand millions of dollars—a sum which, according to a recent estimate that I have somewhere seen, is at least five times as much as all the money in the world, counting all the gold and silver, and every form of paper currency.

But Alpha Centauri is, so far as we now know, the nearest star. Of the rest, whose distance has been measured, the three or four that come next (Bessel's 61 Cygni, and Sirius, the primate of the stellar host, among them) are from two to three times as remote: and those that stand lowest on the list are at least ten times as far away—from twenty to forty "light-years," to use the now usual way of expressing a stellar distance. Not less than fifty other stars have now been carefully observed, and show no sensible parallax at all, or one so small that it is impossible to be quite sure of its reality; and among these unconquered stars are some of the brightest of them all.

With our present resources we can not measure with much certainty any distance exceeding thirty light-years; but from the facts at hand it can be shown beyond doubt that among the stars which the telescope reveals, multitudes must be hundreds and even thousands of times as remote as the pearest. Every clear night we unquestionably look upon stars so distant that the light which makes them visible must have started upon its journey before the pyramids were built. The universe of the stars which are distinctly visible in our telescopes bears about the same relation to the dimensions of the solar system as the great globe of the earth to a gold dollar. I am not writing at random, but stating the result of a serious calculation.

Space does not permit anything more than a passing reference to the nebulæ star-clusters. Forty years ago it was a prevalent belief that these objects are swarms of stars as large as the stars we see with the naked eye, in fact other "universes," dimly seen, far beyond the boundary of our own. This, however, is unquestionably a mistake: we have now conclusive evidence that they are among the stars, and closely associated with them in some genetic relation. The stellar universe itself is so vast that no telescopic power as yet available can penetrate beyond its limits—if limits there are; for I shall not raise the question of the absolute infinity of the universe of matter, or of space itself. It is enough for us that observation gives no evidence, no suggestion even, of a limit or a bound; however far we penetrate there seems still to be an infinity beyond. The words of the German poet are fully justified by the results of the most modern science: "End there is none to the universe of God. Lo! also there is no beginning."

And through it all, pervasive, immanent, active, is everywhere the living presence of the Almighty.



#### V.—THEOLOGICAL THOUGHT IN GERMANY.

By Professor George H. Schodde, Ph.D., Columbus, Ohio.

THE methods and manners, ideas and ideals of German scholars, are without doubt the most powerful factor and force in the development of the Protestant religious and theological thought of the age. Germany is the storm-center of the theological unrest so characteristic of our times. New departures in biblical and theological scholarship, both good and bad, as a rule, first spring up in the land of Luther; and by virtue of the singular cosmopolitanism of modern scientific research and discussion, the seed of innovation is rapidly sown in other soils. The German universities are the headquarters of learned thought, as this is not the case in England, France, or America, where the leadership in this or that department may be in the hands of men not connected with the great schools. But in Germany university thought almost monopolizes the leadership, and these universities have in recent decades become more and more the models and guides for the progressive thinkers throughout the Protestant world. Nowhere is this more the case than in America. Not only are on an average nearly 500 of our brightest college and seminary graduates, the teachers of the coming generations, found sitting at the feet of the German savants, eager to learn the secret of their success as scholars and specialists, but German books and periodicals, both in the original and in translation, furnish America's thinking world with its most nourishing food. Years ago the late Howard Crosby spoke of the dangers of "Teutolatry" to American thought; and if anything the influence of this new factor in American theological thought is growing.

A glance at the ups and downs of the biblical criticism in recent years will show that practically everywhere this ascendency and leadership of Germany is a recognized fact. While the French school of Vernes, Havet, and others, the Dutch school of Kuenen in the Old Testament, and Pierson and Loman in the New, as also such English scholars as Smith, Driver, and Cheyne, have not throughout been blind followers of German models, yet their independence has been shown, not in the inauguration of new departures, but chiefly in the elaboration of details and in the further development and application of the seed-thoughts of German investigators. This is the case even with Kuenen. In fact, the entire system of modern biblical criticism, in spirit, method, and results, is to all intents and purposes a product of Germany's scholarship, to which the scholars of other nations, apt pupils though they may have been, have done little more than to render handmaid services.

This state of affairs is not at all accidental. Its explanation is found in the fact that the modern ideal of scientific research and of detail specialism is found realized to a greater degree in Germany than elsewhere; and this especially in the department of theological thought. Whatever we may think of the merits or demerits of some of the theories advanced by the theologians of that country, certain it is that nowhere else is there found such a wealth of exact learning, such limitless patience in the pursuit of the details, and such a high conception of the mission of the scholar to search for truth for its own sake without any consideration of its practical bearings, as is there to be found. The code of the ethics of scholarship is nowhere higher than in the "land of authors and thinkers," as the Germans with pardonable pride call themselves. Not the compiler of even the best works; not he who merely gathers, garners, and rearranges what others have discovered, is entitled to the rank of a scholar; but only he who by independent research has added to the sum total of human knowledge by bringing to light new data and facts or by correcting old error is, by the consensus of competent judges, admitted to the charmed circle. While it can not be denied that in some cases this ideal has given a sensationalistic character to some



phases of German learned research, the ambition to produce something new at all hazards leading to hasty hypotheses, it is equally certain that this high canon has led to the development of the finest exact scholarship the world has seen.

This feature, as also the other characteristics of the metaphysical German, that he will and must view all things from a philosophical standpoint, has influenced materially theological thought possibly even more than his researches in other domains. For the theologian, too, the all-controlling idea in his researches is the "Wissenschaftlichkeit," or spirit of scientific investigation. Theology is a science—a part and portion of the great body of human sciences, to be studied objectively and without requiring, on the part of the student, any personal adherence, any further than as the student of any science should be an enthusiastic lover of his specialty. This position, implying a rejection of the definition of former generations, that theology was a habitus practicus and could consequently be really studied only by a true believer, is indeed not shared by the conservative section of German university men and the church at large, but is certainly the controlling idea everywhere else. While the personal and even heartfelt piety of not a few of the German liberal and more liberal theologians can not be called into question, it is certain that currently this is not considered a necessary requirement for good work in this department. The aim is the investigation of the facts and teachings of the Bible and theology according to the scientific methods obtaining in other departments of scholarship.

The elements of strength and weakness in such a standpoint will be recognized without great difficulty. While it enables the student to throw aside more easily the fear of personal or dogmatical predilections, it at the same time often puts him into rather an antagonistic than a sympathetic attitude toward his subject and makes him more critical than just. This is all the more the case when the personal adherence refused to theology and to the Scriptures by the student is, consciously or unconsciously, given to a philosophical system or scheme. There can be no question that the errors of the New Testament theories of Baur and the Tübingen school sprang largely from the adoption of the teachings and tenets of the Hegel school of philosophy, just as the Old Testament reconstructionist school of Wellhausen and Kuenen, with its underlying naturalistic and naturalizing views, is an adoption of the development theory to biblical problems, an effort to inaugurate "the era of the religion of Darwin," as the late Professor Delitzsch characterized the movement; and it is equally a fixed fact that the liberal dogmatical school of Ritschl is a modified revival of Kantean philosophy and morals.

These facts will explain the character of the problems in the forefront of theological debate in Germany and the manner and spirit in which the contest is carried on. Not the accidentals and externals of the Christian system, but the fundamentals and life principles constitute the subjects of discussion. In biblical criticism the truthfulness and character of the Old Testament, and to a less degree of the New, are at stake. Not the adoption in itself of new views on the origin or history of this or that book, such as the documentary theory of the Pentateuch, the Deutero-Isaiac authorship of Is. 40-66, the Maccabean date of Daniel, the post-Exilic origin of the bulk of the Psalms, has proved a rock of offense to the positive and evangelical classes; for even their representative men, as did a Delitzsch, while holding fast and firm to the Scriptures as a revelation and the history of a revelation, have accepted such literary theories. But rather the characterization of parts of the Scriptures as untruthful reports and prejudiced and biased accounts, making them in reality fraudespies, together with a naturalistic reconstruction of the Scriptural religion as to its origin, character, and history, has created the impassable gulf between the old and the new school. The character of the Scriptures, especially of the Old Testament, the Bible of Christ and His Disciples, is in biblical criticism really the point at issue. In the history of dogmas, or still better of the earliest development of the Christian church, the problems are of equal importance. Whether the later Christianity,



as represented in the later books of the New Testament, is really and truthfully a normal development from the original teachings of Christ, is certainly a question deeply fundamental. In more liberal German critical circles the influence of the Greek Zeitgeist in remodeling, not only formally but also materially, the originally Judaistic character of primitive Christianity, finds many friends, and has won advocates elsewhere, e.g., in the person of the late Professor Hatch. Only a year or two ago the question as to the biblical character of several of the propositions of the Apostles' Greed—notably the words "Conceived by the Holy Ghost; born of the Virgin Mary"—shook the German church from center to circumference. Just at present the denial by professors at Bonn of all historical basis for the story of the Patriarchs in Genesis, and the claim that the Lord's Supper was not originally instituted as a memorial rite, have again called conservative Germany to arms. For a number of years the tenets of the Ritschl school, which by conservative men are claimed to be "an emptying of the contents of positive Christianity." and which certainly do deny the fundamentals of the eternal divine nature of Christ, the Atonement, and the like, have engaged the attention of German thinkers. This list of leading problems easily shows that in Germany as in nearly all other sections of Protestant Christianity the line.

In Germany as in nearly all other sections of Protestant Christianity the line.

In Germany, as in nearly all other sections of Protestant Christianity, the line of demarcation between the schools and tendencies separates them into conservatives and liberals. Just as in America it is not chiefly the historical denominational limit that internally divides Christendom, but rather the older and newer tendencies within the denominations themselves, so it is not state church and state church that stand together or against each other in the land of Luther, but the defenders of the historic confessions and landmarks over against those who favor a more or less radical departure from this basis. No estimate of the theological thought of Germany is just or fair that does not sharply distinguish between the liberal and liberalizing tendencies so prominent and pronounced in many university circles, and the thorough conservatism that prevails in the churches and people of the land. The critical and destructive positions maintained by many of the theological teachers in biblical, historical, and dogmatical matters may represent the views of a portion of the church at large, but only of a comparatively On the whole, the Protestant church of Germany is evangelical small portion. Both pulpit and pew on the whole are positive and conservative. to the core.

Just in recent months has this fact been emphasized in a most significant way. A series of lectures by Bonn professors, in which the historical character of the earlier portions of Genesis, the story of the Patriarchs, was denied and analyzed into myths, and the memorial character of the Lord's Supper as originally instituted by Christ called into question, has aroused an indignant protest throughout the length and breadth of German Protestantism. Petitions were at once prepared in great number asking the Government to make provision for the appointment of men in the theological faculties representing the actual faith of the A project for the establishment of a theological faculty, independent of state control, was agitated, and the actions of the superior consistory in the appointments to fill vacancies in recent months demonstrates that this determined attitude of conservative Protestantism has been heard and heeded. Twice has the German church at large within the last three years, by its practically unanimous opposition to the theological teachings of some university professors, shown that the spirit of positive evangelical faith is still the controlling factor of the The first of these two occasions was the controversy on the church at large. Apostles' Creed; the second that in connection with the Bonn lectures. Facts like these show that it is manifestly unjust to judge the church at large by the theology taught at some of the universities, by which German theological thought is best known to other peoples.

German conservatism is, however, not the adherence in each and every particular to the traditional views of former generations. This trend and tendency finds its expression really only in the churches which have severed their connection with the state. These are, however, few and far between. The idea of separating church and state on the whole falls on barren ground in the German Empire. The separate pastors amount to possibly a hundred, and the communicants to only a few thousands. The conservatism current in the state churches, and represented chiefly at the universities of Rostock, Leipsic, and Erlangen, while clinging most tenaciously to the fundamentals of positive faith, yet accept in biblical, dogmatical, and other lines whatever in fairness and honesty it regards as the result of modern study and research. In this way it happens that

there is not a single Old Testament professor at a German university who still believes in the Mosaic authorship of the entire Pentateuch; but this does not prevent their acceptance of these books as the true and correct account of God's earliest revelations to man. The possibility and even reality of errors in those portions of the Scriptures, which do not pertain to their contents as a revelation of God's plan for the salvation of humanity, but are the result rather of human compilation and ordinary observation, are acknowledged on all sides; but nowhere is there a firmer conviction that the Word of God in the Scriptures is a revelation from on high. This conservative thought proposes to meet with open eyes the objections to traditional Christian views, but in doing so not to put forth claims which can not be defended and need not, from its point of view, be maintained. Thus the late Professor Frank, of Erlangen, easily the prince of German conservative theologians in this generation, could not, and would not, teach the verbal inspiration of the Scriptures, as taught by the theology of the seventh century, on the ground that this was not the position of the Lutheran confessions nor claimed by the Scriptures themselves. Another prominent conservative leader, Dieckhoff, of Rostock, wrote a learned work especially to prove that the best representatives of church theology at all times, especially St. Augustine and Luther, had not taught the absolute inerrancy of the Scriptures also in externals. This conservatism is represented in most of the Protestant theological faculties, the exceptions being Jena, Giessen, and possibly Tübin-As a rule the conservative faculties have the largest number of theological students—also an indication of the tendencies within the church at large.

The most pronounced protagonist of theological liberalism is the aggressive Ritschl school. Notwithstanding its positive protestations it represents a fundamental departure from the landmarks of evangelical Christianity, including the denial of the greatest facts of Christianity, such as the preexistence and eternal Sonship and divinity and virgin birth of Christ, His work of atonement, the Trinity, the inspiration of the Scriptures, and other essentials. That these are cast aside is not at all denied; but the claim is put forth that the acceptance of these as actual "facts" (Thateachen) is unnecessary for the production of Christian faith; and in view of the historical criticism of the biblical books, these "facts" are more of a hindrance than a help in the case of educated men, since the one and sole "fact" that is necessary to produce faith is the overwhelming and overpowering personality of the "historical Christ." This is the term with which they would conjure; yet the "historical Christ." This is the term with which they would conjure; yet the "historical Christ." This is the term with school thus aims at a radical reconstruction of the idea, origin, and character of Christian faith, transferring it from the basis of the written Word as the sure and infallible basis, to the subjective basis of personal consciousness. The whole scheme is an adaptation of a Kantean philosophy, a theory of knowledge, according to which we can have not "Seinsurtheile" (judgments as to realities), but only "Werturtheile" (judgments as to the value of things). We are supposed not so much to know what Christ objectively did and was, but rather what value His person and work has for our spiritual life.

Between these two extremes there are mediating schools and tendencies in abundance, and in countless shapes and forms. In addition there is yet another radical school, consisting essentially of the last remnants and remains of the Tubingen school, the leading representative of which is probably Pfleiderer, of Berlin. Many of the mediating positions are strongly evangelical and marked by pronounced and positive conceptions of Christian faith and life. Modern representatives of the positions once so nobly maintained by such men as Tholuck and Neander are found at many of the universities, and still more in the rank and file

of the clergy, especially in Prussia and Würtemberg.

These are in large outline the leading trends and tendencies contending for the mastery in the theological world of Germany, and indirectly, too, in the theological thought of all Protestantism—a veritable battle of the glants. While the land of Luther is known as the headquarters of theological innovations, it is only fairness to say that conservative elements are most decidedly the controlling factor in German church life, in an equally decisive manner characterizing the aggressive party, and keeping, at least in the practical lines, the liberal elements on the defensive; however much in the literary and purely scholarly lines the latter may be, at least for the time being, the aggressor. Protestants everywhere have the best reasons in the world for watching closely the development of theological thought in Germany. The questions at stake are nothing less than the fundamental and cardinal principles of historic Protestantism.

#### VI.—CHURCH METHODS AND CHURCH WORK.

CRITICISMS AND SUGGESTIONS BY LAYMEN.

By Hamilton W. Mabie, * Editor "The Outlook, " New York.

My general idea of the function of the church is that it exists to develop the spiritual life of humanity. Its work is done in a great variety of ways: by the constant declaration of spiritual truth, by its witness to the historic facts of Christianity, by fostering the habit of worship, and by the illustration of the Divine Spirit in practically dealing with the needs of men and of society.

Is the church engaging too much in humanitarian work, and declining in antistival development.

spiritual development?

I think the attitude of the church has changed of late years, but I think it is rather reverting to an earlier type than developing a new type. I think when the church understands, profoundly and broadly, its function, it makes itself the natural leader of society. The church ought to be in intimate alliance with the entire life of men, practical, political, social, artistic. It ought to be synonymous with the broadest and highest activity of society.

How can church work be made more effective?

I think the form of church activity is slowly changing. In the Middle Ages the emphasis of piety was very largely upon worship. I think to day the emphasis is very largely upon activity, in contra-distinction from worship. It seems to me that the piety of the Middle Ages was very much like a closed fire in a great chimney: a large part of the heat went heavenward; to day there is just as much fire, but it is diffused, and warms the house.

How far are parish houses, club-rooms, etc., useful in church work?

Church work, in my opinion, ought to be educative rather than entertaining. But I think it is impossible for the church to touch the life of men at too many

points.

It seems to me that one of the notable changes in theology is the immense advance of the church's claim to divine origin and sovereignty over a great territory which, for several centuries, was largely abandoned to Satan. And I think, on the practical side, one of the signs of the times is an analogous expansion of the claim for divine origin and sovereignty over the occupations, the interests, and the activities of human life.

What is your opinion of the sermons of the present day?

I think the best sermons of to-day were never surpassed in spiritual fervor, directness, or literary quality; I speak of the period covered by the last twenty or thirty years. I think that preaching can not be too direct. I believe that wherever it bears with emphasis and power on the lives of men it never fails to attract. I do not think it true that the world shrinks more than it used to from hearing its sins denounced, but I think that the clergyman who preaches along those lines must appeal to the experience and self-knowledge of his hearers rather than to the authority of texts. A man can preach an old-fashioned sermon to-day about our all having fallen in Adam, and being condemned, and we pay no attention to him; but let him talk straight to us as men who know what sin and temptation is—let him put his speech in terms that all can appreciate and understand—and he is the man we want to hear. Preachers like Henry Ward Beecher and Phillips Brooks were psychological preachers; that is to say, the basis of authority to which they appealed is the universal nature of man, to which every man responds when that nature is appealed to.

There are preachers, however, who are too professional in presenting the truths of the Gospel; they preach in purely technical language, the language of theology. I think that any expression that is going to reach a great mass of men must be put in terms of universal life, emancipated from a profession, or a trade,

or any technical form.

Has the prayer-meeting, as one of the forces in the work of the church,

declined?

As I am an Episcopalian I am not particularly acquainted with that devo-tional feature of church life. I believe, however, that the prayer-meeting was a form of expression which, perhaps, belonged to a different state of church life from that on which we have now entered. I do not say that dogmatically, but that is the way it appears to me.

Does the church reach the young men of the day?

* Interview with George J. Manson.



I think the young men are reached, probably, as much as they ever were. Any spiritual teaching that is vital will reach a whole congregation without regard to age.

Some critics say that the church has become too worldly—that it is difficult to detect any external difference between a worldly person and a Christian.

You ought not to be able to. Why? Not because Christianity has gone down, but because society has taken on the external forms of Christianity. That conception of a visible, external difference between a Christian and a non-Christian grew up in pagan times, when to be a Christian was to break with almost every public and private tradition and observance. To-day, a large part of the world has become nominally Christian. Christian rites, observances, and festivals are, in a way, publicly observed everywhere. The separation, in visible things, between the Christian and the man who is not a Christian is, as a rule, no longer to be found.

### SERMONIC SECTION.

#### REPRESENTATIVE SERMONS.

### PERILOUS VIRTUES.

By THE LATE R. W. DALE, D.D., LL.D. (CONGREGATIONAL).*

By the power of God guarded through faith unto a salvation ready to be revealed in the last time.—1 Peter i. 5.

Peter is sometimes described—and described with truth—as the Apostle of Hope, as Paul was the Apostle of Faith, and John the Apostle of Love; and from this Epistle it is apparent that hope, which was one of the great elements of the religious life of Jewish saints, was also one of the great elements of this great Christian Apostle. Through many weary, stormy years devout Jews had held fast to the hope that in the last days a great glory would descend on the elect race; and the by the coming of Christ and the founding of the kingdom of God upon earth that hope had been fulfilled. Peter was still looking forward to a salvation still to be revealed. He had known Christ in the flesh, but with him hope was stronger than memory. He had been an eye-witness of the sufferings of Christ; he could never forget that, but he lived in the future more than in the past, and tho he remembered the sufferings of Christ, his

* Preached in Carr's Lane Chapel, Birmingham, England, Sunday morning, January 18' heart and imagination were filled with the glories that were to follow. . . .

That is a glowing account which the Apostle of Hope gives of the great future of those who are in Christ. Ah, yes, his readers might have replied, the inheritance is reserved in heaven; that may be safe enough, but we are not in heaven yet; we might perish miserably before we get there. We are like our fathers in the wilderness: the land of Canaan was very near, and there was no danger of its vanishing away. but they were in danger of dying of thirst or hunger, or of sinking under the burning heat, or of falling in battle with hostile tribes; the eternal inheritance is safe, but the perils which surround us are great and incessant. Peter anticipates that despairing protest; the inheritance is reserved in heaven for you, and you "by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

#### I. Dangers to be Encountered.

These words are as true for us in these later centuries as they were for the Christian people of Peter's own time. For us, as for every succeeding generation of Christian people, the inheritance in its perfection, in its glory, is the object of hope; it is ours, but it is not yet in our actual possession; and while the inheritance is reserved in heaven, in the invisible and eternal

world which is so near to us and which yet at times seems so far away, the inheritance is safe.

#### 1. Dangers from Trial and Persecution.

But observe, Peter does not denv the reality or the greatness of the dangers to which we are exposed, to whom the inheritance belongs: the dangers are so great that we need the power of God to guard us. In Peter's time the dangers to which Christian Jews were exposed came from the external hardships largely which they had to suffer -from their poverty, from the bitter hatred with which they were regarded by the Jews who had not received the Christian faith, from the slanders which were uttered against them, from the persecutions which were inflicted upon In the presence of all these troubles it had been very hard for them to be patient, gentle, kindly, forgiving, to maintain the Christian temper and to live the Christian life. Some were likely to become weary of the struggle, to drift out of the church and away from Christ altogether.

And some of us may have to endure -I know some who have to endureunkindness, annoyance, insult on account of our Christian faith. Some of us are reproached for the name of Christ, and persecution, though of a petty kind, is sometimes hard to bear. And there are many of us who have to be loyal to Christ under conditions which sometimes make us almost doubt whether there is a God at all. Our strength is worn, our hope is wasted, our courage crushed. We are in danger, some of us here and there, of living a reckless life. Some are in danger of committing great sins in the hope of escaping from great sorrows. Some, again, have to fight a hard fight with a physical nature which at times seems to be possessed with a very devil-a devil that drives us to ungovernable passion, to brutal sullenness and lust, to many gross vices. Some, again, can not get away from profane or vicious companions; and these dangers have to be faced. To not a few in this congregation they are open, they are apparent; the dangers are great, and unless we are guarded by the power of God they are likely to be too much for us.

#### 2. Danger from Habitual Virtues.

But there are dangers of another kind—abstract, not apparent, but most real. I wonder whether I can make it clear that I sometimes think that the virtues of men are more perilous to them than their vices?

It is true that very many of you have been disciplined from childhood to habits of truthfulness, justice. kindness, and consideration for others. You have lived among people who practised these virtues; the opinion of those among whom you lived required you to practise them; and further, you have lived among people who insisted on the obligation of attendance on public worship, on the obligation of private prayer, on the obligation of reading the Scriptures in private; among people to whom the great truths of the Christian faith were of immeasurable value, and you have been trained for God in the same habits and in the same way of thinking. The advantages you enjoy over others whose circumstances have not been so felicitous are immense, are immeasurable.

But as far as I know there are no moral and religious advantages that are without corresponding responsibilities and corresponding perils, and the greater the advantages the greater the responsibilities; and as I am sometimes led to think—though I am not quite sure that I would deliberately maintain it—the perils are also greater, for it is so easy to mistake the habits which have been formed for us by the influence of others for habits which express our own real personal life.

There are some in this congregation with whom truthfulness and a scrupulous honesty are signs that they possess the supernatural life, but these virtues have no natural root in the soil out of

which they have sprung; but with you, to whom I am speaking, truthfulness and a scrupulous honesty are not the creation necessarily of any force having their center in your own life; they may be nothing more than the result of your education and social environment. There are men whose words and acts are courteous who are altogether destitute of the spirit of courtesy; they have been trained to courtesy. There are people who give generously to the poor, but they are not generous, they are not compassionate, and yet their generosity is not prompted by a spirit of ostentation; they have been trained to generosity. And so there are not a few, I suspect, in this congregation who would be uneasy and unhappy if they neglected public worship; that is not because they themselves have a keen thirst after God or because His august greatness fills them with awe, or because they are overflowing with gratitude for His infinite love. They have been trained to be regular in attending public worship, they never dream of omitting private prayer, yet they have no deep sense of the need of God's mercy and help; they may be eager in the defense of the great truths of the Christian faith-they have been taught to see their transcendent greatness-yet they have not come to feel that for them these truths are matters of life and death.

Now, what I want to insist upon is this—it is so easy to mistake habits formed by influences from without for habits created by physical forces working from within, and so we may suppose that we are sure of glory, honor, and immortality, yet the spiritual life within us may be extremely feeble and may be in danger of being extinguished altogether. We do not regard with as much satisfaction those personal habits that have been formed for us; we may not be conscious of how much need we have for the power of the Spirit of God that dwells in us in order that virtues which have a natural root may be transfigured and become supernatural.

If in early life we have had a genuine religious faith, how easy it is for us to imagine that this faith remains because the habits remain which they contributed to form; and yet the life may have gone, and there are no new and fresh developments of that inward energy which once was strong within us; the ideal of life is not rising higher and higher year after year; there are no fresh discoveries of God coming to us year after year.

#### II. How God Guards the Ohristian.

Now I wonder whether I have made clear the point on which I started just now, that even our virtues may be perilous to us? Those whose hearts are now set upon serving God may fail to comprehend what need we have of His presence and support, because through the external influences by which we have always been surrounded the Christian character in its general outline may seem to have been formed for us already. Well, now we may be guarded by the power of God against the open dangers and against the dangers that are not open, and so we may be kept safe for "the salvation ready to be revealed in the last time."

God undoubtedly guards us in many ways of which we know nothing: He guards us in ways which we know and which are too numerous to be recited; He guards us by disappointments which may be cruel; He guards us by placing us sometimes in circumstances which are altogether distasteful to us: He guards us sometimes by placing us in circumstances which seem inimical to moral and religious perfection: He guards us sometimes by maintaining our moral strength, and sometimesparadoxical as it may appear - by making us discover our weakness, sometimes by giving us light and peace and joy, sometimes by permitting a darkness that can be felt to sink upon us, and allowing us to continue for a time in an abyss of wretchedness and gloom. His own power is active, and works

continually; works when we can see no sign of it, as well as when we can; works in controlling and changing the external conditions of life; works by leading us into unexpected and unsought strivings of thought; works by keeping us out of the reach of temptation; works by enabling us to vanquish temptation. We are not left alone to guard ourselves even by the strength which God gives us and by the weapons which He places in our hands; He Himself guards us, and yet, as Peter says, there is a condition necessary on our side.

## "We are Guarded Through Faith."

The words of the New Testament, as I have often had occasion to remind you, are not to be regarded as scientific terms, having a fixed, unvarying meaning. They are used as terms are used in popular subjects and their meaning is modified from time to time, and the faith of which Peter is speaking here, he means not merely that acknowledgment of the Lord Jesus Christ as Lord and Savior, and that trust in Him which Paul specially means to speak of when he uses the word "faith;" he includes, I imagine, two things, trust and fidelity.

First, the Apostle means there must There will be no trust in God for defense unless we are conscious of peril, and unless we believe that there is need of defense; and there lies the danger of those to whom their very virtues are a peril, —they have not had brought home to them, as some in this congregation have, how grave are the dangers that menace their higher life in God, and in not recognizing the danger they may fail to recognize the need of God's protection. The consciousness of danger, and the consciousness of need, these are a part of trust; and a second part of trust is the recognition of God's real interest in our rightcousness and our ultimate redemption, His personal care and solicitude for every one of us. I do not think that there can be any strong faith in God if we suppose that the movement must always begin on our side toward Him; if we suppose that He never on the spontaneous influence of His infinite love stretches out His hand to help us. We are indifferent and careless about His protection; unless we believe in His personal solicitude in relation to each one of us, our trust in God will not be complete. Belief in peril, a deep and serious conviction that we need defense, absolute faith in God's personal solicitude about us individually, and also the confidence that the resources of His infinite strength and wisdom will not fail, -these are necessary to trust.

Then, in addition to trust, there must be the second element of faith, fidelity, the endeavor, day after day, and in all things, to recognize His personal authority, and to fulfil His personal claims on life and conduct.

Where this faith—faith in these two forms—is present, then the power of God will guard us unto the salvation ready to be revealed in the last time.

And even when the trust seems to have perished, and when the loyalty seems to have been swept away under strong temptation, God may see that the trust is there still, and that the loyalty, though for a time covered by the dark floods of temptation, has not been destroyed. Peter could never forget his own evil time, he had been so confident in himself: "I am ready to lay down my life for Thy sake;" and vet before he was in peril he had denied Christ three times with oaths and curses. It looked as if faith had gone out, it looked as if fidelity had gone. No, our Lord said to him, "Satan asked to have hold of you, that he might sift you as wheat, but I made supplication for thee, that thy faith fail not:" and underneath all these dreadful offenses God saw that the heart of Peter was clinging to Him still, and saw that Peter was sorely wounded; but he was guarded, and his life did not perish.

If any of you are conscious that, since you first confessed the authority

of Christ and surrendered yourself to His infinite love, there has been gross falling away from Christ, and you are ready to say that you have not been guarded by the power of God unto salvation ready to be revealed in the last time, and are disposed to turn aside altogether from the diviner path, I ask you to remember through what appalling sins Peter was guarded, not to salvation merely, but to apostleship. The flesh was weak, faith was unable to stand up against the temptations that assaulted him, but his heart was restless and wretched because faith had proved so feeble, and the restlessness and the wretchedness proved that the faith had not altogether failed, and because it survived it was possible for the power of God to reach him and lift him up once more, not only to the heights from which he had fallen, but to a nobler height. He had discovered that only in the power of a life greater than his own was it possible for him to maintain loyalty to his Master; and the depth of his fall since faith did not perish rendered possible for him afterward a higher life and a diviner perfection. Self-discipline is necessary if we are to make sure of the salvation ready to be revealed in the last time; but the great thing to be remembered is unfaltering faith in the power and mercy of God and the maintenance in the heart of personal loyalty to Him. Amen.

# THE ANGEL WHO STRENGTHENED HIM.*

By Rev. J. C. Johnston, M.A. [Presbyterian], Dublin, Ireland.

And there appeared an angel unto him from heaven strengthening him. —Luke xxii. 48.

- "WHEN are you going to preach on my favorite angel?" asked a good man of his pastor.
  - "Who is he?" was the reply.
  - "I can't tell you his name, he is an
- * Sermon on behalf of the City Hospital Fund.

anonymous angel. It is the one who came down to Gethsemane, and there strengthened my Lord to go through His agony for me, that He might go forward to the cross and finish my redemption there. I have an extraordinary love for that one, and I often wonder what I shall say to him when I meet him first."

Often and often have I sat wondering and wondering at this white-winged visitant to dark Gethsemane, and trying, with my weak vision, to pierce the mists of time and sense, and see him, whom none saw but the suffering Christ.

Who was he, this highest-honored of the sons of light? who alone was singled out from among the thousand thousands who minister unto the Ancient of Days, and the ten thousand times ten thousand who stand before Him, for this awful, unspeakable ministry? They can sing "Holy, Holy," before the throne; he can stand in dark Gethsemane beside the abandoned Christ and succor Him. What was his name? Was he that one whom blind Milton saw,

"Among the faithless, faithful only, Among innumerable false, unmoved,"

whom he calls Abdiel, or servant of God? Or was he Gabriel, hero of God, already so frequent a visitant to our dark earth that he knew something of its woes? We know not now; but in that world, where they know as they are known, we hope to know about this angel to whom, under God, we children of earth owe so much.

Still we would know something of him here and now: for is not his service just that service that every son of God is called to,—to minister to the suffering Christ? Is not our ministry to-day, as we seek to dedicate our gifts and prayers to our suffering fellow men in the name of the suffering Christ, in some humble measure like his? Jesus is still toiling through Gethsemane, for His people are there, and in a true, though mystical, sense, He still

suffers with them and in them, and what we do to them, we do to Him.

1. Strong, we can see, he was, who could strengthen his fainting Lord; strong, not with Goliath strength, but with heroic strength of soul. Mightier than that angel who in one night slew one hundred and eighty-five thousand Assyrians, mightier than he who, by the terrible pestilence, slew seventy thousand of Israel; for his task was more awful, to succor Jesus as He sinks under the burden of the world's guilt.

But how had he gained such strength; by what wrestlings for truth, by what battlings for God? What great and terrible temptation had he endured; for angels are tempted too, and angels and men can grow strong only as the oak grows strong, by battling with the blast? The belief of the South Sea Islanders has its spiritual significance, that the strength and prowess of every enemy we kill passes into our own arm and heart.

How is it with ourselves? Are we weakly yielding in the fierce fight of temptations, or are we bravely resisting, and so growing strong, that we may be able to succor the tempted?

Faithful, too, he must have been, and lowly hearted, as the faithful always are.

But how had he acquired this holy fidelity, so that when all have forsaken Christ, he stands with Him? How has he learned to stoop to the depths of Gethsemane, and the prostrate Son of God? How many little errands of mercy had he gone on heretofore? How many unrecorded acts of kindness, of love, lowly ministries, had he performed? Was it he who baked Elijah's cake and carried the cruse of water? placed it in the cool shade at his head, and waked the world-weary man with a touch, saying, "Arise and eat; because the journey is too great for thee"? Was he one of those who watched by the beggar, Lazarus, and carried his soul rejoicing home when it was released? We can not tell.

Only this we know, that he is a subject of that kingdom where this law holds: Faithful in little, entrusted with much. "Because thou hast been faithful over a few things, I will make thee ruler over many things." Faithful and lowly-hearted, he must have been, stooping to serve; so God entrusts him with this great service, to watch with Christ when even John slept.

Are we seeking to be faithful too? Are we attentive to the little, lowly, but most blessed ministries of life? The kind word, the encouraging smile, the unwearied gentleness, are these our steadfast aim? Are we diligent to give the cup of cold water in the name of the Lord? If so, we shall find at last that we gave it to the Lord Himself.

8. A pure heart, too, his must have been, that enabled him to see God; yea, to see God in that world-forsaken One, who sweats blood, and faints, and prays, prone upon the earth, with sobs, that His cup might pass.

Can we see God in the bruised and broken men and women, who faint about our feet, that they were made in the image, and still bear it, though sorely defaced; and that God's lost image may be restored in them again? Lord, give us the pure heart!

4. Above all, how loving he must have been! And love had lifted him up near to God's heart, and made him a dweller in the secret place of the Almighty, so that, even in Gethsemane, love and he can not be separated! "He that dwelleth in love dwelleth in God, and God in him."

But how had he come by this love? How and by what means had he fed his little fire of love, till it became a sun to shine on Christ's Gethsemane? With what holy diligence had he learned the former lessons of love that God had set him, until now he can comprehend the mystery, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins"? For, for angels as well as for men,

"Life with all it yields of joy or woe and hope and fear

Is just our chance o' the prize of learning love."

How are we learning this lesson? For, assuredly, all our suffering has been to the end that we might learn it, and so become ministering spirits to the heirs of salvation. Is not the glory worth the cost? But, alas! we are dull, and slow of heart. Souls faint in Gethsemane on every hand; and we have no hand to help, because we have no heart to love.

Did he know anything about sorrow? Was it possible for him to have a "painless sympathy with pain"? Or did love enable him to enter, in some deep, true sense, into Christ's sorrow, and to suffer with Him? We know not. But for ourselves, we know that love and sorrow are not separated. The greatness of our love is the measure of the burden we shall bear; the tenderness of our heart means our power to suffer pain. However it was with this sinless one, with us we know that our power to succor the tempted depends on how much we ourselves have suffered. being tempted. "Affections, temptations, and prayer make a minister."

5. He "appeared unto Him." None saw the ministering one but Christ. To Him only he appeared. Just so it always is. There are secrets known only to ourselves and to the Lord. None but He and we know the source whence our help came in the hour of our fainting; the unseen hand that brought us leaves of healing after the terrible battle. Oftentimes a beam has shot through the darkness of our night, and lo! it was light about us, but the sleeping world saw it not. And joys, hopes, and tears, and longings, and visions like those of John in Patmos have visited us. We hardly knew whence they came. We know that they made our place of exile like the vestibule of heaven; and Gethsemane was nearer to our Father's House than we thought.

Let this be carefully noted, too, if

we would minister as this angel ministered, we must be content that our ministry shall be unseen of men. We must not court newspaper nor any other kind of publication. Let it suffice that our deed is noted up there.

"From Heaven." All true help comes from thence. Help can come to us, if we rightly understand the matter, from no other quarter. We will lift up our eyes unto the hills. Earth will fail us, as it had failed Christ. Peter and James and John sleep, but the Father waketh. The Keeper of Israel, He slumbers not nor sleeps. Christ's cry was heard on high, and this holy one came. We shall not lack such succor if we are suffering for Christ, in obedience to Christ's will. Heaven is nearer us than we think. Our angel may have no white wings, will likely have no wings at all, will likely be another heavily laden mortal like ourselves. Yet not the less does he come from heaven to us. We know it by the strengthening and light that he brings.

"Strengthening Him." How could an angel strengthen Him? In that he came to Him, in that he visited Him. To the exiled Christ, think you, was not this angel like a breath from home, a message from the Father's heart? Did not his presence say, "Thou art not forgotten, O well beloved? may not take away Thy cup, but, see, I give thee strength to drink it." Have you been wont to visit the afflicted, not so much for anything you could do for them, as that you did not want them to feel left alone? Oh, the loneliness of human life! How many souls faint because there is no kindly hand to touch them, no loving presence to cheer them! Have you thought over that strange saving: "Pure religion and undefiled before God and the Father is, to visit the widows and fatherless in their affliction, and to keep one's self unspotted from the world?" He strengthened Him, in that he cared for Him.

Is it not this that makes many men and women despair and die, that no one cares? How bitter it was to Christ that even those three beloved ones fell asleep and He was left alone! How bitter to us when we think, none cares whether I fight or fall, whether I live or die! You can strengthen souls by letting them know that you care for them. If you care for them you will reach out your hand toward them.

Was he commissioned to bear some message to the fainting One; to remind Him of the end of all His sorrows; to whisper to Him how, through His sufferings unto death, He should bring many sufferers to glory? Or did he strengthen Him just by laying his hand upon the bleeding brow, and whispering over Him some word of endearment such as he might have learned from the Father, as He soothes the weariness of some poor pilgrim newly come home from earth, as He joys over the weary past with singing? We do not know. Only this we know, that if we are sent upon a similar errand, God, who sends us, will give us the right word to speak, or will give us the silent sympathy to bestow, which is often better still.

And sometimes I try to see this holy one in Paradise. Where is his place in that bright firmament, when one star differeth from another star in glory? How does he throb and burn in vehement adoration? What thrill vibrates through the Trisagion that he sings? What glances of holy recognition pass between him and Christ; for they have been together in Gethsemane? We do not know. This we know, if we give ourselves to minister, as he ministered, the hour will shortly be here when the Lord Himself shall appear, and shall say unto us. "Ye are they which have continued with me in my temptations. I appoint unto you a kingdom, as my Father hath appointed me. "

"My beloved, is it so? Have ye tasted of my woe? Of my Heaven ye shall not fail!"

Then we shall not only see the angel that strengthened Him, but we shall be with Him and share His joy.

## THE CONTEST WITH THE EVIL SPIRIT.*

BY PASTOR B. J. FOG, PH.D., D.D. [LUTHERAN], BISHOP OF SEELAND, DENMARK.

And He was casting out a devil which was dumb. And it came to pass when the devil was gone out, the dumb man spake, and the multitudes wondered, etc.—Luke xi. 14-28.

Ir now instead of an event occurring before our eyes a history is narrated, in which we hear with our ears, there are undoubtedly not few who will marvel, and especially at the opening words of this narrative. What does that mean, they say, that he cast out a devil which was dumb? How are we to picture this to ourselves? How are we to imagine the condition of this man and that which took place within him, of whom it is said that he had been dumb but afterward spoke? We can indeed, in part, at least, ourselves be witnesses of something similar to this. We can occasionally see that a man, who before has been of a bright and enlightened disposition and temperament, is seized with a spirit which casts a gloom and darkness over him, which as it were chains his whole being in iron fetters, seals his lips, ties his tongue, from which words were accustomed to flow as readily as the mind conceived and produced them. Again we at times see how such a power all at once leaves him as it comes, and the spirit that had been bound becomes free, and the tied tongue becomes loose. In so far we can observe phenomena in our own day not unlike those described in the Gospel lesson.

But how are we to explain this? What kind of a power is this which takes possession of a man and then again leaves him? People of our own day and date indeed call this a sickness, a disease. Those who deal with these phenomena as specialists assign

* Translated by Professor George P. Schodde, Ph.D., Columbus, Ohio.

to it strange-sounding and technical Against this no objections can be raised, only we must remember that mere names and words are no explanations, and that those who make use of such names and technical terms can not thereby point out to us what really takes place in the case of such a person. In the most cases they can not even tell us what is taking place in the body of such a man, although they can see him with their eyes and examine him with their hands. Still less can they tell us what takes place in the soul of such a person, the essence of which we can imagine to be only freedom and strength, yet is here found to be most lamentably bound and subdued. Least of all can they tell us how it happens that all kinds of interruptions take place in the course of nature, which one can only understand as a revelation of an eternal order of things, as reason and wisdom.

In what way can we explain it? Can we interpret the words with which this Gospel begins? He cast out a devil which was dumb. I, for my part, am at least willing to confess that I can not interpret or explain them, and, permit me to add, I do not think that we should attempt this.

I will tell why I believe this. There is an agreement between the outer and the inner eye. Two things there are which our bodily eyes can not see. We can not see into the sun, for its light will blind us. We can also not see in absolute darkness, from which not the least gleam of light can enter our eyes. Then, too, there are two secrets which our inner eye can never penetrate. One of these is the secret of God's person and being, of whom it is said that no man has ever seen Him or ever can see Him, and this for the reason that in Him dwells the light to which none can attain (1 Tim. vi. 16); and the other is what the apostle calls the mystery of lawlessness (2 Thess. ii. 7). However this is the difference, that, as the sun sends forth light which we can endure and which we can see,

and by which we can know the sun itself, while darkness is the negation of all light and of all sight; thus, too, the invisible God has sent forth Him who is the reflection of His glory and the image of His being (Heb. i. 3); so that, although none have ever seen God save the only-begotten Son of God, God has been revealed to us by Him, while, on the other hand, no such manifestation comes from the depths of lawlessness. This is dumb and silent and dark. Nor have our Lord or His witnesses given us any further revelations concerning it. They have exhorted us to watch and pray (Mark xxvi. 41); they have admonished us to work out our salvation with fear and trembling (Phil. ii. 12); they have told us that we must fight not only with flesh and blood, but also with the evil powers of the air (Eph. vi. 12). To this the Lord also points in the Gospel read in your hearing. For in revealing the wonderful power given to Him by the Father, having demonstrated the folly of the charges of His adversaries. He speaks to His disciples of the subject on which I now propose to address you, namely, --

### The Contest with the Evil Spirit.

I. The life of man constitutes this contest, and that from the moment in which he yielded admission into his heart to the evil spirit and listened to the seductive voice of the deceiver. We can not escape being witnesses of this struggle going on around us and in us, even if we attempted to close our eyes to the combat.

I will not now speak of all the things that can go on in the human body through the wonderful union of spirit and body, which no one can understand, and which I feel convinced no one will ever be able to explain. But rather I will speak of that which we experience in our spirit and which is so present to us that we can all experience it. In the life of mankind in general there is a contest of spirit against spirit going on.

It is a favorite idea, now widely prevalent, that there is a development from one thing to another, from clearness to greater clearness, from light to more light. This, I think, would have been the case if man had remained in the line of development in which God had created him when He made him in His image. However, what is mankind now? Is life of such a character now, in the multitude of human beings, that the one learns to understand this and the other that, and that they then, in a brotherly manner, exchange with each other what each has found? Or is it not rather the case. that the thoughts and convictions are divided against each other in grim and bitter contest in those cases where they do not understand each other or do not wish to do so? There certainly is but one Spirit of Truth, and its witnesses must all be alike in clearness and harmony. Why, then, can man not understand them if not for the reason that there are spirits of falsehood, many, contradictory and antagonistic? And why do they not want to understand each other? Charity and love do not delight in unrighteousness, but in the truth (1 Cor. xiii. 6). And why do men not wish to understand each other, if not because opposed to the spirit of love stands the spirit of selfishness, unrighteousness, and hatred? Love does not rejoice in unrighteousness, but rejoices in the truth.

How are we then to explain the fact told us by our Gospels, that when the Lord's great work was accomplished in the dumb man, and he could speak, and the miracle could not be denied, the leader of the people perverted the wonderful deed and ascribed it to Beelzebub, the prince of devils?

And yet we, in this age of boasted light, see the same thing, and worse things, going on all around us. How many are there who see in the magnificent beauties of nature and in the life of man, which is so full of wonderful events, not the finger of God, but

rather the development of materialistic powers, of merely terrestrial forces! Beelzebub signifies the Prince of Dirt. We, however, frankly acknowledge that all these things are a wonder and a marvel in our eyes. But why is it, that even if they are not able to explain the wonderful deed of the Lord, they take pleasure in dragging it into the dirt, instead of confessing that it is too high for them to understand (Ps. cxxxix. 6)? Why do they use all their powers of mind in trying to demonstrate that all things have been developed from the inanimate and irrational, instead of acknowledging that all things have been created by an allwise and loving God, with whom nothing is impossible? Why is this done? In fact, 1 can find no other explanation for this phenomenon except that there are spirits who do their work in darkness and seek to draw souls down into darkness to them.

Alas, we need only look around about us to see this struggle going on between the Spirit of Light and the Spirit of Darkness! We must all confess with the apostle that the flesh lusteth against the spirit and the spirit against the flesh, and the two are contrary, one to another (Gal. v. 17). We all must confess with the same apostle, that in our members is a law warring against the law of the mind (Rom. vii. 23). Whence comes this contest? Flesh and spirit, members and mind, we can only picture to ourselves as having all come from the same power. Why are they then in antagonism to each other? Whence come these two Whence comes it that they are against each other? Again I can explain this only on that ground, that there are spirits of darkness and of wickedness, who secure control of what is dark and heavy in us, and with these combat that which is lighter and more spiritual.

And this contest is going on in all of us. It is going on in those whom we are accustomed to call the good and the pious; for the apostle of the Lord also must confess that, while desiring to do that which is good, he does that which is evil (Rom. vii. 21). This struggle is also going on in those whom we are accustomed to call evil and unrighteous; for as long as we are in this land of pilgrimage and preparation, there is probably no living being who has so completely given up himself to the spirit of evil that all consciousness of right and good has been annihilated in his soul. Thus we all then stand on the battlefield between the good and the evil spirits.

II. But how shall we drive out the evil spirit? For, in addressing a Christian congregation, I speak to those who, altho not with the same degree of decision, can say with the apostle: "For to will is present with me, but to do that which is good, is not" (Rom. vii. 18). Nor will I deny that there are human means which can help in this struggle against the evil spirit. The Lord Himself indicates this in the Gospel, in the words, "And if I by Beelzebub cast out devils, by whom do your sons cast them out?" He acknowledges by these words that there is also a casting out of devils by men.

And now, in speaking about our own circumstances, there is no denying of the fact that there are powers in the possession of men through which much has been done in combating evil spirits. A systematic division of time, diligent and useful activity, and even the endeavor to conform to external civil righteousness, can, in many ways, suppress the spirit of carnal and sensual weaknesses; although this can not crush them.

That certainly is true, and important, that as long as a strong man guards his palace his goods are in peace. But when a stronger than he shall come, he taketh from him his whole armor wherein he had trusted and divideth his spoils. But we human beings, who daily are engaged in this contest, in which sometimes this spirit and sometimes another gains the upper hand—we

certainly are not the stronger ones. Even if we have in our possession this or that weapon, yet we are unguarded in so many particulars and places. Only He of whom we are told in our Gospel that He cast out devils that were dumb, only He of whom our Gospel speaks as the Stronger One who overcomes the strong one, only this one, namely, Our Lord Jesus Christ, is the Stronger One.

He is the Stronger One because against each weapon and stronghold of the evil spirit He has a still stronger weapon and stronghold. Against our miserable doubts, which are only strong enough to devise objections, but are too weak to strengthen our faith, He has the all-powerful words, "Verily, verily, I say unto you; it is thus. " Against our pride, which is only strong enough to press down the weaker, but only deceives the soul in which it dwells, He has as a weapon humility, which exalts in seeking to be only what God has made it and gave it. Against stubbornness, which welds chains to fasten us while claiming to free us from bonds, He has gentleness, which makes free and victorious even those whom it most oppressed, because it can say: "Thou hast no power except what is given thee from above." Against the riches and glories of this world, which are offered to the rich, He has the treasures of the kingdom of heaven to offer to the poor. Against the pleasures of this world, which from a distance play in the sunlight like a diamond, but when touched burst like a soap-bubble. He offers the joy which none can take from us. Against cowardice, mistrust, anxiety, fear of death, and the like, He, and He alone, has the remedies which can counteract the baneful influence. And against the evil spirit itself He has the Holy Spirit which is poured out into our hearts.

Yes, indeed, He is the Stronger One, and He takes off the armor of the strong one and overcomes him and divides the spoils. Oh, that ye who hear this word to-day would permit Him to

enter your hearts and homes this day, that He may expel the spirit of evil and sin and misery, and fill you with the joy and bliss found only in Him who can redeem and save!

III. It is His name that has been given us whereby we can be saved.

But the fact that we believe and confess Him does not yet end the contest. He, whose name is blessed forever, has said: "He who is not with me is against me, and he that gathereth not with Me, scattereth." If in truth we want to conquer with Christ, we must in truth and in reality be His, and must not merely flee to Him when we are in need and distress. We must belong to Him, body and soul, at all times and entirely. We must be with Him in his life-giving and powerful Word. It is the duty not only of the pastors to preach the Word: "Ye, "too, the people, "are a royal priesthood," whose duty it is to show forth the excellencies of him who has called you out of the darkness unto his marvelous light (1 Pet. ii. 9.)

We lament, with great sorrow, and you, too, lament, the unbelief of the times. Alas! it were better you would lament over yourselves that ye are not more diligent in gathering with Christ, that many of you scatter more than you gather! Permit me to say a word to you. Those who talk loudest of their unbelief do not at all know what they say. They have never thought of what they are boasting about. And because the only reply they get is a shrug of the shoulder or a pitying smile, they imagine themselves great minds and keen intellects. If such people would meet with real opposition on the part of Christians, not eloquent words or acute thoughts, but with the plain confession, "I know in whom I believe," they would soon, as did the devil in our text, become silent.

And again, if we Christians would be imitators of Christ in His modesty and humility, in His holy joy and world-conquering power, in His love and sacrifice, in life and death, if like Him our hearts would go out to our fellow-men, you too could have the joy which He experienced, that the evil spirit has been overcome. It is the Lord's will not only that you shall be saved through Him, but that you shall also gather for Him. For your brethren's sake you should labor that they too may be saved. And this you should also do for your own sakes, for the development and growth of faith and Christian principles in your hearts.

"Blessed are they that hear the Word of God and keep it." With these words Christ concludes. Let us heed and take them to heart. For if this admonition is observed, we will also be gatherers in the cause of our Lord. God grant us this blessed privilege. Amen.

## RELIGION RATIONAL.

By Rev. S. H. Howe [Congregational], Norwich, Conn.

Come and let us reason together, saith the Lord.—Isa. i. 18.

Religion is a subject that the average man may be said to reason least about. Men have obeyed blind instincts or blinder superstitions; or gotten into the thought and practise of ancestral usage and floated with it; but, taking the world at large, there has been too little subjection of religious beliefs and postures to the test of rational investigation. On the other hand, the biblical religion courts investigation, is willing to subject its claims to scrutiny, and await the verdict of reason. A healthy, openminded rationalism is welcomed. It is willing to stand on its merits. It only asks an unprejudiced mind, willing to act on the light as it is made known.

It would not be a bad thing if more of us would employ the method of Descartes, and reinvestigate all our religious beliefs and take up the subject de novo. It would be a very blessed thing

for many of us, if we would take up this book, the Bible, as a new book, a fresh mintage of the printer's art, and see how quickly it will make place for itself, apart from all the books of the world. How quickly you would find yourself enveloped with an unearthly atmosphere; with the winds of eternity blowing through its pages; how colossal would rise before you the figure of the Gospel's Christ, compelling you to account for Him in formulas of definition, which you would not think of employing in characterizing other men; how rapidly would its great world-truths fit into all the folds of your nature till you are compelled to read the handwriting of God upon everything it contains! God in fact calls every man into the court of reason and bids him abide by the decision reached there, after the fullest investigation. He asks a rational faith, one that rests in reason, and not a faith based only in instinct or immemorial usage, or a half-blind superstition. The only thing the biblical religion dreads is the stolid indifference and inertia of the man who does not think, and will not act on the light he gets.

This text challenges investigation and assumes that religion is rational. It is a reasoned system of beliefs and practises. It claims to be rational and reasonable, as it postulates the unreasonableness and irrationality of all irreligion. To show this in a few crucial instances will be my task.

1. Take that basal truth which lies at the bottom of all reasonable religionthe Being of God. The doctrine of the existence of God is reasonable. believe that there is no self-conscious power behind the world to account for it, is irrational. To believe that a blind irrational cause can account for an ordered system of organized life is intellectual suicide. The presence of design and purpose argues a designer. A universe that requires mind to study and understand it, certainly requires mind to account for its existence. Every form of life we know requires antecedent life to account for it. Life comes from life always, and only. Our natural science must be theistic to preserve its intellectual sanity. It may be that the order of nature may not always turn out perfect organization, but the doctrine of evolution is largely the answer to that difficulty.

It argues nothing that all minds do not see God behind nature; all minds do not see the beauty of art; all ears are not ravished with music. Agnosticism may gain acceptance with multitudes, but that may be due to the fact that agnosticism is essentially shallow and superficial, and the multitude is always shallow and superficial in its religious thinking. The acceptance by the multitude of untrue religious theories does not defend those theories from the charge of their absolute irrationality. The denial of the existence of God is the acme of unreasonableness; the irrationality of its denial is more and more apparent as our knowledge of the external universe widens. It is the fool that says in his heart or by his lips, "There is no God."

2. Again, we are living under a moral government that is rational and reasonable, one that can be defended and rested in. God exists and is ruling, are the two great facts which lie at the basis of all our thought about We live in a common-sense universe that explains and gives account of itself. This is a universe governed by law, in which nothing turns up by haphazard or unreasoned fortuity. A moral government is here, which brings evil to its doom, and makes right safe and successful in the long run. The processes are slow in some cases: the retributive forces move in great sweeps and circles, that can not be followed at every step; but the throb and beat of the mighty machinery of law are as certain and measured as gravitation. The fixed order of the world makes no mistakes. It gets the right man for punishment; it brings virtue to its certain reward at last.

Suffering for the innocent! yes, there is much of that, but suffering is the greatest and most beneficent thing the world holds for us. We get our best things in its school. Even God consents to come under the law of suffering. The capacity for suffering is almost the greatest thing in the nature of God. Suffering for the innocent, suffering for the guilty, is always the greatest thing possible to character. The cross is the expression of the highest glory of character.

That the moral government is organized with reference to righteous ends and is moving toward that divine event of ultimate order to which the whole creation moves is sure and unmistakable: and because it is such it is reasonable and can be trusted, and rested in. It is rational and can be defended. as it can be understood. It is a moral order that allows no excuse for sin. shows it no quarter, shields the head of no transgressor, makes wrong base and unsafe, makes it impossible for us to enter one plea of defense for one single infraction of moral law. For one act of wrongdoing, for your unbelief, or for your attitude of antagonism, not one syllable of excuse or palliation can be put in plea. The attitude of antagonism to the great order of the world, or to the Author of the world, can not be defended at the bar of reason. All sin is irrational and utterly indefensible.

 Take again some of the fundamental truths of supernatural religion.
 The doctrine of the incarnation is rational and reasonable.

Whether the incarnation is or is not reasonable depends upon your conception of God. If He is like men generally, a sort of incarnate selfishness, out of sympathy with suffering, indifferent to the miseries of the world, then the incarnation is unreasonable. But if God is love, and loves His children as we love ours, then the incarnation is reasonable, it is inevitable. You who are parents would go into the reek and wretchedness of the slums to find

your child, you would track your child to the utmost bound of the universe to get him back. Well God is as good as you are, of this you may be The Good Shepherd goes into the wilderness for His lost sheep too. It would have been an incomprehensible procedure, if God had not sought incarnation. For purposes of self-disclosure, and for the sake of the love He bore His children, He would seek this point of touch with them. Knowing what we know of God, the universe would have been incomprehensible had not God come into indissoluble union The incarnation unifies with man. creation. And because it does it is in harmony with all we know of the character of God. His own nature would have been an enigma had He declined the incarnation.

Then again His life in the flesh is rational. The Gospels narrate just what we might expect God to do if He came here. The miracles were precisely the works of wonder and of beneficence we would expect the God of love to work; just the gracious services to man we would ourselves work were we gifted with infinite power.

Then it was reasonable that He should die. The principle was in the heart of God from all eternity. The Lamb was slain from the foundation of the world. Sacrifice was not foreign to the nature of God and suddenly invoked for a specific occasion or emergency; it was eternal with Him. The cross was in God's heart long before it was laid upon us as the condition of discipleship. God loved the world more than He loved His own exemption from pain and agony, and that is the explanation of the cross. It would have been, from all we know of God, supremely unnatural and unaccountable had He not given His Son unto death; had He left undone the sole service to man on which his salvation pivoted. atonement is the most rational of all The principle at its rational truths. heart is at the heart of nature; it is at the heart of humanity. It is the condition on which rests the world's best life. The supreme unnature would have been enacted, had Jesus escaped from the world by some easier method than the cross.

And the same can be claimed for the resurrection. The resurrection of Christ is a rational doctrine. It is the fitting climax to the life behind it, to the mission upon which He came. It was not fitting in the nature of things that death should hold in its grip such a life. It would have shattered the moral order of the world had God sufered His "Holy One to see corruption." It was due to the majesty of truth and virtue that such vindication should be appealed to. So that it would have been supremely irrational had the resurrection not occurred. The universe would have needed defense and vindication. The resurrection was in the plan of a great order which would have been shattered had the story of Christ's life not culminated in the resurrection from the dead.

And so these basal doctrines, incarnation, atonement, resurrection, are reasonable doctrines; necessary they are to explain the universe in which we live and must live forever. Withdraw them and you have a chaos, a wild, weltering abyss of night and darkness that is unintelligible and incapable of explanation. Jesus Christ is the key to history, as well as the climax of humanity, and is its justification, its explanation.

4. Turn now to some of the practical requirements of the biblical religion.

Take that initial requirement of faith: Faith is reasonable; the very sign manual of moral sanity, as well as of intellectual integrity. Faith which rests the life down on the great undergirding of moral truth which underlies the whole structure of the world, is rational, because necessary to the soul's highest life. The best things are out of sight. The senses only hold converse with the shell and rind of real and enduring things. Brutes live in

the senses, and men are shunted off toward the brute when they sink down into contentment with the coze and slush of sensuous indulgence. We rise toward our highest possibilities only as we live by the unseen. We are redeemed and ennobled as we train ourselves to look, not at the things that are seen, but at the things that are un-All the highest integrities, moralities, and spiritual virtues are behind these opaque walls of the seen. and are discerned by faith alone. Love, joy, peace, long-suffering, patience, self-control, brotherly love, hope, courage, enthusiasm, zeal, are working forces in the life in the measure in which we live a life of faith. It is the man of faith in the unseen who is measuring up to the full height of his possibility, taking on greatness in the measure in which he believes. putting his life under the control of the truth he believes. On the other hand, it is these gross, vulgar groundlings, steeped in the senses and living in the things that are seen, who are standing examples of the folly and irrationality of a life divorced from faith. It is the unbelief in which some men plume themselves which shuts a soul out of all the supreme forms of good, that is open to the charge of irrationality and unreasonableness.

Then again repentance is a reasonable demand. God is in the chapter from which my text comes calling this nation to repentance, and conditioning His help and forgiveness upon their compliance. Wash you, make you clean, cease to do evil, learn to do well; these were reasonable, rational demands. To wrong and refuse to right a wrong, is a species of bravado that is both irrational and inhuman. Sin committed is bad enough, but sin defended and clung to is utterly indefensible at the bar of reason. To err it is said is human, but it is not, for it is the holy disposition and not the sinful nature that is most human; but sin once committed and then defended by the refusal to repent is what dehuman-

izes men and makes devils of them. To wrong a man and to refuse to right the wrong is not manly but devilish. To wrong God and refuse to right the wrong by repentance is a bit of sheer irrationality, if not of demonhood. man only begins to take on manhood when he sets himself to right the wrongs he has done to man and God; but how many resent the demand for repentance; root themselves to the position of disloyalty, and decline to be dislodged when they know that only by repentance can they secure forgiveness and deliverance; only by repentance, renunciation, and in some cases restitution, can they possibly begin to be true and manly men! Repentance is rational, while not one reason can be given for withholding it that can stand the scrutiny of reason.

Closely connected with faith and repentance is confession. Confession of sin is rational, but so is the confession of Jesus Christ reasonable. Of all indefensible things that has ever had apologists and defenders, that of an open denial of Christ is the most unreasonable and absurd. When we remember how inconsistent is this spirit with a human friendship, or how vital confession is to spiritual growth, or how inexorable was the demand of Christ for open acknowledgment, we are always amazed that we should ever be confronted with apologists for the attitude of non-confession. Every one ought to know that any attempt to creep under cover into the kingdom of God is both absurd and impossible. We deny Christ by our attempt to disconnect our name from His. Men use the blind of non-confession to screen their pride, or to escape responsibility, or for the chance of having their fling at some imperfect men and women in the open ranks; but always use it to the detriment of the cause of Christianity, to which they profess to be friendly. But the attitude is irrational. Christianity has an open foe to confront, and she must confront that foe openly and not fight from ambush and secret covert. Her mission is militant and it is universal. We betray it when we cower and skulk and hedge to escape responsibility. Confession of Jesus Christ is reasonable; the denial of His name before men is cowardice and meanness, with which everything that bears the suggestion of rationality holds no connection or alliance.

Then the duties of Christianity are reasonable, for which a good and solid reason can be given, against which no defense can be made.

Prayer is reasonable and a rational exercise of the soul. If we have a Father in heaven it is reasonable that we should come into touch with Him. To be perpetually in His presence and yet preserve a stolid silence would be profoundly irrational procedure. Not to go to God, your Father, in your need, not to ask His help, not to cultivate His friendship, not to keep the soul in fellowship with Him, not to pray, is to act irrationally to the last degree. A prayerless life is indefensible from any standpoint. A prayerless man is a monstrosity, a fit subject for our profoundest pity and commiseration. A poor soul who thus goes into self-imposed exile, consenting to the severance of all the ties which bind a soul to God, it goes without saying, is a spiritually impoverished soul; without God he is in the world.

And so of the means of grace in en-The use of the means of grace is reasonable and right. The use of church and sacrament and Bible is a means to an end, and you can not in the universe, as at present constituted, have results without the employment of means. Effects come through well-defined causes always and everywhere. You can not have spiritual life unless you lay the conduits through which that life flows, and then faithfully use those channels of spiritual life. You can not have the highest spiritual results if you neglect the means by which your higher life is nourished.

The use of the Church to the utmost

of its power to serve us is a rational procedure. We have no great saints among those who ignore the church of Jesus Christ. The man who stays away from church and sacrament, nobody needs to be told, is stalled in his tracks, he has ceased to grow. There have been no conspicuous fidelities developed among his school of wilful neglecters of the means of grace. There is something essentially and fatally defective in the type of character which grows on the open common over which the traffic of the world holds its way. Some of us have been reading the brilliant letters of a conspicuous literary man who passed a little while ago from us, in which he exploits his purposed and deliberate neglect of the services and ordinances of the church of Christ. many of us have made note of his lack of a Christian's peace, his recoil from the future, and his glaring inconsistency in asking for the church's burial rites in advance of his departure from us. In this request he surrenders his case; for no man who refuses the offices of the church in life can consistently ask for Christian burial at the hands of the church when he is dead. If it is good to live without the offices of the church it ought to be good to die without them. And so I say the use of the means of grace is in the highest sense reasonable; their nonuse is irrational and indefensible.

And so we claim at every point, that the religion of the Bible is rational and reasonable; while over against every doctrine and every duty there is an error that is irrational and utterly defenseless. And there is one conclusion: a set of opinions and beliefs that will not bear the test of reason had better be abandoned. A life that you can not defend and justify had better be given If we can not give one solid reason for our unbelief, our non-repentance, our prayerlessness, our neglect of spiritual obligation, our refusal to confess Christ, we had better give them a wide margin. We had better put our life on a basis that can be justified at every point.

## THE BIBLE ART OF REFORMING MEN.*

BY HENRY WARD BEECHER.

Cease to do evil, learn to do well.—Isaiah
i. 16, 17.

If the Bible be looked at from the standpoint of art, political economy, mental philosophy, sociology, we shall fail to get at its real nature and true power.

It is a book largely devoted to the reformation of men from evil, and the education of men in moral excellence.

The art of reforming men is its distinctive art. The reformation of men is also the very meaning of science applied to them.

If the race began at the bottom—if its history has been one of unfolding and gradual development, by which the reason, the social feelings, and the moral sense should be made to predominate over the animal appetites and passions, then the great truths of all evangelical theology become wondrously clear, viz.:

The low condition of human nature, the depravity of man, the universal need of regeneration, the divine Spirit as the indispensable agent of spiritual change, and the possibility of changing men, by their own endeavors under such divine help.

It is upon this ground that the Bible displays divine wisdom.

In dealing with all the phases of wickedness, in its special teachings in regard to each form, in its unconscious philosophy, it is never confused, self-contradictory, or obscure.

I. Its primary principle is, that reformation should begin at the source of human conduct.

Change the springs of all action and you change every element of conduct. Ye must be born again. Out of the heart proceed all evils.

- 1. It does not set aside all forms of outward help—society, industry, fam-
- * Preached in Plymouth Church, Sunday morning, October 17, 1875. Printed from the original notes.

ily, church, but these are auxiliaries to the central endeavor of the human will.

2. It recognizes, too, that the complete work is by stages, gradual—tho the purpose may be immediate.

II. Not only is the central element of reformation clearly established, but what may be called the working-plan of reformation from evil is laid down.

See Daniel iii. 27. Compare that with Matt. iii.-viii. 10.

1. Right-doing is the way to cease wrong-doing. See Eph. iv. 28 (stealing)—not enough to stop getting by stealing, but must do that by learning how to get by working!

The way to cure evil, is to set a current of contrary action.

- 2. The illustration of the inward government of mind—how feelings of one class rise or fall in answer to the excitement or somnolency of another.
  - 8. The two faulty forms.
  - (1.) Forming a purpose, without ta-

king practical steps—empty resolves by repentance—leaves only; no fruit.

(2.) Reformation by external regulation—mechanical.

III. The difficulties of vice, of habit, when they are simply watched against.

- 1. They leave men lonesome—unhappy.
- 2. The soul develops power to overturn evil only by inspiration of apposite virtues.
- IV. The reason why so many people become negative, feeble, and uninteresting when they become religious.
- V. Reason why so many are strong, noble, as worldly men in business, but without force in spirituals. They let loose their whole selves in the one case. They tie up the strong elements in the other, for fear of mischief—and do not let out any other. See Proverbs iii. 18–18; also viii. 11, etc.

VI. When men turn from evil let them go clear over to religion!

#### LEADING THOUGHTS FROM RECENT SERMONS.

#### CHRISTIAN ASSURANCE.*

By Cyrus D. Foss, D.D., LL.D., Bishop of the M. E. Church, North,

And hereby we do know that we know him.—1 John ii. 8.

THE two rays of knowledge are experiment and argument.

Each of these is demanded in both science and religion, and they must both be tested logically and based on experience in order to get at the facts of life. Plato and Bacon represented these two schools of knowledge. Christianity emphasizes especially the experience. I will lay down three proposi-

tions:
First: a revelation from heaven is a possibility.

Second: Such a revelation is a probability. If God made the soul, probably He would reveal Himself unto the soul.

Third: It is certain that He has made such a revelation. This last is proved: First, by the soul's demand, or

* Preached in the First Baptist Church, Denver, Colo.

the law of supply and demand. Second, by the declarations of the Bible. This certainty rests on the Word of God which is proved to be inspired of God. Third, by personal experience. From this latter we gain stronger evidence that "we know we know Him" than from any of the other sources mentioned.

# THE MEEKNESS OF THE UNIQUE CARPENTER.

By Rev. N. D. HILLIS, D.D. [INDE-PENDENT], CENTRAL MUSIC HALL, CHICAGO, ILL.

Is this the carpenter's son? — Matt. xiii. 55.

A MAN never knows what he really is until he measures himself by the ideal qualities in Jesus Christ. No man understands what poetry is until he awakens the secret springs of his own imagination and feeds upon the great thoughts of a Milton or a Shakespeare. No young man understands what oratory is unless he has studied the masterpieces of Webster and Burke and those who have enriched the literature

of expression. A man is not what he appears to be in his common moods. He is not what he seems to be in his worst mood. His true inwardness reveals itself in the hours of repentance and longing after better things.

A Frenchman who assumed to be a great philosopher once undertook to establish a religion of his own, from which he would exclude the irreconcilable features of Christianity which his learning rejected. Accordingly, he hired halls throughout France, set forth in great detail and with great lucidity the doctrines he proposed to lay before the people, and announced himself as the head of his system. After vain endeavor to attract the attention of this particular part of the world he met Talleyrand, who of all critics was on that subject perhaps the most severe this new Christ could have met at this time. Talleyrand scowled when approached, and inquired: "Have you been crucified and suffered on the cross?" "No, I did not think that was necessary," replied his inter-viewer. "Well," continued Talleyrand, with a touch of irony, "you better crucify yourself, wait three days, and when you come to life come round and see me again."

My friends it was the sacrificing spirit of Christ, His tireless devotion to men, and His accommodation to their wants and sympathies, that made Him the illustrious carpenter's son, or rather the illustrious son of a carpenter, and that made him worthy of His sonship

of God.

#### VISION AND LIFE.

By Rev. J. F. Carson, D.D. [Presbyterian], Brooklyn, N. Y.

Where there is no vision the people perish.

—Proverbs xxix. 18.

MEN have always pondered the question as to what is the greatest force in the world. Some men of keen knowledge of the world have claimed that money is the greatest force—and what a force it is! A young man in such a commercial center as this metropolitan district will have forced upon him the conviction that money is the greatest force in human life, and that the rich man is the man of power.

Others will tell you that brain has the ascendant; that while money may be the end of little men it is only the means of great men. In such an intellectual environment the young man will conclude that knowledge, brain, is the greatest force, and the man of genius will receive his homage.

Others will tell you that love is the master force in the world. They open history's pages and show you where love, in the blindness of its passion, has ruined statesmen and beggared millionaires; where it has wrecked empires and sapped the foundations of the strongest thrones.

One or the other of these three forces has received the crown as the greatest There is one force force in the world. superior to any of them. Character is greater and higher than money, intellect, or love, because it determines the use and direction of these three. It is the character of the rich man which determines whether he shall be a benefactor or a curse to society. It is character which determines whether the learned man shall use his knowledge as a destructive or as a constructive force in society. It is character which determines whether love shall be a passion working havoc in human life or a grace beautifying and ennobling life.

Character is the determining force behind money, intellect, love, and so it is the greatest force in human life. Realizing this, all will appreciate the necessity of careful thought and thoughtful care in building character.

# THE SECOND COMING OF CHRIST TO JUDGE THE WORLD.

By Rev. W. H. Moreland [Episcopal], San Francisco, Cal.

And the dead were judged out of those things which were written in the books according to their works.—Rev. xx. 18.

THE judgment then to be given will be perfectly fair, for it will be based on the light and opportunities which each one has received. The African savage, the slave in Chinatown, and the heathen at home or abroad, who are groping their way in the darkness of superstition, will not be judged by the same standard as the Christian who walks in the white light of truth. Whoso has been offered the truth and rejects it because he prefers to walk in darkness, will be strictly judged. All will appear before the Son of Man, who reads every heart and will judge aright.

Our whole lives will be judged; not a part only. Do not think we may sin with impunity now if only we repent before we die. Do not suppose we may sow our wild oats in youth without a fearful reaping by and by. Every sin committed enters into the quality of our character, and, even if repented of, lessens our capacity for enjoying the spiritual delights of the future state.

## GROUPS AT THE CROSS AND WHY THEY WERE THERE.

By REV. WILLIAM N. PILE, PASTOR OF THE HOUSEHOLD OF FAITH, Brooklyn, N. Y.

And they crucifled him, and parted his garments, casting lots; that it might be fulfilled, etc.—Matt. xxvii. 85-43.

The assembling of the groups at the cross of Christ was but the work of an hour, but the causes reached back to centuries. There are many kinds of heredity — family, class, communal, national, racial. We inherit the tendencies of our ancestors in all these relations, and they are fostered by tradition, until we fill up the logical sequence of their feelings and doings, and thus ally ourselves with them in spirit; unless we discover that they were wrong, and by a new impulse repudiate them and bend our energies to counteracting them. It was these inherited tendencies that brought these groups to the cross.

The soldiers represented Rome, the mistress of the world, who had inherited the spirit of conquest and worldliness from Babylon, Medo-Persia, and Greece. She embodied the heathenism of centuries, and stood up against the Prince of princes because there was in his claims implied opposition to her power.

Another group was composed of rulers, elders, and scribes-representatives of the Jewish nation. They embodied the formalism and hypocrisy of centuries of apostasy from God, and hence clamored for the blood of their own Messiah. As the prophet has declared, they joined hands with the Romans against the Lord's anointed.

The third group contained Mary, the mother of Jesus, John, the beloved disciple, and other believers—representatives of the true church, imbued with the spirit of prophecy, devout, faithful among the faithless, neither afraid nor ashamed of the cross.

Lastly, there was the outer group of indifferent or curious ones, of all nations-representative of the world, of the unsaved, to which the gospel of the cross was to go.

We may draw two lessons from these

groups at the cross.

The first lesson is that we should be

very careful to know what tendencies we have inherited, and to judge of them by the word of God. We can not throw the blame of our misdeeds upon our ancestors, for God has not made them, but His word, the standard

of judgment.
The second lesson is that our characters and destinies will be determined at last by our attitude toward the cross.

### SLIPPERY PLACES FOR FATAL FALLS.

GEORGE COOPER, By REV. D.D. [BAPTIST], RICHMOND, VA.

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. x. 12.

THERE are four slippery places, that I would warn you against:

Self-Confidence.

- 2. Ignorance of weak points in one's character.
  - Curiosity to see life.
     Financial success.

I warn you, my hearers, against venturing too near to the slippery places. If stern duty ever requires us to go where the danger is clear, let the prayer of the Psalmist be on our lips: "When I say my foot slippeth, then, O Lord, let thy mercy hold me up. "

#### CONSERVATISM AND PROGRESS.

BY REV. CHAUNCEY B. BREWSTER, D.D. RECTOR OF [EPISCOPAL], CHURCH, BROOKLYN GRACE HEIGHTS.

As goads and as nails.—Eccl. xii. 11.

God's truth must be progressive because it is personal and vital, but also conservative because truth is one, and the new is folded up in the old out of which it is to grow. A revelation of truth must have the two characteristics-originality, or else it means nothing, and continuity, as having its place in this world's history. Progress is to be distinguished from innovation, and revolution from evolution.

Positively the world needs both men of progress and conservatism. It is possible to be conservatively progressive. The progress must recognize the oneness of humanity in successive generations, our debt to the past and the trust we hold for posterity. And conservatism is bound to progress, for nothing can be preserved alive except by renewal. A thing left just as it is must die, and even when dead does not continue as it is. Institutions surpass individuals in their possibiblity of renewal; as illustrated, for example, in the reform, and again in the revival of the Church of England. We should

endeavor never to lose the old in the new. At the same time we should loyally live in that new world which is the old.

#### SUGGESTIVE THEMES AND TEXTS.

#### Texts and Themes of Recent Sermons.

- Love's Devotion. "I must work the works of him that sent me while it is day."—John ix. 4. By Rev. A. Z. Conrad, D.D., Worcester, Mass.
- 2. The School of Christ. "I have yet many The School of Christ. "I have yet many things to say unto you, but ye can not bear them now." — By Rev. B. C. Henry, D.D., Canton, China.
   Partnership with God. "For we are laborers together with God."—1 Cor. iii. 9. By Rev. James M. Crowell, D.D., Philadelphia, Pa.
   Saving Power of Faith "And Town.
- 4 Saving Power of Faith. "And Jesus said, Somebody has touched me; for I perceive that virtue has gone out of me."—Luke vili. 46. By Rev. E. J. Hulme, Philadelphia, Pa.
- 5. The Greatest Soldier of All Time.

  "There shall not any man be able to
  stand before thee all the days of thy
  life."—Joshua i. 5. Rev. T. De Witt
  Talmage, D.D., Washington, D. C.
- 6. Christian Assets. "Therefore let no man glory in men; for all things are yours, . . . and ye are Christ's, and Ohrist is God's."—I Cor. iii. 21, 23, By Rev. William B. Leach, D.D., Chicago, Ill.
- Burn Your Bridges. "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." —Luke ix. 62. By Rev. J. C. B. Stivers, Pittsburg, Pa.
- 8. The Present Moral Crisis in Our Political Life—How Will the Nation Meet it? "Behold I set before you this day a blessing and a curse,"—Deut. xi. 26. Rev. D. McAllister, D.D., Pittsburg, D.D.
- Is Life Worth Living? "Then I looked on all the works that my hands had wrought, and on the labor that I had wrought, and on the labor that I had labored to do, and, behold! all was vanity and vexation of spirit, and there was no profit under the sun."— Eccl. ii. I. Rev. M. Ross Fishburn, Washington, D.C.
- 10. What Shall We Do with Our Criminals! "Because sentence against an evil work is not executed speedily, there-fore the heart of the sons of men is fully set in them to do evil."—Eccl. viii. 2. Rev. George L. Perin, D.D., Boston, Mass.
- Boston, Mass.

  11. Jesus Christ, God's greatest Exhibition of Power and Appeal to Reason. "For the Jews require a sign and the Greeks seek after wisdom. But we preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God."—I Cor. ii. 22-24. Rev. T. L. Coultas, D.D., Indianapolis, Ind.

  12. The Wrestlers—the Man of Earth and
- 12. The Wrestlers—the Man of Earth and the Man of Heaven. "The first man is of the earth, earthy; the second man is of heaven."—1 Cor. xv. 47, revised version. Rev. Louis Albert Banks, D.D., Brooklyn, N. Y.

## Themes for Pulpit Treatment.

- Undelayed Answers of Prayer. ("In the day when I cried, Thou answeredst me, and strengthenedst me with strength in my soul."—Psalm cxxxviii.
- 2. Fulfilled Opportunity: Its Satisfactions and Rewards. ("And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold I have gained beside them five talents more,"—Matt. xxv. 20.)
- 8. The Master of Teachers. ("And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea and Jerusalem; and the power of the Lord was present to heal them."—Luke v. 17.)
- The Gift of Victory. ("But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 57.)
- Light the Sequel of Resurrection. ("Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph.
- 6. The Amaranthine Crown. ("For what is our hope, or joy, or crown of rejoic-ing? Are not even ye in the presence of our Lord Jesus Christ at his com-ing?"—1 Thes. ii. 19.)
- 7. The Courage of Self-Conscious Nobility.

  ("And I said, Should such a man as I fiee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in."—Neh. vi. 11.)
- 8. Hostile Criticism an Incentive to Conse-cration. ("Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the re-proach of the heathen our enemies?"— Neh. v. 9.)
- Christianity's Answer to Agnosticism. ("If thou criest after knowledge, and ("If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God,"—Prov. 11, 8-5.)
- 10. The Judiciary and Public Morality.

  ("And I will restore thy judges as at the first, and thy counselors as at the beginning; afterward thou shalt be called, The city of righteousness, The faithful city."—Isa. 1, 26.)
- 11. The Ravages of Intemperance and Vice.
  ("Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle."—Isa. xxii. 2.)
- 12. The Lessons of Experience. ("And Laban said unto him, I pray thee, if I have found favor in thim eyes, tarry; for I have learned by experience that the Lord hath blessed me for thy sake." -Gen. xxx. 27.)



### ILLUSTRATION SECTION.

#### HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of The Homleyn Review (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

#### HINTS FOR CHILDREN'S SERMONS.

#### How to be a Christian.

Follow me.—John i. 43.

Do you want to know how to be a Christian? Jesus tells us in our text in two words. He said to Philip, "Follow me," and always after that Philip was a true Christian. Jesus had said the same to Matthew and to others, and all who had done as He had said were always afterward true Christians. But what does it mean to follow Jesus?

- 1. It means to trust Him. If you will turn to St. John, tenth chapter, you can learn how sheep follow the shepherd. They know his voice and will follow him over mountains and rocks and through the darkness, because they know that he protects them and feeds them. Now Jesus is our Shepherd and He asks us to follow Him, and promises if we do that He will care for us. But we must trust Him, and follow even if the way seem dark.
- 2. But to follow Jesus means that we must be obedient. Jesus was obedient. A man wanted a boy to help in his store and he put out a sign, "Wanted, a boy who obeys his mother." He knew that if he could get a boy who obeyed his mother he would be the boy he wanted.
- 8. To follow Jesus we must be workers. When only twelve years old He said, "Wist ye not that I must be about my Father's business."
- 4. To follow Jesus we must pray. Jesus prayed every day. One time He prayed all night.
- 5. To follow Jesus we must be kind and forgiving. Matt. vi. 14.

### How to Kill Dangerous Giants.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.—1 Samuel xvii. 50.

SALIENT points of the narrative—the opposing armies in the Valley of Elah—the champion of Philistia—his weapons—the stripling David—the challenge—the battle.

- I. Picture some dangerous giants:—
- 1. Disobedience. By ready, apt examples show how this giant slays his tens of thousands. Disobedience (a) to parents, (b) to God.
- 2. Soul-neglect. Show how sinful to neglect the body; how the soul must be fed. Neglect of (a) prayer, (b) Word of God, (c) house of God, starves the soul.
- 8. Putting off salvation. Show by suitable illustrations that Satan ruins millions by delay.
- 4 Temptation to strong drink. Illustrate.
- 5. Bad company. Show how, by facts clearly presented. Enforce by illustration.
- II. Show how to kill every giant. (Illustrate each point.)
- 1. By the power of His name. Show the full import (a) yielding, as David, wholly to the Lord (b) calling for Holy Spirit-power till received, (a) being willing to be used.
- 2. By sling and sword of God's Word. Show the need of skill—practise in the Word, prayer, and faith.
- 3. By holy zeal for God—(a) hatred of the enemy as God's enemy, (b) personal heroism, (c) faith in God's presence to help.

ALEPH-BETH-THETA.*

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## HINTS FOR COMMUNION SERMONS.

### Consider Christ.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Hebrews iii. 1.

ALL the means of grace designed to turn our thoughts to Christ. To know Him we must contemplate Him.

I. Contemplation of Christ fixes the thought upon that which is essential to Christianity and sufficient to the Christian. Essential—not doctrine, not good works, not ritual, but a person. Sufficient to the most sinful, unlettered, etc.

II. Contemplation of Christ corrects our tendency to contemplate one another. We gage our piety too often by human standards, and judge one another.

III. Contemplation of Christ fixes our gaze intently upon the cross. "Apostle and High Priest." Too often at the table we think of our sins. Gratitude, love, hope, assurance when we consider Him.

IV. Contemplation of Christ prepares us for, and inspires us to, service. Gives sympathy with His work, deepens convictions, arouses zeal.

V. Contemplation of Christ makes us like Him. Transformation by beholding. Changed into the same image. Let Christ's glory into the soul.

EHUD.*

## Spiritual Food.

I am that bread of life.—John vi. 48.

Man has two natures, a physical and a spiritual. Or he has a body and a soul. Both need nourishment. The cry of the soul's hunger is as great as that of the body. It is manifested even by those who deny the fact. The bread of gold, of fame, or of pleasure, will not satisfy. Christ does satisfy.

I. Adapted to all. Intended for all, and satisfies all. Christ is "all and in all" to those of greatest intellect and also to the most illiterate.

II. This spiritual food must be appropriated. Analogy from the physical. We have will-power to refuse to eat, but it means death. John iii, 86.

III. Christ as the Bread of Life must be appropriated constantly. This is revealed also by analogy from the physical. Our prayer is, "Give us this day our daily bread." We can not receive spiritual food at one communion sufficient to keep us strong until the next. Each day we must be in communion with Christ. The need of the soul is Christ. The danger is that we try to feed our souls on that which gives no spiritual strength. Science, philosophy, or the daily paper will not meet the need.

MEMORIAL.*

### HINTS FOR FUNERAL SERMONS.

## Death as a Way.

When a few more years are come, then shall I go the way whence I shall not return.—Job xvi. 32.

DEATH is spoken of in the Bible under various figures: cutting of a weaver's thread, passing through a gate or door, meeting with an enemy. Here likened unto a way over which men must travel.

Consider it under this figure:

I. It is a much-traveled way.

It is "the way of all the earth," over which all must go. Death is common. Funerals are frequent. At every pulse-beat one human being dies.

II. It is a solemn way.

It is a solemn thing to die, and is always solemnizing to see death. The careless throng is hushed when a funeral is passing. With solemn tread and uncovered heads men carry the body to the grave.

Death is solemn too because it brings us face to face with solemn realities; the uncertainty of life; certainty of death; inevitableness of judgment, etc.

III. It is a lonely way.

Have you ever stood at a death-bed? If you have ever seen a soul start off on



the long journey, you know how lonely a thing it is to die. Friends can not go along. Absolutely alone the soul goes out into the great unknown.

IV. It is a final way.

It is a way "whence no traveler returns." The entrance gates swing but one way—outward.

V. It is not simply a way, but a way with a destination. Death is a direct journey to a distinct destination. To the righteous it is "a door of hope." (Further application.)

BARNABAB, *

## Death Gain to the Christian.

For to me to live is Christ, and to die is gain.—Phil i .21.

It was a glorious thing to live for Christ as Paul lived for him, but it was still more glorious to die for Christ, as Paul did, and to be forever with the Lord. Death to any Christian is gain, because it is an exchange:

I. Of earth for heaven. Earth is a vale of tears, etc.; heaven is the better country, the Father's House, etc.

II. Of obscurity for vision. "Here we see through a glass darkly, etc.;"
"Know in part, etc." There we shall see the King in his beauty, etc.

III. Of sin for holiness. Here death passes upon all, for all have sinned, etc. Sin mars everything. Sin will not enter there.

IV. Of weariness for eternal rest. Here we become so tired, but that is a land of rest, etc.

V. Of the temporal for the eternal. Here associations are often sweet, but short. "Friend after friend departs, etc." No parting there.

VI. Pain for eternal pleasure.

"There'll no sorrow there.
In heaven above, etc."

VII. Dissatisfaction for eternal satisfaction. "I shall be satisfied, etc." But death is gain only to the Christian.

EURIPIDES.*

"WRITE, Blessed are the dead which die in the Lord from henceforth."— Revelation, xiv. 18.

## HINTS FOR MISCELLANEOUS SERMONS.

## The Optimism of Christianity.

The hope of the gospel.—Col. i. 23.

OPTIMISM cheap if easy-going. The Gospel intelligently hopeful. It builds its hope—

I. On its holy doctrines. These go to the root of sin and of redemption.

II. Also on its heavenly precepts. Unique and glorious plan for man's daily living. Founded on saving life by losing it.

III. Furthermore on its heroic examples. Expects to leaven the world by lives which illustrate its power.

IV. Again upon its beneficent achievements. Has been tried. Expects much because it has accomplished much. Missions, etc.

V. Supremely upon its omnipotent Leader. "All power is given unto me."

- (a.) Nothing to be gained in the way of hopefulness by underestimating the gravity of the situation in which the Gospel finds mankind.
- (b.) Nothing gained by preaching a one-sided Christianity. No hope in half a Gospel.
- (c.) If Christianity is optimistic it is because it puts forth superhuman efforts. Not evolution. We are not idly to let things drift. EHUD.*

## Slaying Lions on Snowy Days.

Also he went down and slew a lion in a pit on a snowy day.—1 Chron xi. 32.

Some men can only destroy. The destructionist paves the way for the constructionist.

I. A daring deed—"slew a lion."

There are other sorts of lions requiring
quite as much courage to face and
fight.

1. Pride.-1 John ii. 15-17.

2. Public opinion.—There are times when public opinion is not to weigh so much as a feather with a man.

8. Party.—Principle should be more than party.



II. A difficult place—"In a pit." We are very apt to lay great stress on conditions and environment as an excuse for not living higher. Remember the few in Sardis. We can not fight sin and Satan at long range. Sins die when we seize them and put the spear into them.

III. Discouraging circumstances— "A snowy day."

Every day has its duty and opportunity. It is our duty to be doing duty and not discussing the weather.

Adverse days for fighting will come -the cloudy, windy, chilly, snowy day, as well as the sunny days. We must warm ourselves in the conflict. The adverse days may be turned into victorious days. Feeling will come with fighting. Konig.*

## HINTS FOR REVIVAL SERMONS. Hearing God's Voice.

To-day, oh that ye would hear his voice! Harden not your hearts, as at Meribah. -Ps. xcv. 8.

I. The great privilege—to hear God's voice. The voice sounds clear and certain in childhood before other things have come in to preempt the mind and time of people.

Samuel, Timothy, John, Jesus, are examples of men who appreciated and used this privilege.

II. The great discourtesy-not listening while God is speaking to us. Other things more infatuating call away attention. "Oh, that ye would hear!"

III. The great peril—loss of moral

hearing and understanding. "Harden not your hearts." Truths heard but not practised cause moral deafness and heart-hardening.

The moral senses become numb and lose their power of action. Misused, abused, or unused faculties lose their power. "Past feeling." Eph. iv. 19.

IV. The great opportunity—"So saying ye hear His voice." "Speak, for thy servant heareth." G. E. S.*

## Sin Taken Away.

Behold the Lamb of God, which taketh away the sin of the world.—John i. 29.

I. WHAT is sin? A violation of law of God. Its effects. Produces guilt, shame, loss of character. men are lost, not from God's knowledge but from God's communion.

II. What is to bring men back? The Lamb of God. Jesus is God's Lamb. Provided by the Father. Empowered by the Father.

III. What is Christ said to do? "Taketh away the sin," not sins, indicating a collective burden, all-embracing efficacy. "Taketh away "signifies chargeable with guilt and removing it.

In Levitical sacrifices these truths set forth.

IV. Where then is our sin?

Either on Christ or on us. sees Christ as God's Lamb "taking it away." On the unbelieving soul, the wrath of God abides.

V. Would call attention to God's amb. "Behold!" Turn your mind toward Jesus. Turn your heart. "But I do not realize or feel." You are not asked to; only to behold; to look. "There is life for a look at the crucified One. " A CERTAIN MAN.*

#### SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHTS ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By REV. GEO. V. REICHEL, PH.D., BROCKPORT, N. Y.

"HEREIN IS MY FATHER GLORIFIED. THAT YE BEAR MUCH FRUIT (John xv. 8).—The fitness of Christ's use of the grape-vine as an illustration of spiritual fruitfulness is constantly shown, and never more so, perhaps, than in the famous vine of Hampton Court, England. We are told that during the existence of this single vine, not less than 60,000 tons of grapes have been gathered from it. The vine is now nearly a century old, and fills a great glass greenhouse, whose area covers more than 8,250 square feet.

Another Illustration of God's WIEDOM IN NATURE. -It is not generally known that all rain-water absorbed by trees is first filtered by them through the bark, which is, perhaps, as an Australian engineer has found, the most perfect filter in existence. He discovered the fact through a happy accident, and now for the first time makes it known to the public. He has applied the discovery to the removal of salt from sea-water. On shipboard, where the question of obtaining drinkable water is often a vexed one, the use of such an effective filter will be much appreciated. In fact, some vessels are already supplied with a simple apparatus in which the bark of a tree is used as the filter for water obtained from the ocean. Forced through the bark by an air-pump, the filtered water first makes its appearance in tiny drops, then flows in steady streams.

A TENDENCY OF EVOLUTION.—Much has been said in favor of the theory of evolution, which even many Christian people have accepted. But Prof. C. V. Riley, who, as a devoted scientist, might be expected to indorse heartily the advantage of the theory to science in every way, said recently:

"There can be no doubt that the tendency of evolution has been to remove farther and farther the idea of an Infinite First Cause, and pure Darwinism exhibits to us a cold and cruel worldexemplifying the Hobbesian theory of self-love, nothing having any reason for existence except its own welfare. It leaves out all the higher beatitudes of nature, the higher aspirations of men, and all those internal yearnings or laws of internal growth and influence, not for the individual alone, but for the good of the whole. There are those who see only the inevitable and the necessary manifestation of the forces of the universe. These contend that mind exists independent of matter, or, to use the words of one of them, 'primitive consciousness exists in primitive forms of matter and constitutes a primitive person, or deity.'

"The effect of such a tendency of belief may be observed in the life of its exponent, Darwin, himself. He was thereby induced gradually to abandon the rigid tenets of the Christian Church, and to substitute therefor a latitudinarianism form of belief. Thus, he came at last to say, in 'Life and Letters:' 'The old argument of design in nature, as given by Paley, fails, now that the law of natural selection has been dis-We can no longer argue, for covered. instance, that the beautiful hinge of a bivalve must have been made by an intelligent being, like the hinge of a door by man. There can be no more design in the variability of organic beings and in the action of natural selection, than in the course the wind blows.' It seems to me that the evidences of design in nature are so overwhelming, that its advocates have an immense advantage over those who discard it. A fortuitous cosmos is, to most persons, utterly in-conceivable; yet there is no other alternative than a designed cosmos. To accomplish anything by a process, or by an instrument, argues a great, Infinite Cause, as that which upholds the universe.

"'Hunt as we will all matter to the end, Life flits before it."

## ILLUSTRATIONS OF SCRIPTURE FROM SCIENCE.

By Rev. A. L. Golder, Eliot, Me.

#### Materialism Out of Date.

MIND and matter inseparable formerly meant materialism; now it may mean just the opposite.

If true, as materialists claim, that there is no evidence of the existence of mind apart from matter, it need not alarm us. For what is matter? It is highly improbable that each and every substance has different kinds of atoms. The theory that weight, size, density, color, etc., are produced by different "modes of motion" of the same atom, and that this atom is little else than a force or "mode of motion" itself, is most probable. May not matter then be indestructible?

Modern science seems to show that the qualities of matter are inherent. The inertness of matter is a tenet no longer held. The nature of material has come to be as mysterious as that of mind. A broken crystal will mend itself, as a spider will grow a leg in place of one lost. We can not now say that matter shall not rise into the spiritual realm along with mind.

If it be true that "mind can never slough off matter," instead of the old conclusion of materialism, it may point to the Christian doctrine of the resurrection of the body.—1 Cor. v. 55.

## Natural and Revealed Religion.

THERE can be no antagonism between true natural and true revealed religion. The God of nature is the God of true religion. The tendency at present is stronger than ever to get back to nature. Science which does not dig deep into the earth for its foundations is untrustworthy.

Every truly great movement in art, from the Italian masters to the Barbazon school, and from Pre-Raphaelitism to modern Impressionism, has gone to nature anew for its inspiration.

Like Antæus, whose powers weakened when he left the earth, but who was strong when his foot could touch it, religion must keep in touch with nature and human nature in order not to become artificial.

## God's Image in Man.

THE qualities of matter are inherent. Magnetism, it has been discovered, always exists in iron. It only needs a change of molecules to manifest itself. God's image is in all men. The sinner only needs a change of spiritual molecules so that his forces shall draw him God-ward. The "lost coin" still bore the image and superscription of Cæsar; the "lost sheep" was a sheep still.—Luke xix, 10.

## LIMNINGS FOR TEACHERS FROM NATURE AND LIFE IN THE ORIENT.

BY REV. D. D. MOORE, A.M., B.D., PENANG, MEMBER ROYAL ASIATIC SOCIETY, MALAYA.

#### The Law of Association.

HERE is a chameleon taking a siesta upon my green garden-sward. His color, too, is green only with a dash of orange to brighten it up. I alarm him and he leaps, winking after his nap, upon yonder gray rock, where he almost im-

mediately assumes an ashen shade. I startle him again, and the dapper fellow jumps aside upon the laterite garden path, blushing red as he runs. Now I throw my cambric handkerchief over him, and when I open it again he has blanched. The lithesome little chap is a special friend of mine among my garden tribes, and I desire to rescue him from the doubtful place he has been made to hold in morals ever since the great playwright unwittingly gave him an evil repute. No little creature has been more abused and wronged to the end of pointing inane morals than this versatile beauty of the genus lizard. For too long a time he has stood as the popular symbol of inconstancy and deception, a sort of fraud in nature; while the truth is that my chameleon is one of the best and most graceful illustrations in natural history of the great law of association. It is true that he shadows forth promise and warning, but in doing that is like every excellent symbol. Behold the chameleon of the garden! As I watch my tiny friend this thought arises: He who wishes to be pure, who hopes to be prepared to stand before the great, white throne, must see to it that his present relationships are spotless and white. Especially must he, amid the staining influences of this evil age, learn to dwell always, even in the midst of life's activities, in the "secret place of the Lord." And more deeply still, this blest little creature lights up for me a great thought of the future. I shall stand in the presence of the white Christ, and beholding Him I shall be like Him. This sensitive nature of mine shall respond to the mighty spell, and shall be changed into the sinless glorious perfection of the wonderful Presence in which it shall And dwelling in that Presence forever I shall be like Him forevermore.

# The Secret of the Lord in Heathen Lands.

I used to wonder when I found a Mohammedan or heard of a follower of Gautama who professed perfect peace of heart and mind, until I came to see that this fourth dimension belongs, not only to the trusting Christian, but everywhere to the earnest seeker after God and doer of righteousness, even to the one who has not yet found out the truth as it is in Jesus.

But I am convinced both from observation and inquiry that the number of such souls is exceedingly small, and that the vast, vast majority of people in this world who are trying at all to be good and to work righteousness would never have arisen to that state but for the call of the Gospel to repent. believe, and obey. This fact is the true and chief basis of missions abroad and at home. Unless they hear the Gospel the people perish. That may be a mystery here. It is none in heaven. And the church needs to realize this, and to start forward, without tarrying like a disobedient, foolish child, to reason why, when God says Go.

#### The Fourth Dimension.

"In the secret place of the Lord." "Under the shadow of the Almighty." —This is the true fourth dimension. It explains many a marvelous deliverance, physical and spiritual. It is a guarantee that the busiest secular life may be holiness unto the Lord. It is the spiritual cathedral God builds around the temporal life of His children, whose atmosphere is perfect peace; within whose subtle walls the clang of discord and the fanfaronade of the world's sharp strife are not heard. This world of ours is being wrought under the laws of God into the right The doing of it is not after the manner of the building of Solomon's temple. The crash and recoil and seeming confusion of it are a puzzle and a horror and a heart-break, until we have learned to dwell in the place God has provided for us during this formative eon, viz., in the fourth dimension, that safe sanctuary of trust, where the heart finds its rest.

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

## Heavenly Citizenship.

Our Conversation is in Heaven. "— Philip. iii. 20.

The word  $(\pi o \lambda i \tau e \nu \mu a)$  here used—the only case of its use in the New Testament, is unique and comprehensive in meaning. Literally it means enfranchisement or community. It seems to embrace three ideas in one: citizenship, commonwealth, and immunity or privilege. This is the text for a disciple with which to celebrate his true nativity; it is the theme of Christian politics, and calls attention to our true native country.

I. There is one Sovereign to whom all allegiance is due. The root conception is that of a Theocracy, with perfect love, wisdom, power in the governing head. While we pride ourselves on democracy, in the best of modern governments, the divine ideal is unlimited

monarchy with a perfect monarch at the head.

Such sovereignty suggests two things: (1) Protection, and (2) Provision. The two inseparable. God's government is an infinite harmony in which all things work together for good. Disobedience brings the soul into clash with all the interests of being, but to obey is to move in an orbit of perfect bliss and security. The great Bible of Henry the Eighth's time translates Psalm xcix. 1:

"The Lord reigneth, be the people never so impatient;

He sitteth upon the cherubim, be the earth never so unquiet."

The obedient soul may be assured of provision for all needs, Matt. vi. 33. "No man ever sinks under to-day's burden;" only when to-morrow's is added does the load become intolerable. The animals have no forecast, neither

have they any fore-care, and in this, disciples should be like them. Fretting is both a sin and a crime. Psalm xxxvii. 1-10.

This Sovereign has a divine right to allegiance. When Christ said, "Render unto Cæsar the things which are Cæsar's," He added, "and unto God the things which are God's." And He suggests in these words that man is himself God's coin, bearing God's image and superscription, which however defaced is not effaced.

II. In this divine commonwealth there is a Constitution. The Bible is the Book of Laws—the Magna Charta of the kingdom.

1. It should be jealously guarded; any lowering of the standard of its inspiration and infallibility is an assault on the foundations of our faith. Here is our authoritative and final standard. Conscience is not infallible; even the eye needs the plumb-line and the level whereby to assure accuracy.

Luther's text was Psalm cxix. 89: "Forever, O Lord, thy word is settled in heaven"—far beyond the reach of disturbing causes. He had this written on the walls of his chamber and embroidered on the dress of his servants.

2. This word should be zealously obeyed. Comp. Joshua i., Psalm i., etc. Meditation therein and obedience thereto, are the secrets of a strong character and a successful life; we can not too much value the Word of God, sealed with seven seals of divinity.

Much so-called biblical criticism reminds us of the Chinese method of torture, beginning at the extremities and cutting away part after part until the vital organs are reached.

III. In this divine commonwealth we have a brotherhood of believers, with whom we are to maintain unity. Present drift is in the direction of organic or federal unity. Doubtful whether it is even desirable. Is not outward separation with true charity and cooperation more the unity our Lord prayed for, than outward union with inward division and dissension?

- All such union must be not by one-sided absorption but mutual concession.
- 2. No union must be sought at expense of truth and purity.
- IV. As citizens of this heavenly community we are in the midst of a hostile world, whose friendship is more perilous than its antagonism.

We are pilgrims, strangers, sojourners. Unity with each other is the condition of effective witness, but separation from the world is equally a condition of witness to the world. Our great work is this witness both by separation unto God and by proclamation of good We are to draw men toward tidings. the heavenly commonwealth by our holy life and witness. Missions are to be prosecuted as a divine enterprise in the face of foes. Modern assaults on missions too often overlook the fact that the Bible assumes that in witnessing to Christ we must confront opposition.

## The Bible in System.

If a Bible student would construct a satisfactory system round which to arrange Bible truth and history, he needs not a circle with one center, but an ellipse with twin foci, and those foci the two advents of Christ—His incarnation and His second coming. To both of these all Scripture, history, prophecy, and vital practical truth are correlated, and they need both foci to give them consistency and harmony.

## Historic Battles of Papacy.

Papacy has had three great historical battles:

- 1. With the Empire, in which Papacy was victor.
- With the primitive Christianity, as represented in the Albigensians and Waldensians, in which again Papacy was victorious.
- 8. With atheistic communism, the issue of which is not yet decided.

It is notable that throughout Europe Papal power is declining. Witness



the cathedrals, virtually deserted, a few hundreds being found there on Sunday mornings, mostly visitors, and the people thronging the clubs, cafés, concerts, and boulevards.

Superstition and despotism have proved the parents of skepticism, and skepticism grown is atheism, and atheism has married communism, and its offspring is anarchy.

### MoAll's Work in France.

McAll's work in Papal France has, in point of success, perhaps, no other to compare with it but John Williams' work in South Seas, G. L. Mackay's in Formosa, and John E. Clough's in Telugu country, India, each of which covered about twenty-two years. The sources of McAll's success are mainly four:

- Simplicity. Absence of all ritual, priestly dress, churchly mannerisms, etc.
- 2. Economy. Most of his helpers were volunteers—only his superintendents being paid and they very poorly.
- 8. Policy, which was pacific, not warring against Papacy and so diverting attention to the skill of combatants, but preaching simple, positive Gospel.
- 4. Charity. When he began he could say but two French sentences: "God loves you; I love you," and these were the pillars of his whole work.

#### Lessons from Plant Life.

Any one who has cultivated a garden himself, will sympathize with Charles Dudley Warner in his impressions about the "total depravity" of weeds. If you try to pull up or root out any snake-grass or devil-grass, you will find it reappearing with amazing rapidity and tenacity of life; in fact, pulling it up seems to agree with it and stimulates its growth, a dozen new shoots coming up for every stalk you pull out. Take pains to trace a single root in all its branchings below the surface, and you will find the threadlike rootlets running often a foot or more

under the soil, and, however slender, as strong as twisted flax; in fact a network of fibres, with knots here and there, whence grow vigorous shoots, each destined to appear above ground as a separate shoot and challenge your uprooting. You may dig out your snake-grass, but to keep it out is another thing. How like that sin, which shows on the surface in innumerable sins, and within the heart is found to be a network of evil propensities and passions, not to be exterminated by cutting off some form of sinful indulgence, but reappearing in new forms continually.

As Mr. Warner also suggests, there is a dignity about plant life and a corresponding caste, that reminds us of mankind. Who can dispute the social superiority of the cantelope over the cucumber, the celery over the potato, the lettuce over the cabbage, the asparagus over the turnip? One might write a poem on peas or salads, but how unpoetic are beans and onions, carrots and garlic! Have vegetables and fruits any sense of aristocracy and propriety?

And how all forms of vegetable life, like animal life, suggest human virtues and vices! The carroty man, demonstrative and vulgar, red-faced and coarse; the melon style of man, juicy, with an aromatic flavor, spicy in conversation, refreshing, even when not instructive; the corn-stalk sort, with a great deal of leaf and tassel in proportion to the ear; or the human cabbage, big-headed but empty-headed; or the potato sort, living and growing underground; or the human bean, perversely coming up bottom side up-an apparent reversal of the true order. Really one may learn many lessons in a garden.

The principle of natural selection and survival of the fittest would not seem to hold in vegetable life. The natural selection is most perverse and the survival of the unfittest quite as obvious. If the garden were let alone and plants left to fight out for themselves the whole battle, those that proved the victors

would not be the worthiest or best, and evolution seems scarcely verified by some of the many phenomena of deterioration that confront us. For example, the brassica plant, under culture, develops a number of varieties of which watercresses and asparagus and cauliflower are specimens, but left alone, these varieties all disappear and return to the original marine plant.

## Lessons from the Animals.

THE curious reflections of human character for which the animals seem to furnish living mirrors may be illustrated by that strange animal, the chameleon. Four very marked peculiarities pertain to this "lion of the ground. " 1. His slow, methodical, and cautious gait. 2. His eyes which can. strangely enough, look different waysone up and the other down, one forward and the other backward. 3. His immense, elastic, slimy tongue that darts at its prey with unerring precision. 4. His power to change the color of his coat, and puff himself out to twice his natural size with pride and self-satisfaction. Who, that has read English

history, does not think of a prominent member of Parliament who moved slowly and cautiously, never losing his hold on a policy or a party till he had another secure grip; whose eyes could at the same time be piously directed heavenward and earthward to suit observers: whose tongue was unequaled in his generation for vituperative and venomous speech, and as a weapon of assault; and whose outward appearance exhibited the passions that made him their victim, now showing the jealousy, or again the malice, or again the conceit that filled him? What variety of human vices can not be expressed by animal forms and habits!

Victor Hugo suggests that the purpose of animal life is in part to project man's better or worse self before him, to show him his pride in the peacock, his vanity in the turkey-gobbler, his rapacity in the wolf, his sensuality in the swine, his laziness in the sloth, his treachery in the panther, his subtlety in the serpent, his stubbornness in the mule, his stupidity in the ass, etc. Only how slow man is to learn the lesson!

## ILLUSTRATIONS AND SIMILES.

SELF-SACRIFICE.—A local journal states that a monument is to be erected in Shelby county, Mo., to the memory of Hiram Smith, who died there during the war. Accounts differ as to the exact details of Smith's death. It is generally agreed, however, that it was the voluntary self-sacrifice of a brave man to save his friend. In September, 1862, a party of Southern troops under Colonel Porter were making raids round General McNell's quarters. A man who had been active in scouting parties, and on whom McNeil placed great reliance, disappeared, and McNeil believed he had been captured by Colonel Porter's party. He accordingly demanded his surrender. But the man was not returned, and MoNeil in his exappearation declared that if he was not brought back in ten days he would put to death ten of the Confederate prisoners then in his camp. On the expiration of the tenth day, ten prisoners were, by the order of McNeil, led out to be shot. Among the doomed man with a family. One of the prisoners, who was not selected for execution, was Hiram Smith, who was an old friend of Humphrey. He was a single man, and when he heard that his friend was to be shot, he volunteered to suffer in his place, so that Humphrey might be spared to his family. He actually suffered, and it is to his memory that a monument is now being erected by a

son of Humphrey. Many will be surprised that so noble a deed has been suffered to go unmemorialized for more than thirty years. Yet there may be sufficient reasons for the delay. "But God commandeth his love toward us in that while we were yet sinners, (not friends) Christ died for us." By His self-sacrifice, by His sinking into the earth of death and curse, He became a source of divine and vital energy to men.—Joseph Roberts.

HERBERT SPENCER'S SYSTEM.—
It is a system which has necessarily taken him a long time to construct, since it has to find room not only, like Noah's ark, for all birds, beasts, and creeping things, but for the inorganic world also. It is a notable system, if only for the reason that it has supplied a neat and handy answer to that question so familiar to us in our youth, "What is your opinion of things in general?" His answer is, "They are proceeding from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity."

incoherent homogeneity to a dennue, conseent heterogeneity."

It is a vast edifice, consisting of many stories, most ingeniously constructed and most elaborately furnished. It has, however, been built in an exceptional manner. Mr. Spencer has begun its construction at the top and has built downward, but as yet quite without reaching the ground. As we have already said, his whole system reposes on his psychology, but his psychology reposes upon nothing at all.—St. George Mivart.

CONCENTRATION AND HUMILITY NECESSARY FOR GREAT WORK.—
One great work is commonly as much as one man produces; and this the result of unexpected incident, rather than of express intention, in the first instance. Pascal left his Thoughts—Bacon, his Novum Organum—Butler, his Analogy—Leighton, his Peter—Scott, his Commentary—Cecil, his Remains—Quesnel, his Reflections—a life having been, in each case, devoted to the particular inquiry; and the form, and magnitude, and importance of each work having been least of all in the first intentions of the writers. Pride conceives great designs, and accomplishes little, humility dreads the promise of difficult undertakings, and accomplishes much.—Bishop Daniel Wilson.

TRIBULATION WORKETH PATIENCE, ETC.—Romans v. 8.—A spring wholly relaxed, upon which no weight is laid, will quiver at the lightest touch. If so much as a leaf fall upon it, or the room where it is be shaken by a footfall, the spiral will tremble. Yet the uncoiled spring has no force to fing or move anything else. It must be pressed down by some weight; then it becomes steady of itself, and is ready to operate as a power upon whatever may rest upon it.

comes steady of itself, and is ready to operate as a power upon whatever may rest upon it. So it is with men and women whose hearts have never felt the pressure of care, toil, or sorrow. Uniformly prosperous people are, as a rule, most easily annoyed by trifling inconveniences, disturbed by the petty jostlings of life, and readily become the prey of little miseries. But at the same time, they are not the strong helpers of others we should expect them to be because of their immunity from personal burdens. They are apt to lack the sympathy that feels another's need, and the alertness to promptly minister to it. On

the other hand, those who have felt the weight of personal adversity become steadled thereby. The heart is strengthened by carrying the private burden, so that it has immunity from the swarm of lesser evils. At the same time, they are strong enough and ready to give a hand to others. As a novelist says of a Sister of Charity he describes, "She was ordained to her work by the world's heavy hand."—J. M. Ludlov.

CONVERSION ILLUSTRATED IN THE CASE OF LEVI OR MATTHEW.

—And he left all, rose up and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.—Luke v. 28, 29.

There are four marks of a true conversion:

There are four marks of a true conversion:
(1) To rise up by quitting the occasions of sin. (2) To follow Jesus Christ, by doing good works. (3) To be full of acknowledgment for the mercy of God. (4) To draw others to Christ.—Quesnel's Reflections.

OUR SECRET SINS IN THE LIGHT OF THY COUNTENANCE.—Psalm xc. 8.—A recent experiment in what is known as etheric lighting has moral, as well as scientific, suggestiveness. An empty bulb of glass is made, by means of an electric current, to glow with a brilliant white light. If, however, there be introduced into the bulb some fine particles of mineral matter, so minute as to be hardly discernible to the eye, under the electric action they will discolor the entire radiance, and advertise their presence by the deep hue they throw about the apartment.

So our sins, tho they escape the criticism of our neighbors, and are scarcely confessed to ourselves, will proclaim their presence and heinousness when there shall fall upon them the potency of that righteousness which we denominate the light of the Divine countenance.—J. M. Ludlow.

# EXEGETICAL AND EXPOSITORY SECTION.

"GUILTY OF AN ETERNAL SIN."

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#### Exegesis of Mark iii. 28, 29.

Verily I say unto you, all their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme; but whosever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin.—Revised Version.

It is not intended in this expository note to discuss the nature of the sin here referred to—blasphemy against the Holy Spirit—but rather to put the whole text in its proper light and setting, especially the remarkable words with which

it closes. These words, "guilty of an eternal sin," have not a familiar sound to English readers; until the appearance of the Revised Version in 1881. few but Greek scholars were aware that such an expression had ever fallen from our Lord's lips. In the Authorized Version verse 29 reads: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." The revisers have given us not a different translation, but the translation of a better Greek text. In fact we have here a saying of Christ once well known to the early church, then practically lost among the variant readings of myriad manuscripts, now again recovered by criticism for the church of our own day.

The chief significance of the entire

discourse from which these words are taken lies in the fact that it is replete with Christ's doctrine of sin. All paths of thought in our day are recognizably leading back to one ultimate question, What was the teaching of Jesus? Some of His sayings are obscure because of our ignorance of the original context and the external conditions that gave rise to their utterance. Of this discourse the immediate occasion is narrated with more than usual detail, and the whole historical situation stands forth in a vivid light, partly owing to the fact that we have three mutually supplementary reports of the discourse, evidently derived from independent sources.

Consider the situation. It was a time of spiritual decisions, when the thoughts of many hearts were being revealed. For nearly two years the Gospel had been proclaimed in the land, and for nearly a year Christ had been teaching in Galilee. All eyes were upon the new Prophet. His words were with authority. His deeds were of amazing power, the as yet no dazzling "sign from heaven" had appeared. Public opinion was divided. The multitude were heard saying, "Can it be that this is the Son of David. We fear not! Why is no great deed done for the nation's deliverance? This Messiah, if he be the Messiah, forgives sins and heals the sick, but that will not drive out Herod from Tiberias nor the Romans from Jerusalem. " Our Lord's own brothers, hearing the reports brought to them, had made up their mind that He was deranged. On the other hand there were many, tho but few compared with the great majority, who could already say with Nathaniel and Peter: "Thou art the Son of God, the King of Israel." But in high ecclesiastical circles another theory was heard which had its part in shaping public sentiment: "He is a false prophet, possessed by Satan."

The immediate occasion of the discourse was the healing of a peculiarly afflicted demoniac. It was in the house

at Capernaum, soon after Christ had returned from an extended evangelistic tour, accompanied by the twelve and many other disciples. A sad picturethis man brought before him in the midst of the pressing crowd, dumb, blind, and possessed by an evil spirit; a soul imprisoned in silence, shut away into hopeless darkness, reached by no ray of earth's light and beauty, and, what was still more terrible, subject to that mysterious "oppression of the devil " by which an evil presence from the unseen world was housed within him and rendered his inner life a hideous and discordant anomaly. With what unutterable joy must this man have gone forth from the Savior's presence, with unsealed lips, with eyes looking out upon the world, and in his right mind.

Every such miracle must of necessity have raised afresh the question of the hour, Who is this Son of Man? Jesus must be accounted for. The Scribes are ready with their theory—plausible, clear, and conveniently capable of being put into a nutshell. Jesus is Himself a demoniac, but differs from all other demoniacs in this respect, that it is no ordinary demon, but the prince of all the evil spirits, that has taken possession of Him; hence His control over all inferior demons: "by the prince of the devils casteth he out the devils."

Christ meets them first with a reductio ad absurdum: You admit that there is a kingdom of evil—a polity or empire organized in opposition to the Kingdom of God, Satan being its head. Now if an earthly kingdom is in conflict with itself in the very heart of its domain, its downfall is inevitable; its enemies will overcome it. On your hypothesis Satan is turning against his own forces and is assisting to establish the Kingdom of God.

On the contrary, Christ's argument continues, borrowing a figure from Isaiah xlix. 24, "Shall the prey be taken from the mighty, or the lawful captives be delivered? But thus, saith the Lord, even the captives of the mighty shall be

taken away, and the prey of of the terrible shall be delivered; for I shall contend with him that contendeth with thee, and I will save thy children." On the contrary, no one can enter the giant's stronghold, dispossess him of his booty, and release his captives, unless he have mastered the giant himself. It is not Satan's power in Me, but my power over Satan, that has wrought the deliverance of this man, his wretched captive.

Then follows in all three accounts of the discourse one of the most solemn warnings to be found in Scripture. Mark's version of it, cited at the head of this paper, is the most impressive.

What the specific inward character of the sin here spoken of is, the sin of blasphemy against the Holy Spirit, and why it is finally determinative of a soul's future, are questions that would require separate treatment; and besides, important as they are in their bearing on the biblical doctrine of sin. they do not constitute the central matter in the text or in the whole discourse. What our Lord unmistakably teaches is this, and it is the point on which the stress of the discourse falls: Man may commit a sin for which there is no forgiveness, and thus stain his soul with indelible guilt. Whether Christ's adversaries did or did not on this occasion commit this sin, he does not say; Mark's explanatory note, "Because they said, he hath an unclean spirit," shows at least that they were perilously near it.

The terms of the phrase we are considering call for an ampler discussion than the limits of the present note will permit. Each has its full biblical meaning. A sin (ἀμάρτημα) is an act in violation of the divine law; it is committed against God; this is the aspect of it which Scripture chiefly emphasizes. Eternal (ἀίννος) can have no other meaning here than that given in the unambiguous words of Thayer's Lexicon: "Without end; never to cease, everlasting." Guilty, too, (ἐνοχος) has its full scriptural sense; it in-

volves not only the idea of liability to suffer punishment, but the moral obligation to suffer because of the person's responsibility and demerit.

The pains taken of late years to show that "eternal" in biblical usage expresses "qualitative," and not merely "quantitative," relations, has, beyond a doubt, served a useful purpose; but that in passages like the present it means, not "endless," but eonian," "age-long," etc., it is wholly futile to argue: there can be no serious question as to its meaning in this connection, if one first observes that it is already defined by the foregoing "never," i.e., in the clause, "hath never forgiveness." The adverb is in the full, emphatic form frequently to be found in biblical Greek, ove-eig tor alava; and no scholar, I am confident, will maintain that "never" is not the proper English equivalent of that phrase.

The emphasis of the text and of the whole discourse is, as I have suggested above, on the three Greek words which are properly rendered in the Revised Version, "guilty of an eternal sin," an expression unique in Scripture, being found only in this passage in Mark, the truth it involves is essentially that of Christ's teaching throughout. It suggests the endless possibilities that lie in a human sin. The moral universe is so constituted that a deliberate choice made now may be irrevocably decisive for evil of one's moral future, especially in spiritual crises, times of moral awakening, such as that which gave occasion to this discourse.

Current opinion, to judge from the tone of our religious literature, does not take kindly to the truth of the probational character of this earthly life—in particular, that it is designed to be decisively probational. Men prefer to say with Emerson: "Here or nowhere is the whole fact." Even our Lord's teaching is so interpreted as not to antagonize popular theories of sin and guilt and future restoration. Wendt, for instance, whose recently translated work on the teaching of Jesus has been,

I fear, too freely recommended to Bible students, in the course of his discussion of the present passage says: "The thought that, even for those who wilfully resist the mercy of God, an endless possibility of a change of will, and therefore of obtaining mercy, remains in reserve, was foreign to the mind of Jesus." He appears to consider the stern warnings of this memorable discourse rather an expression of a rigoristic Jewish theology than of the largest truth, not the deliverance of one whose word we are to consider ultimate and authoritative.

In framing our thought of sin let us make it as faithfully as possible a reproduction of Christ's thought. Christian theology has sometimes, no doubt, needed Pope's admonition:

"Let not this weak, unknowing hand Presume thy bolts to throw, And deal damnation round the land On each I judge thy foe.

It has often been too prompt in its condemnatory judgments, and too reckless in projecting its own theories, in lieu of Scripture teaching, into the future world. On the other hand we are not to forget that our loving Lord Himself once sought to bar the pathway of the sinners to whom He spoke with the warning of an eternal never, and reminded them that the door of hope might, by their own act, be everlastingly closed. The stress of the discourse is not upon future punishment, but future character. Our choice decides what we ourselves are to be: it is in this sense especially that our earthly life is related to the future life and constitutes a moral probation. It has spiritual crises when one of two ways is deliberately chosen. Lowell's warning to the nation at the beginning of the Mexican War was only an echo of a profounder fact in the individual life of the soul:

"Once to every man and nation comes the The to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight.
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever twixt that darkness and that light."

HARMONY OF THE TEACHING OF FOUR GOSPELS CONCERN-ING THE RESURRECTION.

By Pastor Ph. Steinhage, Marshall-VILLE, OHIO.

In the Homiletic Review for April, 1895. Rev. Jesse H. Jones says:

"Each of the four Gospels gives some ac-count of the resurrection; but the four taken together make a tangled maze or story, which, so far as I am aware, no one has yet been able to thread."

Dean Alford says:

"Of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory. . . . I have abandoned all idea of harmonizing them throughout.

The first tangle is as to the time when the women reached the tomb. Matthew says: "As it began to dawn;" John, "Early, while it was yet dark;" Mark, "Very early, when the sun was risen." Now here the contradiction seems plain, for we know that the same persons could not have arrived at the tomb that morning both "very early," "while it was yet dark, " and " when the sun was risen."

Careless investigators and writers are misled by the wrong translation in the Revised Version: "The sun was risen" (Mark xvi. 2). The original does not say so, but it says ανατείλαντος του ήλίου. The Authorized Version says, "at the rising of the sun." It should be, "toward the rising of the sun," just the reverse of the Revised Version; for John says, "when it was yet dark." Matthew, "as it began to dawn;" Mark himself, "very early in the morning.

The agrist tense does not force us to give ἀνατείλαντος, "was risen;" for the agrist is just as much present as perfect. The context must decide how it is to be translated, whether by present or perfect tense. Now the words "dark" and "dawn" show to us that they came to the tomb before sunrise, and consequently it means, "toward the rising of the sun." Dark does not always mean the full dark night, when nothing can be seen, but often means a gloomy condition, as we say, "A gloomy, dark, cloudy day."

Accordingly Lange, in his commentary on this passage, translates it. "When the sun had begun to rise," not "as the sun was risen." "The words, 'very early,' immediately preceding, contradict this view, " i.e., the one expressed by the latter translation. "Between the beginning of the sunrise and its ending is a considerable interval," the beginning reaching back to the darkness.

Dr. J. Addison Alexander, in his "Mark Explained," says very pertinently:

"The expressions may be fully reconciled, either by referring them to different arrivals, not distinctly mentioned, or from the usass, not distinctly inentioned, or from the de-age known to various languages, which take dawn and sunrise indefinitely, as descriptive of the same time, namely, early morning, and of which examples have been cited from Judges ix. 33: Ps. civ. 22; and the Septuagint version of 2 Sam. xxiii. 4; 2 Kings iii. 23."

Careful investigation and discrimination show that there is no contradiction in the report of the apostles.

Contradictions are also sought to be proved in the different reports about the angels, and about the touching of Christ, and so on. This can all be cleared up by reading the records in their right order.

We must notice that the apostles do not all propose to tell the same things; but while one reports some fact which he remembers, or which suits his purpose, another tells us things that were uppermost in his memory, or suited to his aim; but taking the reports of all they supplement one another. If we only know how to arrange the related facts in their true order we shall find an intelligent story, and not a "tangled maze. "

By compiling the facts, as we find them in the records, we propose to show that the Gospels harmonize, and that there is no contradiction.

#### I. THE RESURRECTION OF CHRIST.

Matt. xxviii. 2-4.—"And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men." as dead men."

II. MARY MAGDALENE AT THE TOMO THE FIRST TIME AND TWO OTHER WOMEN WITH HER.

Thee and Two Other Women with Her.

Mark xvi. 1-7.—"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among thmselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galliee: there shall ye see him, as he said unto you."

#### III. THEY GO FROM THE GRAVE TO PETER,

Mark xvi.8.—"And they went out quickly, and fied from the sepulcher; for they trembled and were amazed; neither said they anything to any man; for they were afraid."

John xx. 2.—"Then she [Mary Magdalene]
runneth and cometh to Simon Peter, and to

the other disciples, whom Jesus loved, and saith unto them. They have taken away the Lord out of the sepulcher, and we know not where they have laid him."

#### IV. PETER AND JOHN GO TO THE GRAVE.

John xx. 8-10 — "Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and came first to the sepulcher, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again Then the disciples went away again unto their own home.

# V. MARY MAGDALENE AT THE GRAVE THE SECOND TIME.

John xx. 11-18.—"But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou; Bhe saith unto him because they have taken away my Jord, and I know not where they have laid him."

# VI. JESUS APPEARS TO MARY THE FIRST TIME.

John xx. 14-17.—"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her. Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him. Rabboni; which is to say, Master. Jesus saith unto her, Touch



me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

#### VIL MARY LEAVES THE TOMB THE SECOND TIME TO REPORT WHAT SHE SAW.

John xx. 18.—"Mary Magdalene came aud told the disciples that she had seen the Lord, and that he had spoken these things unto her."

Mark vvi. 10-11.—"And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not."

# VIII. MARY GOES TO THE GRAVE THE THIRD TIME WITH OTHER WOMEN.

Luke xxiv. 1-8.—"They came unto the sepulcher bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." Luke xxiv. 1-8 .- "They came unto the sep membered his words."

# IX. MARY LEAVES THE TOMB THE THIRD TIME, WITH THE OTHERS, TO REPORT WHAT HAP-

Luke xxiv, 9-11.—"And returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary, mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not."

# X. JESUS APPEARS TO THESE WOMEN ON THEIR WAY TO THE DISCIPLES.

Matt. xxvii. 9.10.—"And as they went to tell his disciples, behold. Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid, go tell my brethren that they go into Galilee, and there shall they see me."

# XI. PETER'S SECOND VISIT TO THE TOMB AFTER THE WOMEN REPORTED.

Luke xxiv. 12.—"Then arose Peter, and ran unto the sepulcher; and stooping down, he beheld the linen clothes laid by them selves, and departed, wondering in himself at that which was come to pass."

# XII. THE WATCH AND THE PRIESTS.

Matt. xxviii. 11-15.—"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."

This compilation gives all the historical facts that are recorded in connection with the resurrection of Christ. other things that happened are not recorded. For instance, when and where Christ appeared to Peter that day. Luke xxiv. 84, tells us that Christ appeared to Peter that day, but it does not tell us where and when. It was undoubtedly when Peter went to the grave the second time. Some think Peter was one of the two walking to Emmaus in the afternoon.

This compilation also clears up all the apparent discrepancies in the different reports concerning the angels that appeared to the women. There are four different things told, and there is no contradiction.

#### The Touching of Christ by the Women.

When Christ appeared to Mary Magdalene alone the first time. He did not allow her to touch Him, but when He appeared to all the women with Mary he allowed all the rest, and undoubtedly Mary, too, to hold his feet, and this is not in conflict with the words: "I am not yet ascended to my Father" (John xx. 17). Thomas touched Christ before he was ascended (John xx. 27). Why Mary alone was not allowed to touch Christ is not plainly told.

It is thus seen that correct compilation and arrangement of the facts make the story so simple and plain that a child can relate it and understand it.

CANAAN, the land promised to Abraham and to his descendants by Jehovah, was the most suitable place in all the world,—then surrounded by mountains, deserts, and seas, so as to isolate the Chosen People in their early development; later coming to be the crossing-place of the commerce and the armies of the world, where the three continents of the Old World meet, so that it became the great center from which Christ when "lifted up" could best "draw all men" unto Him. -D. S. Gregory.

## SCHOOL OF BIBLE STUDY.

By D. S. GREGORY.

THE First Stage in the Divine Religion of Salvation, in the Old Testament, is that of its Historical Introduction into the World, through the agency of Moses—presented in the Pentateuch, or Five Books of Moses, in Five Phases.

The Pentateuch prepares for the Second Stage of Old Testament revelation—that of the Development of the Divine Religion of Salvation in the World, in connection with the chosen people in Canaan.

This development, or struggle of Divine Grace to bring man back to obedience to Jehovah, is exhibited in Three Phases—partly contemporaneous—under the guidance of the Rulers, the Poets, and the Prophets, expressed—

1st. In the Sacred History, showing the divine efforts to bring the Chosen People to obedience to Jehovah, especially in their Outward, Institutional Life—apparently attended with perpetual failure.

2d. In the Sacred Poetry, embodying the fundamental truth that obedience to Jehovah is the secret of life and blessedness, in Religious Ideals and Songs, for the purpose of transforming and molding the Inner and Practical Life of the Chosen People.

8d. In the Written Prophecy, recording the struggle of Divine grace through the Prophets—in connection with the chastisements and judgments of Jehovah, administered by the great world-monarchies, Assyria, Babylon, Greece, and Rome—to save a Remnant through Faith in the Coming Messiah.

These Three Phases of the Second Stage occupy the remaining Books of the Old Testament after the Pentateuch,—the Historical, Poetical, and Prophetical Books. Each of these sets of Books has its own plan and unity, as will be shown as they are successively taken up.

## First Phase-Historical Books.

The Pentateuch at the conclusion of the Book of Deuteronomy leaves the Chosen People on the borders of the Promised Land, in charge of the Divine Religion, and prepared, under the leadership of Joshua, to establish it in Canaan for its future development there. Three Times Three Historical Books-from Joshua to Estheropening with that establishment, present the Historical Unfolding of the Divine Religion in the Career of the Jewish Nation in its connection with and relations to the heathen world, or the struggle for the Embodiment of that Religion, by means of certain great institutions, in the Outward and Public Life of the Chosen People.

To each of Three Periods are assigned Three Books:

To Israel under the Theocracy,— Joshua, Judges, Ruth;

To Israel under the Monarchy,— Samuel, Kings, Chronicles (all originally single books);

To Israel under Foreign Rule,— Ezra, Nehemiah, Esther.

In the long struggle to bring man back to obedience, Jehovah, the Covenant God, successively appears:

1st. Presiding over the Chosen People in the stricter Theocracy.

2d. Consenting to the government of the People by a Monarchy.

8d. Mercifully restoring and establishing a Faithful Remnant in Judea as the great Religious Center of the world, under the Foreign Rule of successive great World-Monarchies.

# First Historical Group-February.

During the period of the Strict Theocracy, or Divine Commonwealth, from the death of Moses to Samuel—about 500 years — Jehovah Ruled the Chosen People directly, except as some Leader was called to meet some

particular emergency. With the opening of the period, Joshua was called, at the death of Moses, to be the leader in the conquest and division of Canaan.

In the times subsequent various socalled judges were commissioned by Jehovah to deliver the Israelites from successive oppressors. This whole period tested the insufficiency of a purely religious principle of subjection for governing an unspiritual people. The record is that of the disobedience and failure of Israel under the Strict Theocracy. This failure and preparation for the coming change is to be traced through the First Group of Three Historical Books.

# Joshua—First Book of the Theocracy.

To Joshua, the son of Nun, Jehovah gave the specific work of Planting the Chosen People and the Divine Religion in Canaan, and of getting the Hebrew political and religious institutions in proper working order for shaping Israel's future.

With the completion of the conquest and the Setting up of the Tabernacle with Jehovah's Throne at Shiloh, in the center of the land, Joshua's task was substantially finished.

The Book contains Two Principal Parts, with an Introduction and a Conclusion as follows:

Introduction. The Accession of Joahua to the Leadership and his first general order.—Ch. I.

Part First. The Conquest of Canaan,—including:

- (1) An account of the mission of the spies, the crossing of the Jordan, and the renewal of the Covenant;
- (2) The Conquest, in three successive campaigns,—that of Jericho and East Canaan, that of the five kings of South Canaan, and that of North Canaan; and
- (3) The general summary of the regions and tribes conquered.—Ch. ii.—xiii.

Part Second. The Division of Canaan,—including:

- (1) An account of the setting up of the Tabernacle at Shiloh, twenty miles north of Jerusalem;
- (2) The designation of the cities of refuge and of the Levites; and
- (3) The dismissal of the tribes to their homes.—Ch. xiv.-xxii.

Conclusion. Joshua's Farewell, Covenant, and Death.—Ch. xxiii., xxiv.

It is apparently the record of a completely accomplished and most successful work. But there was really one failure on the part of the People, to obey the command of Jehovah to destroy the Canaanites (Numbers xxxiii. 51-53), which furnishes the key to the fatal national failure recorded in the Book of Judges.

# Judges—Second Book of the Theocracy.

The Book of Judges recounts the failure of Israel under the Theocracy to obey and worship Jehovah even with all their elaborate arrangements and admirable institutions. political and religious. It covers the earlier history of Israel in Canaan, from the death of Joshua to Eli-a period (according to Paul, Acts xiii. 20) of more than four centuries-under tribal, priestly, and theocratic rule. A generation arose that knew neither Jehovah nor the wonderful works He had done for Israel (Judges ii. 10). Neither the threatenings nor the promises of Jehovah availed with them. Instead of exterminating the reprobate Canaanites, the Tribes-with the exception of Judah (Judges i. 1-20) - merely put the remnant to tribute (ch. i. 28), and were subsequently drawn into idolatry by them. Instead of shunning the Canaanites as degenerate and doomed, they intermarried with them and served their gods (ch. iii. 6).

The result was a Series of Apostasies, Chastisements, and Deliverances extending over much of the period embraced in the Book. Jehovah gave the people over to their ene-



mies for chastisement and correction, and when they cried to Him for succor raised up, from time to time, shophetim (translated judges in the English Bible) as His special agents—combining the functions of prophet, magistrate, and judge—for their deliverance.

The Book of Judges—omitting the seasons of repose and peace in communion with God intervening between those of discipline—records the successive periods of apostasy, idolatry, judgment, and deliverance. Certain peculiar features mark these periods:

1st. They are all gathered in four groups around four manifestations of the Angel of Jehovah (the angel of the Covenant, or the Son of God manifested in the Old Dispensation) to the Chosen People: the first, in ch. ii. 1-5; the second, in ch. vi.11: the third, in ch. x. 10-16; the fourth, in ch. xiii. 8-28.

- 2d. These manifestations occur in each case, immediately after some great outbreak of sin on the part of Israel.
- 3d. The first judge in each crisis was specially called by the Angel of Jehovah.

4th. Following the call of the first of these agents the Spirit of Jehovah came upon and moved him in the work of deliverance. This is seen in the first manifestation, in ch. iii. 10; in the second, in ch. vi. 34; in the third, in ch. xi. 29; in the fourth, in ch. xiii. 24, 25.

The complete fruits of the failure of the old system, and of Israel's disobedience, appear in the opening chapters of the First Book of Samuel, where Eli, the last priest-judge, passes away, his family are overwhelmed with sudden doom, and the Ark of the Covenant, the center of the religious life of the people and the throne of Jehovah, falls into the hands of Philistines.

The Book may be simply and superficially divided—by any reader—into the several parts narrating the Seven Great Servitudes of Israel, with an appropriate Introduction and a fitting Conclusion.

For understanding the relations of the Book to the Covenant Jehovah, and to the history of the Covenant Religion, however, it is better to mark its divisions by the appearances of the Angel of Jehovah. From this point of view it may be treated as follows:

Introduction. The Failure of Israel (with the exception of Judah) to destroy the Canaanites, — furnishing the key to the whole book.—Ch. i.

Part First. First Manifestation of the angel, rebuking Israel for infidelity and universal idolatry and calling them to repentance,—embracing:

- (1) Parenthetically, a general explanatory sketch of the character, environment, and conduct of the People during the period of the judges, and of God's mode of dealing with them;
- (2) Deliverances from Chushan-rishathaim by Othniel, from Moab by Ehud, from the Philistines by Shamgar, and from Jabin, King of Canaan, by Deborah and Barak,—closing with Deborah's song of victory.—Ch. ii.-v.

Part Second. Second Manifestation, on the occasion of the dreadful oppression by the Midianites,—embracing:

- (1) The rebuke of the people for general infidelity and idolatry, and Gideon's work as deliverer;
  - (2) Gideon's sin and God's curse;
- (3) The administration of Tola and Zair.—Ch. vi.-x. 5.

Part Third. Third Manifestation, in connection with the giving up of the people to oppression by the Ammonites and Philistines, because of their worship of all the Baals and Astartes,—embracing:

- (1) The call, victory, and vow of Jephthah;
- (2) The administrations of Ibzan, Elon, and Abdon.—Ch. x. 6-xii. 15.

Part Fourth. Fourth Manifestation, on the occasion of the forty years' oppression by the Philistines,—embracing:

- (1) The interview of the Angel of the Lord with Manoah and the promise to him:
- (2) The birth of Samson (who was to fulfil, Deuteronomy xxxii. 80), and his first exploits and marriage;
- (3) Samson's career as judge, his vengeance and death.—Ch. xiii.-xvi.

Conclusion. A twofold appendix narrating two instances of depravity, moral and religious, both belonging to the early times after the death of Joshua:

- (1) The idolatry of Micah and the Danites; illustrating the terrible religious degeneracy of the people;
- (2) The horrible crime of Gibeah of Benjamin, illustrating the awful moral depravity that results from neglect of the will and worship of Jehovah.—Ch. xix.-xxi.

# Buth—Third Book of the Theocracy.

The Book of Ruth is of the nature of an appendix to the Book of Judges, with which in the ancient Hebrew canon it was connected. The events related in it belong to about the same age as the account given of the idolatry of the Danites and of the wickedness of the inhabitants of Gibeah of Benjamin at the close of the Book of Judges.

The story of Ruth serves, as one of its purposes, to indicate that extraordinary instances of piety were developed and matured in retirement during the intervals of rest. The Book relates the fortunes of the family of Elimelech, of the tribe of Judah, which was to furnish the Royal and Messianic line of descent.

The heroine of the Book, Ruth, a heathen woman, was taken into this line of the genealogy of David and Christ, in which she had been preceded by Tamar and Rahab. "She was the most noble of all—a consecrated blossom of paganism, turning with a longing desire to the light and salvation of Israel." The two pious women—Naomi and Ruth—illustrate the dou-

ble promise of blessing in the Abrahamic Covenant, the one, Naomi, to the Chosen People, the other, Ruth, to the heathen world of which "all nations" were to be blessed.

The Book brings out thus the ancestral origin of David, and prepares for the transition to the Monarchy from the Theocracy in its stricter form.

The simple **Divisions** of the Book are:

First. The Famine, Exile of Elimelech's family, and the Return to Bethlehem.—Ch. i.

Second. Ruth in her poverty gleaning in the Harvest-Field of Naomi's rich kinsman, Boaz.—Ch. ii.

Third. Ruth, under the direction of Naomi, claiming from Boaz, as kinsman, the duties of goel (or redeemer of the inheritance of the dead Elimelech) and receiving his promise.—Ch. iii.

Fourth. Boaz, in the presence of the elders of Bethlehem, obtaining the right of redemption and publicly marrying Ruth; the birth of Obed, and, in conclusion, the tracing of the line of David from Pharez to David.—Ch. iv.

The period of the Strict Theocracy was thus brought to an end through the failure of the Chosen People, from lack of piety and spirituality, to make right use of their privileges of the Covenant, and to obey the Law of Jehovah, and to maintain and develop the religion of salvation. In Ruth the ancestors of the Line of David are brought forward, and the genealogy traced from Judah to David.

The way is therefore open for the Great Reformation, with which the Books of Samuel open, and for a new departure in the conduct of the struggle to bring Israel to obedience to Jehovah, and to salvation.

In further studying this subject, the preacher and the student will find some of the books referred to in the January number of THE REVIEW of value. The "Preacher's Homiletic Commentary" will also prove suggestive. Keil "On Joshua," and Keil's "Introduction to the Old Testament" will be of special service.

# PASTORAL SECTION.

## A TALK WITH EVANGELIST DWIGHT L. MOODY.*

TALKING with Mr. Moody recently, about church-work, etc., and asking his views, he said:

"I can add little to what I have said in my public addresses as they have appeared in print." The following is a summary of his expressed views on various practical church topics:

How can a pastor best build up a

church?

"The proper man to answer that question is the man who has built up a church—a man like Russell H. Conwell, of the Baptist Temple, Philadelphia. I would ten times rather hear from a man who has actually done such a work than have the theoretical opinion of any man."

In his addresses Mr. Moody has said that there is nothing so dangerous as the dead, cold formalism which has come into the heart of the church. He once startled his hearers by observing: "There is no one who goes to church so regularly as Satan. There is not a church or a chapel but he is a regular

attendant of it."

"Since the meetings I conducted twenty years ago there has undoubtedly been a change in the methods of Perhaps the plans that church-work. were used in those days would not be appropriate at the present time. The spirit of the age is different, and I would not say that meetings held according to the same methods that characterized the religious work at that time would meet with as great success now. The age has brought about new methods of carrying on business in the commercial world. There is a tendency to centralize business interests in the hands of a few men. Whether or not such a method is for the best advantage of the community is a serious question. When it takes a man a lifetime to study out the best method of carrying on a secular business it would be rash for one man, unless he had experience in that line, to state positively how a church should be built up, or how church-work should be conducted. The existence of what is called the institutional church shows that the whole system of church-work has changed from what it was a quarter of a century ago. My work is that of an evangelist, and I am so actively engaged that I have not time to make a special study of any particular church or its methods.

"I think it is too soon to form a definite judgment as to whether the newer church methods are as good as the old."

What is the value of great religious gatherings that have become so com-

mon?

"I do not think there is any trouble about getting people together. I have been told by a critic, that a large proportion of persons who attend revival meetings are church-members, clergymen, etc., and that the meetings fail to reach the class of persons for whom they were intended. It is true that It is true that such meetings over which I preside are often crowded with persons who were converted at the meetings at which I spoke twenty years ago. I am going to a suburban town near New York to-night to address a meeting in a church, and I do not expect to see in the audience any others than Christians. But my idea is to get these people quickened with the desire to save souls, and let them become, for a time at least, evangelists themselves. If I talk to Christians I try to induce them to engage in evangelistic work. For instance, the collection at a large meeting held in New York recently was for the purpose of employing Christian workers to engage in a house-to-house visitation in the city, a practicable method of reaching the non-churchgoing classes—talking to such persons and inducing them to attend some church of their choice. If all the people in New York wanted to attend a religious meeting not more than fiftyseven per cent. would be able to come, for the elderly persons, the very young children, the sick and those that are required to wait upon them, would be compelled to remain at home. we stir up Christians to work they will reach persons that are not reached by the public services of the evangelist."

One secret of Mr. Moody's power as

an evangelist is earnestness.

"I am tired and sick of half-heartedness. The Lord wants us to be in earnest when it comes to this great question of the soul's salvation. When men seek Christ as they do wealth they will soon find Him. . . . There is the poor drunkard, look at him! Hear the piercing cry going up to heaven! Yet the church of God slumbers and sleeps!"

^{*} From an interview by George J. Manson.

#### THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

FEB. 2-8.—Comport Amid Temptation.

"Wherefore let himth at thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—I Cor. x. 12, 18.

It has often seemed to me that our Scripture is a kind of garden of comfort amid temptation. But the gates opening into the garden are those of warning.

"Do not be self-confident," charges the apostle. "Let him that thinketh he standeth, take heed lest he fall." It is, I think, as though the Corinthians were saying, "You need not trouble yourself about us, O apostle; we can look out for ourselves; there is no danger of our falling." They did not think so, but that was the precise danger of these Corinthians—self-confidence, e.g.

- (a) They knew so much better than anybody else, that they had become split into factions, each one blatantly standing for his own party as against other parties. 1 Cor. f. 11, 12.
- (b) They were so swollen with their own conceit of things that they were tolerating among themselves corruptions at which even the heathen would be ashamed. 1 Cor. v. 1, 2.
- (c) They were so certain of their power of self-resistance that they were turning their Christian liberty into a bad license. The main trouble was their abounding self-confidence. And it is at this the apostle strikes.

But these gates of warning open into a garden of comfort amid temptation. Explore the garden for a little.

1. Here is a flower of comfort blooming in this garden—to be tempted is not to sin; though you are tempted you are not therefore sinful. I think that fact a great comfort. The word temp-

tation carries two significances in our Bibles.

One meaning is that of trial—temptation. This sort of temptation often comes from God. Sometimes He directly sends it. Here is a specimen from the Old Scripture—Gen. xxii. 1. Here is a specimen from the New Scripture—John vi. 6.

But there is another meaning temptation carries in our Bible, the meaning of a direct solicitation to evil. God never tempts thus any man. But the devil does and a man's own evil passions do. James i. 13, 14.

And both sorts of temptation, in the sense of trial, and in the sense of direct solicitation to evil, exist.

But, neither because we are tried, nor because we are distinctly enticed toward evil, does it follow that we are necessarily and specially evil. "To be tempted is not to sin." We need to remember this. The greatly tempted Christ was the perfectly sinless Christ.

- 2. Here is another flower of comfort we may pluck from this garden of comfort amid temptation—your temptations are not isolated and unusual. "There hath no temptation taken (seized) you, but such as is common to man;" such as belongs to man, is human. God does not single you out and make you the target of hitherto unheard-of and exclusive and emphatic temptations. We are sometimes apt to think God does, but He does not.
- 3. Here is a third precious flower of comfort blooming in this garden set amid temptation—the character of God. "But God is faithful." Employ a little emphasis here to bring out the whole great meaning. God is faithful—that means there is infinite truth to Himself, infinite veracity in God, and so limitless trustworthiness, God is faithful. God is the Omnipotent One, and so is able to measure up to the last limit

of His promises. Frequently our promise goes beyond the limit of our ability, but God's never. How worthy of comforting trust is such a God!

4. But, be specially sure to pluck and to keep, as your heart's utmost treasure, the fourth flower of comfort blooming in this garden amid temptation. This last is a threefold flower—this faithful God is in the most care-taking relation to your temptation.

Any one of three things, or all of the three things, this faithful God will be sure to do amid your temptation.

- (a) He will graduate the temptation to your strength.
- (b) He will make a way of escape for you out of it.
- (c) He will strengthen you for the enduring it.

Hope then, and courage. Do not be self-confident. Dependently lay hold on all Divine helps.

#### FEB. 9-15.—GETTING.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John xii. 34.

Here is a wheat kernel. It is a little capsule of various substance securely packed within its outer covering of horny husk. If you let it lie there, in the drawer or in the granary, it will lie there just a single wheat-kernel, and nothing more. Some wheat-kernels have lain for three thousand years in the grasp of an Egyptian mummy's hand. But, albeit, they have lain so long, and have so wonderfully preserved their strange vitality, they have remained only single wheat-kernels; they have become no more than single wheat-kernels through the slow processions of the centuries.

But, would you have this wheatkernel get more? Would have it multiply to many? Well, the wheat-kernel can do this only as it descends into a strange death. It must be buried in the ground. It must yield itself to surrendering and disintegrating death in order that it may get more, become more, that ample and gracious harvest may issue from it.

The dying wheat-kernel, dying that it may get and come to more, was the Master's symbol of His own life (John xii. 20-25).

And as it was the Master's symbol of His own life, so did He declare it to be the symbol of true and ampler and nobler life for any one and anywhere, for you and me (John xii. 26).

This then is the truth for life the Master gives—

The way of getting is by the way of yielding.

- (a) In the realm of business we get by yielding. The man who will not yield time, devotion, enthusiasm, service, steady strain of faculty to his business had better close up his business.
- (b) In the realm of knowledge we get by yielding. Says Mr. Emerson:

"By his machines man can dive and remain under water like a shark; can fly like a hawk in the air; can see atoms like a gnat; can see the system of the universe like Uriel, the angel of the sun; can carry whatever loads a ton of coal can lift; can knock down cities with his flst of gunpowder; can recover the history of his race by the marks which the deluge and every creature, civil or savage or brute, has involuntarily dropped of its existence; and divine the future possibility of the planet and its inhabitants by his perception of the laws of nature."

But no man ever did it except as he was willing to yield—indolence, easy-going carelessness, except as, forgetting ease, he would concentrate the painfullest attention on the phenomena of nature round him, that he might discover the laws behind them, and harness them to his own uses.

- (c) Also in the realm of service we get by yielding. "I am among you as one that serveth," said the Master. And to that service He gave His utmost self.
- (d) Also in the realm of becoming Christian we get by yielding. Total self-surrender to Jesus Christ is the price which must be paid for all the weal of forgiveness, help, heaven, Christ yearns to bestow on us.

Yes, the buried and the dying seed is the symbol for true life of every sort, in every realm. We get not by keeping but by yielding.

FEB. 16-22.—WORTH SEEING.

"And the eyes of all them that were in the synagogue were fastened on him."—LUKE iv. 20.

Fastened: a peculiar word, a favorite word with Luke. It means literally stretched out with fascinated attention.

Christ arrests attention.

- L. Consider the fact.
- (1) Christ arrests attention by His claim. His is a unique claim. He is like all men in His humanity. He is unlike them in His assertion of divinity. He is the two natures in the one person. He is the bridge binding together God and man. He claims to be the God-Man, at once Son of Man and Son of God.
- (2) Christ arrests attention by His sinlessness. Amid all lives lived in this world of ours His life shines forth without trace of sinful shadow. Here is something entirely separate and singular. Surely the sinless one is the authoritative one.
- (8) Christ arrests attention, by His sacrifice. That the divine and sinless one should have so suffered demands investigation and explanation. That cross must be a problem for human thought. And forevermore human need and thought can find satisfying resting-place only in the old and prophetic clue that, somehow, He suffered for us.
- (4) Christ arrests attention by His resurrection. This is a veritable and questionless historic fact. Even the German De Wette confessed: "The fact of the resurrection of Christ can not be called in question, tho a darkness which can not be dissipated rests upon the manner of it." And the implications which this resurrection holds within itself—the substantiation of His character and ministry, the acceptance of His sacrifice, the proof positive that death does not end all, that this life is but the vestibule of another life!

- II. Now this is the sort of Christ I need. "As tired eyelids to tired eyes," He fits and folds Himself down upon my necessities.
- (1) I need a Christ who is incarnate God that I may know God.
- (2) I need a sinless Christ for my example.
- (3) I need a vicariously sacrificing Christ for my forgiveness.
- (4) I need a risen Christ, the Master of death, that, trusting in Him, I may meet death fearlessly.

Ah, yes, let my eyes be fastened on such a Christ. He is worth seeing.

III. Think what an intent regarding of this Christ will do for us.

- (1) It will give us hope.
- (2) It will give us rest.
- (8) It will keep us in high religious tone. A man once confessed in a revival meeting that he had been a Christian for many years off and on—mostly off. Why? He had allowed attention to become distracted from Jesus Christ.
  - (4) It will control conduct.
- "Make Christ your most constant companion. Be more under His influence than under any other influence. Ten minutes spent in His society every day, aye, two minutes if it be face to face and heart to heart, will make the whole day different. Every character has an inward spring, let Christ be it. Every action has a keynote, let Christ set it."

FEB. 28-29.—THE LOVE OF GOD.

"He that loveth not, knoweth not God; for God is love."—1 John iv. 8.

Break the great sentence into parts. Think of the first part—For God is. That is almost universally believed. The further investigation is pushed, the more it is disclosed that you can not find even a lowest tribe of savages who have not some sort of conviction that some sort of a God is.

But when you pass from the affirmation that God is, to seek answer to the problem what God is, you meet diverse response.

But join now the last part of our

great Scripture with the first part, and receive the whole affirmation of it, as it brings solution to the mighty problem as to what God is—for God is love.

Love is that which seeks benevolently and self-sacrificingly to impart itself. In order to have love you have got to have some one who can love and somewhat toward whom love flows forth. Love is being in benevolent relation. Such then is love and such then is God, for God is love. God is infinite being in benevolent relation.

Notice also, God is love. We are not told that God has love, that love is simply one thing which He possesses among a lot of other things; we are not told that love is simply a particular and special quality of Him. We are told that love is Him; that His essential, central, impregnating, acting, irreversible being, the innermost and controlling heart and meaning of Him is love.

- I. Well, then, if God is love, what are the objects toward which His love flows forth?
- 1. One of the objects of God's love, the Scriptures tell us, is His Son. fore anything else was God was. God is love. But what object was there for Him then to love Himself? But you name that, and you name it rightly, selfishness. Do you not begin to see at what I am coming? Do you not begin to see that a crass and awful and lonely Unitarianism can not at all explain the being of God, can only shut Him away and lock Him up in an infinite selfishness? The very idea of God as love necessitates a Trinitarian conception of Him. The Father loves the Son, and the Son always was, and always was the object of the Father's love. There is society in the Godhead -Father, Son, and Holy Ghost. Before God was King, for as yet He had created no subjects, He was Father, and so was Before God was Creator, for not yet had the moment of the creation struck, He was Father, and so was The doctrine of the Trinity

shows us, and it only can show us, how God is eternal love. There was always the flowing forth of love from infinite Father to infinite and eternal Son.

2. A second object of God's love, the Scriptures tell us, is the world (John iii. 16). Some people say if God is love what is the use of an atonement?

Remember, a real love is not an easygoing good nature. There is necessarily an element of sternness in a real love

Remember, that God is holy and that, therefore, His love is holy, and that, therefore, His love can only express itself in a holy way.

Remember, that the whole atonement, that He might ethically forgive, sprang out of the abounding and infinite love of God. "For God so loved the world that He gave," etc.

And do not in the least narrow that broad word, world; God loves the world in the sense of loving everybody in the world.

- 3. But another object of God's love is believers, the Scriptures tells us (John xvii. 23).
  - II. Some practical inferences:
- 1. Since God is love, do you not see a revelation from God is something to be expected? Love longs to disclose, impart itself.
- Since God is love, God is accessible. Prayer is something real.
- 8. Since God is love, do you not see what light is thrown on the troubles and trials of our lives? These are for loving discipline.
- 4. Since God is love, do you not see that you too must be loving.
- 5. Since God so floods you with love in Jesus Christ, do you not see how answering love to Him ought to be the controlling motive of your lives?
- 6. And yet such love may be rejected! What must be the doom? If you will not love, can God treat you as tho you loved?

I have been indebted for suggestions for this study to a chapter in the "Johannine Theology," by Professor Stevens, of Yale University.

#### PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism - Not a Review Section - Not Discussion, but Experience and Suggestions.

# Answer to a "Perplexed Preacher."

THE question raised by "A Perplexed Preacher, "in the January number of The Homiletic Review, is one which is indicative of a healthy condition, in one quarter at least, of the vineyard of our Lord. His is the question for us all. The condition which he deplores certainly exists to an alarming What shall he do? What degree. shall we all do?

It requires a herculean effort to rise above a condition that holds sway all around one, whether it be in the church, in society, or in politics. Yet it can always be done. Now this is the great need in the present crisis, viz., men to rise above existing conditions. want pioneers in and generals to lead a

great movement.

The strongest shackles of earth are the customs and consensus of the mul-It is possible, however, to titudes. break these bands and rise. God will prepare the way for the advance of every soul that is ready to move.

If our brother realizes the necessity of action, he has taken a pace in the right direction. If he proceeds in strict obedience to the whisperings of "the still small voice," something will come of it which will be a blessing to the

church at large.

In my opinion, and I say it in all reverence, the need of the day is not so much the coming of the Holy Spirit as the perfecting of an instrument which He can use. Stephenson knew that steam-power existed long before he perfected the steam-engine to be the instrument of that power. St. Paul wrote to the Galatian Church: "I travail in birth again until Christ be formed in you." What we need is foundation work. "Upon this rock I will build my church," Christ said. We need more sounding and less soaring.

How few churches, nay how few

Christians, there are that can be regarded as an expression of the Christ-life in all its phases. A great deal of our Christianity is lopsided. What we want is the four-square of which the length, breadth, and height are equal.

Let the brother help square up the foundations. In so doing he can assist in making the preparation necessary to precipitating the crisis which, as he says, the church is now fronting.

D. I. MORRISON. EAST MEREDITH, N. Y.

#### Another View of "The Raven."

I read with much interest Dr. Griffis's "Study of 'The Raven'" in your December number. In speaking of Poe, after portraying his character briefly, he says:

"I fancy that he tried to typify this unhappy mission that had come to blast his life in that poem in which he 'wedded despair to harmony.' In a word, the raven settled on the bust of Pallas, goddess of Wisdom, even as that critical impulse had settled on Poe's genius. His soul was never lifted from that shadow, He was himself of that fell work 'the unhappy master.' The poem of 'The Raven' is a dream of the spirit; it is the story of Poe's own life, half expressed, half concealed, in the runes and hieroglyphics borrowed from Norse mythology."

How is this interpretation of the poem to be reconciled with Poe's own account of the composition of "The Raven"? (See "The Philosophy of Composition, "vol. ii., p. 260 et seq. of Works, Widdleton's ed.) If Poe give a true account here of his method of composing the "Raven," Dr. Griffls must be entirely mistaken in his interpretation. If it be urged that Poe's account of the composition of the poem was an afterthought and illustrates his moral insensibility, I reply that his moral insensibility and morbid egotism seem to have kept him from any expression of such remorse as Dr. Griffs attributes to him; in fact, to have made it impossible for him to feel any such remorse. WM. F. PLACE.

Francestown, N. H.

# Battles of Young Men: A Series of Sermons.

[In the December number of the REVIEW we published the title of the first of a series of sermons, taken from a Cleveland daily, by Rev. Arthur J. Waugh, superintendent of the Floating Christian Endeavor department, in that city. He has kindly sent the remaining four subjects in the series. We give the admirable series below.—Editors.]

1. THE battle of young men for aces. "Young men likewise exhort to be sober-minded" (Titus ii. 6).

2. A young man's struggle for suc-ss. "Then thou shalt make thy way prosperous, and then thou shalt have true success" (Joshua i. 8).

8. A young man's conflict in attaining true character. "I write to you, young men, because ye have overcome the wicked one" (1 John ii, 18).

4. A young man's conquest of a ome. "The rich man's wealth is his home.

strong city, but the destruction of the poor is his poverty" (Prov. x. 15).

5. A young man's battle for eternity.

"Fight the good fight of faith: lay hold on eternal life" (1 Tim. vi. 12).

ARTHUR J. WAUGH.

CLEVELAND, OHIO.

# The Stereopticon and the Sunday-Evening Problem.

A LITTLE pamphlet entitled, "Solved; or the Sunday Evening Problem," by Baptist, Presbyterian, Methodist, Congregational, and Lutheran ministersa reprint, by Riley Brothers, of New York, from "The Open Church, "—has just fallen into my hands. The pamphlet contains added "Hints on the Purchase of Lantern Outfits and Instructions to Operate." I wish to call the attention of my brethren in the active pastorate to the treasures contained in these pages. I am not of those who think that a substitute is needed for the old Gospel, or that pictures can take the place of preaching; but in many regions the preacher can doubtless add to the interest in the services and the church by an occasional evening service like the one given below. In many parishes where such exercises might not be advisable on Sunday evening, they might be introduced to advantage on week-day evenings, and give the pastor a new hold upon his young people. We copy the following Sunday-evening service:

"The following is a copy of a lantern service given one Sunday evening, not long ago, in Plymouth Church, Salina, Kans. It must be understood that all the hymns, as well as the Apostles' Creed, Lord's Prayer, and Psalms, were thrown upon the screen, and were sung and read by the congregation.

I. The Doxology.

II. The Apostles Creed.

III. The Lord's Prayer (followed by prayer by the minister).

IV. Hymn: "Lord I Hear of Showers of Blessing."

V. Scripture Lesson; Luke xv.

VI. Illustrated hymn: "Lead, Kindly Light" 8 slides).

VII. Psalm zlii,

VIII. Silent Prayer.

IX. Hymn: "What a Friend we Have in Jesus."

- X. Story of the Prodigal Son (8 slides).
  - (1) He journeys to a far country.
  - (3) And there wastes his substance.
  - (8) He lives riotously.
  - (4) Until he has spent all.
  - (5) He is sent into the fields to feed swine.

- (6) He would fain fill himself with swine husks.
- (7) He returns to his father's house.
- (8) His father has compassion on him. XI. Hymn: "O, for a Thousand Tongues to Sing."
- XII. Prayer, followed by five minutes' praise and testimony service.

XIII. "Ecce Homo."

XIV. Hymn: "Lord, Dismiss us With Thy Blessing."

"This service consumed about one hour and ten minutes. A most remarkable incident made it memorable, namely, the professed conversion of a man who had not crossed the threshold of a church in thirty years previous to his attendance on this occasion. He became a member of another church in the city."

The best methods of using the stereopticon and the advantages accruing are set forth by well-known ministers of the leading denominations.

An Ex-Pastor.

NEW YORK CITY.

# A Neat Plan for Giving Bible Readings.

MUCH of the spirit is lost by reading from a note-book or a prepared paper. The following plan avoids the use of a paper or a book. The leader appears before the audience with the Bible.

Procure some narrow satin ribbon, cut it in short pieces, and on one end of each tie a tag such as merchants use to mark prices upon. Cut the pieces long enough to allow the tag to rest at the center of the book. Fasten the other ends of the ribbons to a piece of black goods that can be fastened on the inside of the protruding cover of the back of the Bible at the top. In this manner the tags can be distributed so that they will not tangle.

Divide the tags on both sides into upper and lower halves with a line

drawn across in ink.

Take, now, for example, the following reading: Subject: "Out of the Rock;" the references being Ex. xvii. 6; Judg. vi. 21; Job xxix. 6; Ps. lxxxi 16.

Now turn, in the Bible, to the first reference (Ex. xvii 6.), put in a tag, and with a soft pencil, on the upper half of it write, "Ex. xvii 6." The upper half indicates that that passage is to be found at that place. On the lower half of the tag write the next reference, and below it also add the keyword of the passage, so that the leader can be speaking upon it by way of introduction, while the audience is turn-

ing to the passage. You only need to turn carelessly, and the Bible will open as by chance because of the tag being placed there. In this case it will be Judg. vi. 21, and the 'key-word is 'Fire.' The tags will appear as follows:

First.	Second.
0	0
Ex. xvii. 6.	Judg. vi. 21.
Judg. vi. 21.	Job xxix. 6.
" Fire."	"Oil."
Third.	Fourth.
0	0
Job xxix. 6.	Ps. lxxxi. 16,
Ps. lxxxi. 16.	
"Honey."	

The upper half indicates the passage at that place. The lower points to the next reference, and appears also on the upper half of the next tag.

If you have the reading prepared on outside paper, it will take but a minute to transfer it to your Bible by putting

it upon the tags.

If this plan is used the audience can follow and read each passage, either in concert, or individually, as called to read by the leader, or the leader can read it himself and place the emphasis

where he desires, and those who have Bibles can follow the reading closely.

Also I find this plan very useful with the sermon, for some passages are more effective if read than if quoted.

The marking on the tags can be easily erased, and you can use both

sides.

It is also serviceable to attach rubber "keepers" inside of the front and back cover of the Bible, into which you can slip the tags when not in use. The first half of tnem can be kept in the front "keeper" and the rest in the back.

The advantages derived from this plan can only be appreciated by its use.

Chas. P. Lang.

CRESTON, IOWA.

# The Church of the Holy Dishwashers.

So much was being printed on the subject in the secular papers that, in the November Review, we asked for an expression of the views of our readers touching the use of individual communion cups. It is perhaps a good indication of continued sound commonsense of the ministry generally, that the only responses received were, one by some one trying to get up a business in manufacturing such cups, which we threw into the waste-basket; and one by a clergyman, entitled "A Waking Dream," which will be found printed in the Miscellaneous Section of THE "The Church of the Holy REVIEW. Dishwashers, " as a new denomination, is manifestly not a success.

EDITORS.

## THE QUESTION BOX.

What is the pressing need of the young people in the church just at the present time?

ALPHA.

The need of pastoral oversight, direction, and instruction. See Bishop Vincent's article on pages 104-5.

If a man who will not forgive his neighbor, with whom he has quarreled, give an account of his conversion which happened some years before, and on which he seems to depend for evidence of his salvation, how is a minister to deal with him? OMEGA.

He should bring home to him personally and powerfully the teaching of the Scriptures on this very point of brotherly love. See 1 John, ii. 8-11; iv. 20-21. These teachings make the case of such a man absolutely hopeless.

The minister should also set to work to correct his false and absurd notions of "conversion." Conversion is the voluntary turning of a man from the service of sin and Satan to Christ and holiness. In the case of this man there is no evidence of any turning

except to a more devoted service of Satan. God calls him a liar!

Is feeling saved a test of being saved? If a man has been made to feel saved at a revival, and years after his conduct is found to be bad, tho the feeling has not left him, how is a minister to deal with him? OMEGA.

The evidence of salvation is present faith and not feeling, whether past or present. The feeling appealed to in such cases is often the result of mere animal excitement. The evidence that one has faith is to be found in present Christian conduct. Of faith that does not produce the proper Christian works in a man, James asks (ch. il. 14), "Can that faith save him?" and affirms that faith, "if it hath not works, is dead" (verse 17).

The minister should set forth with all clearness the true nature and relations of

The minister should set forth with all clearness the true nature and relations of regeneration, or a change of heart by the power of God; of conversion, or a change of the life by the man's turning from sin; of faith as the foundation grace; and of Christian life as the never-falling fruit of faith in connection with regeneration and conversions.



# SOCIAL SECTION.

### THE SOCIAL PROBLEM.

By J. H. W. STUCKENBERG, D.D.

# Sympathy for the Toilers.

THE heart of humanity is on the way to the laboring masses. The woman who pays her house rent, clothes and feeds herself and children, with five dollars a week, is of much greater interest than one whose life is devoted to luxury and fashion and indolence. The display of the palace has achieved a vulgar reputation, while tenementhouses and garrets and cellars are explored for romance and poetry. We grow weary of the artificial tone of what is called society, and rejoice in genuine human nature, whether it be underground or nearer heaven in some Call it fad or fashion or passion, the laborers have arrested an attention that might arouse the envy of monarchs.

Tragedy has a deeper fascination than comedy; is that the reason? Labor's name is Samson; he was blind, but is beginning to see; he feels his bonds and imprisonment, and that makes his situation so pathetic; and if some day he pulls down our materialistic temple and buries its worshipers amid the ruins, it is but pathos transformed to wrath and terror. Nothing makes our times more earnest than the millions whose aspirations have been awakened, who insist on their realization, and yet feel the doom of despair.

These facts have touched the great heart of humanity. There is no doubt where the enlarged souls of tenderness and sympathy are to be found. Every one knows where Jesus stood; no one can mistake the sweet music of the Gospel; the prophets have no shriveled hearts, except, perhaps, some Jonah, and they utter no uncertain sound; the Apostles lived the love which their Master taught them. Now, as then, the place of men with great hearts is known. Garrison, Phillips,

Beecher, there is but one course open to them; they can not enjoy freedom while their neighbors are slaves. W. Robertson can sooner be consumed by his own intensity than fail to make the struggles of workingmen his own. Longfellow had been invited by the Queen of England; as he left her palace, a workingman wanted to shake hands with the author of the "Psalm of Life," and said: "Would you be willing, sir, to take a workingman by the hand?" The poet says: "I extended my hand to him; he clasped it, and never in my life have I received a compliment that gave me so much satisfaction." Some men are too great to rest while the social problem remains unsolved. It was in view of this, we are told, that Carlyle could not write histories in peace; Ruskin could not criticize art; Morris could not be content to remain an idle singer of an empty day; even Tennyson could not dream among the Lotos-eaters. Truly, the heart of humanity is on the way to the laboring masses.

# The Most Hopeless Phase of the Crisis.

It is not the real condition of laborers and the actual social situation in general, which make our crisis half so hopeless as the fact that men will not seriously consider the actuality and try to meet its demands, but everything is to be accomplished by some fixed dogma and a final theory. No social spring can be expected unless these frozen opinions can be melted.

Nihilism is a dogma of negation; it means annihilation without inquiring into social construction. Prince Krapotkin declared that it is nonsense to consider plans for constructing the state of the future, the simple problem now being the annihilation of the ex-

isting order. The aim of Louise Michel is the destruction of "the last throne and the last altar," regardless of what is to come after. An historian says: "We know what the nihilists do not want. They want no government, no God, no marriage, no higher education; but of positive plans we can discover nothing."

Anarchism is likewise a dogma. It wants no state, no governmental authority, but voluntary association and federation. Freedom is its motto, and human nature is supposed to be so good and capable that it requires only liberty for the most perfect development and for the best organization of society.

Extreme socialism has also become the veriest dogmatism. The writer recently addressed a body of workingmen whose principles, as he learned after he entered the ball, were radically socialistic and in some cases anarchistic. In the discussion which followed the address it became evident that the speakers no longer regarded the remedy for present ills a subject of inquiry. Revolution was proclaimed as the only way out of difficulties; not in educational, moral, and religious forces was there hope for the masses, but in the total destruction of capitalism and in the establishment of the collectivistic state.

Let us now turn to the opponents of nihilism, anarchism, and extreme socialism. If they think it worth their while at all to consider the crisis, they, with few exceptions, do not enter upon a careful consideration of the changes already made and still proceeding rapidly, but they meet dogma with dogma, and thus aggravate the evils of the situation. Where inquiry ceases and the conflicting parties will not even try to come to an understanding and to seek peace, nothing but a resort to force, to revolution, and to destruction remains.

This is the situation, with this we must reckon, this we must meet. The social worker soon learns that every effort to improve the condition of society is sure to find in its course some

dogmatic snag which threatens to impede its progress. Whoever goes to the root of the matter is apt to expect irony or sarcasm when he reads of the liberal and progressive character of the age. There are exceptions, but they make it the more evident that the ordinary movement is in the grooves and ruts which time has worn. Each school has its scientific method of cure; if the patient can not stand it, let the patient die and the method be saved.

Reason has no place where unreason has become a system. Ephraim is joined to his idols; let him alone. a remnant is left, as in the days of the prophets; and it is to the few who are ready for impartial and deep inquiry, and willing to follow the indications of God in the signs of the times, that we must look for the reformatory and regenerative agencies. Something promising has been accomplished, and history is not likely to run backward. One kind of slavery which the ancient world deemed essential, and which found apologists in our own generation, has been wiped out. When fatuity pronounces social ills inevitable, and foolishly or profanely ascribes to nature and to God the cruelty and crime of society, we are learning to say: "Get thee behind me, Satan." Some ages hence, humanity may even outgrow the prejudice, now apparently ineradicable, that those favored by fortune are innately superior and owe their exaltation to personal merit, while the toilers are naturally inferior and justly doomed. Such a view ignores the power of the environment which neither the rich nor poor man has created, but to which each is subject, and fails to appreciate what the toilers really are, what they have accomplished, what thinkers, statesmen, reformers, and heroes have sprung from them, and what rapid strides of progress are now made by them. As some, with all advantages in their favor, remain ignorant and become base, so others need but opportunity to rise into scholarship and place of power.

Whatever we may think of evolution, it has demonstrated the importance of the environment in all human development.

The carcass of an effete political economy lies in the way of progress. Modern thinkers have brought out the humane and ethical relations of economics: but there are some who are too dead to bury the dead thing to which they are tied, and they still hold that not character, not will, but natural law controls all the industries, that capital and labor are but its tools, that abstractions dominate all, while the human factor is ignored and conscience is cast to the dogs. A wagefund is imagined, it is studiously shown that labor can get only what is in this fund, and thus low wages are proved inevitable. Then it is shown that the wage-fund is a myth, which is now generally admitted, but a new dogma is preached—that capital gets its legitimate profit, intellect its earned salary, and all the rest of the income, little or much, goes to labor, and, therefore, the toiler gets all he earns. Yet it has never been shown what share capital, intellect, and labor ought to have, and we have not the data for determining the matter; but with dogmatism the toilers may be kept down to a bare subsistence so long as they quietly submit. Every one knows that vast accumulations of corporations, syndicates, speculation, monopolies, and trusts often bear the stamp of fraud. If the possessors of the concentrated wealth did not earn it, somebody else did. It is a gross insult to the intelligence of the age to claim, in face of the monstrous industrial outrages and crimes, that the national income is equitably distributed, that the harvest is as the sowing, that fortune is wedded to merit, that the workers are always the richest and idlers the poorest.

Now a kind of Mohammedan fate reigns, then a let-alone theory of the state is the means of salvation. Liberty is interpreted to mean license. Of

course liberty brings out what is best in a man; but does not unrestrained license give a loose rein also to all his worst propensities? We demand new opportunities for the masses, and are told that no more are possible, that they need but use what they have in order to rise into better condition, that their lot, if a sad one, is due to incompetence and thriftlessness and vice, as if society and municipality and state had nothing to do with the circumstances into which men are born and amid which they are reared. charge that incompetence is responsible for the condition of toilers, wholly ignoring accidents and environment, is one of those half-truths which aid prejudice in propagating falsehoods and help to doom the struggling ones to hopeless toil. It is hard to believe now that in the name of liberty and of the welfare of the masses the English laws to protect the toiling women and children were opposed; that the horrors practised against these belpless creatures were defended on grounds of political economy; that these laws were denounced because they would reduce profits, would withdraw capital from the industries and drive it out of the country, would ruin England, and would eventually prove a curse to the laboring masses. Modern heathenism maintained the theory that wages must be as low as possible in order that profits may be as high as possible, so that the industries may flourish and laborers find employment; and in this way the devil became an angel of light and tried to fool laborers into the belief that starvation wages are to their interest. But in spite of Lucifer those laws were enacted. women and children were protected, the let-alone theory was overthrown, and yet the state continued its functions, and the industries flourished: and now we know that the industrial welfare of a country requires the highest possible wages and the best condition of the laborers. England and the United States are the leading industrial

nations, they pay the most for their labor, they have the most efficient laborers, and their labor is actually the cheapest—it costs the most because it is worth the most. We are now beginning to wonder how a nation can expect to flourish, unless it pays its wage-earners enough to make them generous consumers of its products.

Evolution has produced revolution. History has not stood still; but for those who live in a dead dogma living history does not exist. Let us not waste time with those who refuse to see the modern Hercules arise and demand his rights. When labor insists on a living wage, on raising the standard of living, on insurance against accident, old age, sickness, and against loss of employment, and on a reduction of the hours of toil, it has a right to be heard, its claims must be considered without prejudice, and all its just demands ought to be eagerly met. Every theory that the state exists for capital and intellect, which are best able to take care of themselves, but that laborers must be left to help themselves, is of evil and leads to destruction. If our general government is merciful enough to adopt an eight-hour law for its employees, some croakers see disaster ahead, behold a disarrangement of the industries of the land, and denounce as a disturber of the industrial harmonies what should be hailed as an example worthy of imitation. If a city pays a living wage, and does not insist on the lowest bid at which workers can be hired, because pressed by famine, the cry of injustice is raised, sympathy is excited for the tax-payer who need not feel his taxes, and a decent livelihood for the scavenger, when his disagreeable task is done, is supposed to interfere with the legitimate function of a municipal government. Much in a municipality can be forgiven, but not this scant justice to those who strive to keep the city clean! Not a word about enormous possessions, for which the possessors have not toiled; about superfluities 'and luxuries no matter

how obtained; about vast sums squandered or made the ministers of vice, and about the thieves and robbers and idlers, who neither toil nor spin, yet surpass Solomon in all his glory.

We must look these things in the face. Dogmatism that would hinder the wheels of progress must be exposed; it need but be seen in its true light to be spurned. The hope of the social worker consists in moving right on, in proving possible what these obstructionists declare impossible, and in adding to history a new grave in which dogmatism finds its quietus. We have reason to fear the application of the prophecy: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

### For the Thinker and the Worker.

True society is the Gibraltar of the individual's rights.

"Labor wide as earth has its summit in heaven."—Carlyle.

"We must work, and still work, and forever work."—Gambetta.

"Labor disgraces no man; unfortunately, you occasionally find men who disgrace labor."—U. S. Grant.

Sing loudest peans to the glory of labor, but let the refrain be Aristotle's saying: "The end of labor is to gain leisure."

The drudgery of labor may be life's preface, but should never be the entire volume.

Sparks of hope should be the response to the heavy strokes on the anvil of toil.

The thinker is the toiler's twin, and may be the harder worker of the two.

That was a sharp fellow who determined to let no one share in the enjoyment of his possessions, and therefore

"made himself, by his will, the heir of all his goods."

Now we endow institutions and do well; in the golden era we shall endow laborers with larger opportunities.

"Dare! that is the whole secret of revolutions."—St. Just.

"The fact is, nothing comes,—at least, nothing good. All has to be fetched."—Buxton.

Rivaroi once said of Mirabeau, that he was "capable of anything for money, even of a good action."

How singularly Luther was behind the age! "When one of the popes asked a certain cardinal why they did not stop that man's mouth, his eminence replied: 'That German beast regards not money.'"

Yes, you can call individuals the threads of the web of society; but some have individuality enough to decide how they shall be woven and of what kind of webs they will be the threads.

Society is creeping up to Hegel's altitude, and will soon be prepared to echo his sentiment: that laziness is a characteristic of the barbarian, while to the man of culture occupation is a necessity.

How grand! "Applied Christianity" has become a favorite subject, and the application refers to social affairs. This has led us to search diligently for unapplied Christianity, and we have been obliged to abandon the fruitless effort.

The question where, during a pastorate of twenty-five years, he found most appreciation and love, a pastor answers as follows: "God is my witness, more, much more in the huts of the poor, among the distressed and the oppressed, than in the palaces with the rich and the satisfied, tho to these I had frequent access."

It was a philosopher who said: "The whole future of the world lies in the social problem, not in the political question. The nation which really solves it will be the foremost for many centuries."

The social reformer can not avoid offending the false and the wicked. Napoleon declared, that "truth alone wounds." Dr. Johnson said: "I never think I have hit hard unless it rebounds."

There is something startling in the fact that in our own generation, when the Government labor bills were passed in England, Disraeli could say: "For the first time in the history of this country the employer and the employed sit under equal laws."

Marshall, "Principles of Economics," says; "Perhaps £100,000,000 annually are spent even by working classes, and £400,000,000 by the rest of the population of England, in ways that do little or nothing toward making life nobler or truly happier."

Roscher holds that "extraordinary achievements, which can be appreciated only by those who possess unusual culture, are generally but slightly rewarded." The world does not class them among the utilities, wealth has no taste for them, and their reward is in themselves. How can singular genius or scholarship expect appreciation and compensation?

In his work on charities, Dr. Warner says: "At present, a man who is sentenced for vagrancy is usually sent for from ten to ninety days to a warm and pleasant jail, where he can play cards, chew tobacco, discuss crime, and tell indecent stories with his peers. To threaten a vagabond with arrest under such circumstances, is merely to promise to do him a favor." In Germany, men sometimes commit a light crime in the autumn, in order to secure comfortable quarters in prison

during the winter. There is no question that in the old countries criminals are often better cared for than honest laborers.

The late Mr. Thorold Rogers, of England, began his studies of the history of labor in that country with strong prejudices against the cause of the wage - earners. His inquiries, however, convinced him of their wrongs and sufferings, and his books are among the best pleas in their behalf. Any one who reads his work on "Six Centuries of Labor" will see how false the theory that the wages of laborers have been steadily increasing. By careful statistics he shows that centuries ago the pay of laborers was far greater than in more recent times. Among other things, he shows that in 1795 "the wages of agricultural laborers, judged by the price of food, were less than one-seventh of what they were in 1495."

Among the serious difficulties in ameliorating the condition of the workingmen is their perpetual quarrels among themselves. All of them agree that they ought to be placed in better circumstances, but often this is about the only point on which they are agreed. Not only do bitter antagonisms prevail among them, but the treatment of laborers by laborers is frequently worse than that which can be charged against their employers. What hope is there of improvement so long as this continues?"

One phase of the social problem comes home with special force to preachers. Among the most pathetic scenes on earth is the minister of the Gospel who in his old age is obliged to beg for his bread, to depend on charity for his home, or to resort to secular employment for which his past experience has not fitted him, and for which his years and physical infirmities unfit him. It seems that hardly any benevolence of the church can have the divine approval so long as those who have given their active en-

ergies to the church for meagre compensation are cast upon the cold charities of the world so soon as their powers fail. One need but witness one of these numerous cases to realize the tragedy of the situation. These faithful men, forever underpaid while able to work, never can be objects of charity. They have earned their living and the church owes it to them as a debt, and it is a crime to reduce them to paupers. Their past sacrifice and toil entitle them to rest and comfort when enfeebled by disease or age. Work is no disgrace; the preacher may dignify it, as it may dignify the preacher. But a man out of his calling and adaptation recognizes his incompetence: his culture and refinement make him more keenly sensitive of his inability; and he can not avoid the conclusion that as an insurance or book agent he is tolerated out of pity or voted a nuisance. The labor problem touches scholarship and the professions as well as the manual laborer; and if any laborer is worthy of his hire, it is the true and earnest minister of Christ. In this case the words apply: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

# Sociology and the Social Problem.

Sociology is pushing its way into the front rank of intellectual disciplines, and is rapidly gaining recognition among scholars as a study of the utmost importance. The term, often denounced as a barbarism because a compound of Latin and Greek, was invented by Comte to designate the science of society. To the same French writer we also owe the word "altruism." As Comte devoted his life to this subject in France, so does Herbert Spencer make it his specialty in England. The voluminous writings of the latter have done much to direct attention to the study and to promote sociological researches. Spencer is too Independent to follow closely any predecessor: nevertheless his inquiries have moved mainly along the lines marked out by Comte. Germany has had a number of eminent thinkers in this department whose work is admirable and the reveals independent characteristics of German scholarship far more fully than it does either French or English influence. At present sociology is attracting much attention in the United States, and prominent scholars have chosen it as their specialty. It is taught already in some of our most prominent institutions, and promises soon to become a part of every thorough collegiate course, or at least of post-graduate study in every well-equipped university. Special journals are established for its discussion, and it is made prominent in such as are devoted to political economy and allied subjects.

The practical interests involved in the science of society give the strongest impulse to its investigation. social era is dawning; isolated individuals no longer attract us, since we know that they exist only as abstractions; we are in and of society, help to make it and are molded by it; hence it is as social factors that we study men. Society has been discovered, and now we are intent on discovering what society is. We want to seize the associative principle, what unites men, and then we want to learn what they become by means of union. One need but know the meaning of society to rcognize the supreme importance of its profound study. That study leads to the consideration of all that concerns the individual and humanity.

The social problem is a part of sociology. By the study of society we find contrasts between the social ideal and the social reality; old arrangements and institutions have been pushed from the past into the present, and the traditionalism that prevails does not meet the existing demands; not only do deep needs exist, but the social organism is also distracted by class interests

and class antagonism. Thus it is from the social reality that the social problem arises. Must the needs now so keenly felt be perpetuated? There are unjust distinctions; can they not be removed? Are ignorance and poverty and thriftlessness and intemperance inherent in the constitution of society, or can they be removed by changes in society? Individual responsibility is recognized, but does not society make wrecks of individuals or help to make them? The problems thrust upon us by these considerations are industrial, educational, political, moral, and religious: indeed, all human interests are involved in the burning social question.

As the social problem emerges from the study of society, so from this study arises the query, How can the problem be solved? It is clear that in reforms, as in medicine, empirics and quacks abound. The problem is exceedingly complicated, and so difficult that heretofore it has baffled all efforts at solu-Those who dispose of it with a tradition, a dogma, an untried theory, or a fanatical revolution, only increase the difficulty. Well do we know the temptation to pessimism when the social worker is confronted by the enormous task set before him; but he must appreciate the magnitude of the work in order to labor efficiently, and if he is a Christian, pessimism has no claims on him.

The worker to be efficient must understand the society he would influ-Does not the sower consider the soil in order that he may choose the right seed and adapt it to that soil? When men once awake to the importance of the present age, the only one in which they live and which they can hope to mold, they will be amazed that they could study Greece and Rome and the Middle Ages, and neglect the investigation of their own times. Then Christ's "Can ye not discern the signs of the times?" will come with mighty force across the centuries. It is a mystery how any one can hope to have a lasting influence on his age unless he understands the dominant forces of that age.

But the past as well as the present must be studied. We want to know what society is and needs, but also how it became what it is. Evils abound: what are their causes? These must be removed if the social ills are to be overcome. So we want to study the past in order to learn what remedial agencies have been most potent. Ours is an era of organizations; what a flood of light is thrown on the efficiency of organization by the history of the sub-Amid social efforts we do not want to forget the power of individual initiative; here biography, together with history, is of first importance. The history of Christianity, of morals, of education, and of institutions is of vast importance if we want to use these agencies in social reform. As thus we work for the future we must lay the past and present under contribution in order to furnish us with the best weapons for our warfare.

It can not be questioned that efforts at reform are often discredited not only because they fail, but also because they are so shallow. The means are not adequate to the end. Branches are lopped off when the ax should be laid at the root of the tree; perhaps the trimming of the tree makes it more lux-Some emphasize the change of uriant. men, others insist on a change in the environment; while what is required is a radical change in both. Here the stress is laid on individual help: there on social aid; yonder on the power of the state; yet neither can be effective in the best sense without the help of the rest. One is intent on destruction. but learns that mere destruction is a poor way of cultivating the good; the wise man constructs as well as destroys. and, by promoting the truth and the right, overthrows error and wrong. He learns from the past and the present in working for the future.

It ought to be a platitude that we must know society in order to influence society; and yet the neglect of the truth makes its special emphasis necessary. Even for theoretical study sociology is fascinating; how can the scholar ignore the humanity of which he is a part and which is the chief of earthly studies? But how much more interesting the subject becomes when considered in its practical bearings. We need workers for the solution of the social problem; but if their work is to be substantial, efficient, and lasting, it must have its basis in a knowledge of the society it seeks to elevate.

#### SCHOOL FOR SOCIAL STUDY.

By J. H. W. STUCKENBERG, D.D.

# The Social Problem in The United States.

THE course of reading and investigation outlined in the last number of the REVIEW was of a general character, being intended as a preparation for all the lessons that are to follow. now turn from the general to a particular subject, namely, the study of the social problem in the United States.

This is a vast theme of primary importance, and constantly growing in magnitude and interest. We can specialize on it, but we can not isolate the subject. The social trend is a movement which characterizes all the enlightened nations, and it must be grasped in its comprehensive totality if any particular phase of it is to be mastered. The means of communication. through travel, post, and telegraph, have made the nations one, an international organism, as never before. The community of interest, of politics, of education, of religion is rapidly increasing, so that a significant local thought or discovery or invention or movement immediately tends to become national and international. A process of assimilation is going on between the nations, and certain conditions tend to become epidemic. No nation can be independent in its industries; it is deeply affected by the productions of the other nations and by the market of the world. Everywhere we find the class spirit developed, capitalists and laborers in different, and even hostile, camps, the laboring masses at unrest, complaining of slavery and ill-treatment, declaring that they do not get their share of the national wealth, that there is an unearned increment which goes to others while they themselves have really earned it, that their income is meager and insecure at that; and with these grievances they couple demands for personal consideration, for less work and more pay, for greater opportunities and better culture, often seeking to enforce their demands by combinations, by political action, by strikes, and even by threatening revolution and by actual violence. The solidarity of laborers, regardless of nationality and creed, and the internationalism of the social movement, are among the most marked signs of the times.

All these general characteristics are found in the United States; but this country also has peculiar features, and these are to be the subject of especial study. What gives the social problem its peculiarities in different nations? The nationality, the character of the government and the enlightenment of the people, the history and religion of the country, and the agricultural, industrial, and commercial affairs are the main factors to be taken into account. The problem is not the same where the people are phlegmatic as where they are sanguine, where all are legally equal as where there are privileged classes, where the people are sovereign as where one rules, where industries prevail as where agriculture is the principal interest. One must thoroughly understand the nation itself in order to master its social problem.

This reveals the difficulty as well as

the greatness of the study of this problem in the United States. Owing to the advantages of labor here, the social question was not a burning one as early as in Europe. Land was abundant and cheap, laborers were in demand, and their condition was, as a rule, much more favorable than abroad. were more respected, were better treated, and had better chances to rise. These favorable conditions have greatly changed, the land is no longer so accessible, often there in a surplus of laborers, many of them have scarcely an advantage, if any at all, over their European brothers, especially in England, and the insecurity of their position causes apprehension, while in times of financial crises multitudes may be thrown out of employment and reduced to actual want.

These facts are far more weighty than is usually supposed. The changes have been great and rapid, but their full import is not generally appreciated. The traditional view still prevails that this land is the paradise of labor, and that whoever will can reach a position of ease and comfort and influence. Therefore it is so difficult to convince the better-situated classes that there is in the United States a social problem of incomprehensible magnitude, that it involves all the higher as well as the lower interests of society, that it threatens our institutions, and that it ought to be studied in order that some safe solution may be found. Europeans and specialists at home are astonished at the general ignorance and even indifference on the The above gives the explanation. Another fact is equally significant: the advantages, the hopes, and the achievements of laborers in the past have developed their aspiration and expectation and demands. Their intelligence, independence, energy, and enterprise make them the more restive when they find themselves doomed to disappointment. The character of the American laborer, the painful contrast between his ideal and the reality, his notions of liberty and equality, the absence of a large military force, and the dependence of authority and law and the police on the will of the people, are among the most weighty considerations in connection with the social problem. It is not surprising that foreign specialists think that our dangers are peculiarly great, that our conditions for meeting them are inadequate, and that here the most desperate effort to solve the problem is likely to be made.

In no other country is the social so largely a foreign problem. What a heterogeneity in nationality, in education, in religion, in capacity and thrift, in the standard of living, in the views of life and in life itself! Our industrial, political, religious, intellectual and social conditions are deeply affected by this foreign element. An able sociological writer thinks that this country is destined to solve the question of the amalgamation of these heterogeneous elements into one harmonious nationality, and surely it is among the greatest problems with which we have to deal.

Another important subject is the vast extent of our country, the different, and often conflicting, interests in the various sections, the sectional peculiarities in population, in education, and in industries. The conditions differ greatly from small countries with a concentrated population and greater industrial unity, as England and Belgium. Where laborers are scattered and have such a variety of interests their solidarity and cooperation are more difficult.

Another important factor is the unexampled increase and concentration of wealth. Our aristocracy of wealth is forming a new kind of social nobility, and exerting a power which no one can estimate. We can mention the words: capitalism, corporations, syndicates, monopolies, trusts; but who can grasp their full meaning? Their influence in the industries, in social and religious life, in law and politics, is overwhelming. Competition against such odds is out of the question. It has likewise ceased to be a question whether these glaring ine-qualities can be reconciled with our notions of equality. No one can tell how long the fearful strain caused by the concentration of wealth and of poverty can be endured by the republic.

These are but a few of the subjects: their consideration will reveal many others hardly less important. How shall they be studied? The theme is so large that we shall have to leave much of the answer till the next number.

The literature is extensive, but is largely scattered through journals and pamphlets. The periodical literature gives many facts and statistics respecting the social situation, but there is a lack of thorough discussion by special-The subject is comparatively new and excites much interest, but too often its discussion is sensational and ephemeral. From the multitude of phenomena we must turn to their history and causes for a correct interpretation. Traditional views abound, but they are old bottles which can not hold the new wine. Scholars of the times, making the age itself the interpreter of the social problem, and profound, systematic thinkers, are required. Laborers are specialists on the labor question, and in point of intelligent views on the subject they are apt to surpass the other classes. But their theories are often vague and dreamy, and we can not expect them to unravel the complexities of political economy and the other great mysteries involved in the social prob-We are still waiting for able literature giving a comprehensive and exhaustive discussion of the subject.

The laborers' point of view should studied. This can be done in the be studied. labor and trade journals. "The Labor Movement; the Problem of To day.' edited by G. E. McNeill, gives the history of the labor movement, and an account of the condition and interests of of laborers, by leaders and friends of workingmen. "The Labor Movement workingmen. "The Labor Movement in America," by Professor Ely, is devoted mainly to the discussion of labor "Social Studies," by organizations. Rev. R. Heber Newton. "Wealth versus Commonwealth," by Lloyd, is a discussion of monopolies. Numerous writers on political economy discuss phases of the social problem. "Wealth phases of the social problem. and Progress," by Gunton, shows the need of more opportunities for workingmen. The statistical reports of the Government and the annual reports of the Commissioner of Labor are very

valuable.

# LIVING ISSUES FOR PULPIT TREATMENT.

Improvement of the Public Roads.

The highways lie waste.—Isa. xxxiii. 8.

EVERY country pastor appreciates the importance of good roads in the prosecution of his church-work. Aside from the opportunity they give him of speeding his horse they are an important factor in determining the size of his congregations and in the free exchange of social parish calls. In the wider sociological field the live pastor must recognize the economic relation of good roads to every line of improvement. New emphasis to their importance has been given by a report recently published by the Department of Agriculture (Circular No. 19 of the Office of Road Inquiry). Reports received from over 1,200 counties, in all parts of the United States, show that the average length of haul by teams, on the public highway, is 12.1 miles, varying from 5.9 miles in the Eastern States to 23.3 miles in the Pacific States. The average weight of load for two horses for the whole country is 2,002 pounds, varying from 2,460 pounds in the Prairie States to 1,397 pounds in the Cotton States. As to cost, it was found that it required 25 cents to haul a ton a mile on the average in the United States, varying from 22 cents in the Prairie and Pacific States to 32 cents in the Eastern States. king the United States as a whole it costs \$3.02 to haul the average load the average distance.

From these data it is possible to estimate approximately the total cost of moving farm products and other classes of materials over the country roads. The total weight of farm products for 1895 is estimated at 219,824,227 tons; to this should be added 93,525,000 tons of various forms of forest products, making in all 313,349,227 tons hauled during the year 1895 over the public roads of the country. At the average estimated cost of \$3.02 per ton for the distance hauled, this makes a total cost of \$946,414,666 during the year. Com-

menting on these figures the Department report says:

"The increase in cost of haulage actually done is by no means the only loss by bad roads. The loss of perishable products for want of access to market, the failure to reach market when prices are good, and the failure to cultivate products which would be marketable if markets were always accessible, add many millions to the actual tax of bad roads. Moreover, the enforced idleness of millions of men and draught animals during large portions of the year, is a loss not always taken into account in estimating the cost of work actually done.

"Information already in possession of the Office of Road Inquiry indicates that all things being considered, nearly, if not quite, two thirds of this vast expense may be saved by road improvement, and this at a total cost not exceeding the losses of three, or, at the most, four years, by bad roads."

Among the many plans proposed for road improvement none, perhaps, is more valuable than a method recently invented by Hon. John O'Donnell, of Lowville, N. Y. It attracted wide attention at the Atlanta Exposition and received the indorsement of the Good-Roads Parliament which met there in December last. The proposition of Mr. O'Donnell is nothing less than a steel track adapted to the ordinary country road. The method of construction, cost, and advantages of the plan can best be stated in his own words:

"What is a steel-track road? It is simply a horse railroad with a gutter track instead of a raised track. The track is five inches wide on the bottom with half-inch raised sides. It is laid on a longitudinal timber resting on ties. The middle between the tracks is filled in with stone and rounded up, the water running into the tracks and to the sides of the road by conduits from the steel track. The great difficulty in all road construction has been to take care of the rainfall on the road. If the water penetrates the crust of the road the frost inevitably follows and the road is ruined. This gutter track takes care of the water perfectly. It costs less than a macadam or telford road. The steel track, ties, and timber will cost less than \$2,500 a mile. To this must be added the grading and filling in between the tracks with stone or other suitable material. A first-class steel-track road with the best

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macadam surface will cost less than \$5,000 a mile, and a good country road with lighter materials can be built for less than \$5,000 a mile. And this road when built is practically a railroad to every man's door, for it is a perfect road for wagons, bicycles, and the coming road motor, which is now being manufactured by over one hundred firms in the United States.

"And what will this new motor do on such a steel track in the economy of freight and passenger travel. Nothing short of a complete revolution in the internal commerce of the nation is to follow the steel-track highway. It will be a Godsend to the prairie farmers of the West and the South in their long hauls to and from the railroads. To the cities it means a great deal. The boundary line for trade and manufactures is now about 25 miles. With a steel-track highway the circle would be widened 100 miles. The morning newspaper would be delivered by the swift road-wheel courier to distant points not now reached, and the country itself would be a great suburb of the city, and the reflex social influence would alike benefit the country and the city, elevating and promoting general prosperity."

Mr. O'Donnell estimates that the average cost of hauling on the steel gutter track would be less than one twentieth the cost over the ordinary dirt road and less than the cost over the roads of the country in their present state. The present average cost is 25 cents per ton per mile; he places the cost on the gutter track at 2.1 cents. Instead of putting his invention in the hands of a corporation, Mr. O'Donnell hopes to be able to induce communities to build their own steel tracks and so secure to themselves the full benefits of such improvements.

# Sales of Beer in this Country.

Soul, . . . take thine ease, eat, drink, and be merry.—Luke xii. 19.

According to official figures recently published the sales of beer in the United States for the year ending July 1, 1895, amounted to 38,469,661 barrels, or (31 gallons to the barrel) 1,087,-559,491 gallons. Estimating three "schooners" of beer to the quart, there were 12,450 million "schooners" of beer sold in this country last year. The official estimate of population last year was 69,755,000, so that this means

an average consumption of 169 "schooners" during the year for every man, woman, and child. Five years ago the consumption was 157 "schooners" and ten years ago 127 "schooners." At the same rate of increase the average per capita consumption will be 225 "schooners" in 1905.

In the beer trade the State of New York stands at the head with a credit (?) of 9,659,215 barrels, more than one fourth the total sales of the country; next comes Pennsylvania with 3,599,949 barrels; then Illinois with 3,294,495 barrels; Wisconsin, 2,794,866 barrels; Ohio, 2,635,099 barrels; Missouri, 2,126,669 barrels, and New Jersey, 1,889,457 barrels. In these seven States more than three fourths of the beer sales in the country were made.

For sales in cities New York takes the lead with 4,691,464 barrels; then Chicago with 2,648,335 barrels: Milwaukee, 2,037,024 barrels: St. Louis, 1,912,869 barrels; Brooklyn and Philadelphia each over 1,800,000 barrels. The beer sales last year, in spite of the "hard times," were the largest ever known in the history of our nation.

# The Ball and Chain for Tramps.

The way of transgressors is hard.—Prov. xiii. 15.

THE thriving little New Jersey town of Rahway is having an experience all its own in attempting to rid itself of the tramp evil. Last summer one of the policemen of the place was shot by a tramp whom he was attempting to arrest. This so aroused the authorities that a dozen balls and chains were purchased and kept in readiness for the News of this purchase next visitor. must have got out among these gentlemen of the road for they fought shy of the place for several months. Recently a tramp was caught begging and taken in charge by the authorities. followed the novel sight of the man at work on the public streets dragging a heavy iron ball behind him as he walked. While in this condition he was the sight of the town, and when he left, disgusted with such inhospitality, it is reported that he took with him a handsome donation of money made by public-spirited citizens to atone for the usage to which he had been subjected.

#### MISCELLANEOUS SECTION.

## WHAT IS SPIRITUALITY?

By REV. DWIGHT MALLORY PRATT, PORTLAND, ME.

THE terms spiritual and spirituality hold a large place in the vocabulary of They are exclusively re-Christians. ligious in signification and use, and find their interpretation in the experience of believers. The word spiritual is purely of New Testament origin. It is the noblest exponent of the developing life of the Christian dispensation. It has no Old Testament equivalent. attempt its definition may seem venturesome or assuming. Dynamics defy definition. Science, for example, can enumerate the qualities of life; it has never yet told what life is. Electricity can be described, mastered, used; it can not be defined. There is a vast difference between essence and attribute. To describe an attribute is not to define the essence of which it is a manifestation. Moreover, one can not go beyond his own experience in the interpretation of such a word as spirituality. To the unregenerate it must have the atmosphere of unreality or of the fanciful and imaginary. the immature or worldly Christian it is vague, mystical, and meaningless. The word is difficult of clear comprehension at any stage of Christian development.

An honest attempt to get at the secret of this profound word is both legitimate and commendable.

I. Man has capacity Godward. He is implicated in nature, yet, in the faculties of his soul, is distinct from and above nature. He is a spirit. The word "spiritual" in its primary and simplest meaning signifies having the qualities or attributes of a spirit. All spirits are personalities, and by the constitution of their being are inherently related. Man, as a spirit, is in the image of God who is Spirit. In this sense evil spirits, demons, and

Satan himself are in the image of God. The groundwork and faculties of their rational and moral being are the same.

II. Man's spiritual capacity may not be alive unto God. As a spiritual being he may be separate from Him in character and in the tastes, desires, and tendencies of his soul. This separation of the human spirit from the Divine Spirit does not extinguish its existence or personality. Man is still a spiritual being altho, in the technical sense, not spiritual. This twofold use of the word appears in the New Testament.

The emissaries and principalities of Satan are termed "the spiritual hosts of wickedness." St. John, referring to the city which in its abyssmal corruption crucified the Lord, speaks of it as the great city "which spiritually is called Sodom and Egypt." Thus, as the word moral includes that which is immoral, the word spiritual includes that which is unspiritual.

III. In its ordinary and technical use, however, the word spiritual indicates a soul that has been made alive unto Within certain limitations the words moral, personal, and spiritual are coordinate, synonymous, identical. But the Christian use of the latter term lifts it at once to a unique and divine supremacy. It is very significant that the word "moral" is not a biblical term. Morality carries with it no suggestion of religion. Spirituality is wholly a religious term, and may be defined as the vitalizing of the soul of man by the life of God. All the accompaniments and products and instruments of this Spirit-given life are also termed spiritual. For example, the body of resurrected and glorified saints is called a spiritual body: i.e., a body animated and controlled only by the rational soul as it in turn is animated and possessed by the indwelling Holy The divine gifts bestowed upon Christians are termed spiritual gifts; the law under which they live, a spiritual law; the food of their souls, spiritual meat and drink; the thoughts, opinions, precepts, and maxims ascribable to the work of the Holy Spirit in their souls, spiritual. St. Peter terms a body of worshiping Christians a spiritual house.

IV. We have just said that spirituality is the state of a soul vitalized by the Divine Spirit and made alive unto God. Further analysis will interpret this definition.

1. Spirit is a word that includes all the faculties of the soul, all the attributes of personality: the intellect, the affections, and the will. The intellectual can be divorced from the spiritual, but the spiritual can never be divorced from the intellectual. That is, if a man is spiritual his intellect is touched with the divine life and comes under the power of the divine baptism. One word may describe this mental quickening and illumination—vision. The pure in heart shall see God.

Under the renewing power of the Holy Spirit the reason and intellect find themselves in new relations and in a new attitude to truth. The spirituality of Augustine manifested itself intellectually in a complete change of thought. Well has it been said that an unclean mind can no more understand spiritual things than a worm can understand the splendor of Dante's song. "This supreme fact rules out of the category of spiritual religion all such men as Goethe, Robert Burns, and Vol-Goethe was a roué. The warmtaire. est friends of Burns gladly draw a veil over the delinquencies of his moral life. Voltaire was one of the vilest, as he was one of the ablest, of mankind."

Professor Fisher says: "The Christian believer has no occasion to be disquieted when men excelling in science or scholarship stand aloof from the Gospel, or even profess atheism. If the secret of unbelief, or its inmost source, be the alienation of the heart from God, what is there in mere intellectual culture to furnish a remedy?"

The emphasis of Paul's first letter to the Corinthians in its opening chapters is laid upon this incapacity of the mightiest intellect to discern, through natural endowment, the things of God. He affirms that regeneration liberates and enlightens the mind; that the Spirit of God operates directly on the mental faculties, adjusting reason and intellect to the Divine Reason, and enabling man to think God's thought and interpret His purposes. Nature and revelation become new worlds to the devout believer. The astronomer looks into the heavens and, with Kepler, exclaims: "O God, I am thinking Thy thoughts after Thee!" This is spirituality, apiritual-mindedness; the mind of Christ possessing the mind of the scientist. Interpretation of God in nature and discernment of His presence in Scripture are impossible without this spiritual adjustment to God which is wrought through the renewing power of the Holy Spirit. He that is spiritual judgeth or discerneth all things, while he himself is discerned by no man who is not in like manner intellectually illuminated by the Spirit of God. Danger in the modern critical study of the Bible can come only from brilliant scholarship that has not learned to think God's thoughts and is incapable of discerning or interpreting the super-"No man can say that Jesus is Lord but in the Holy Spirit." and to be incompetent to discern the historic significance of His divine personality and work is to be absolutely and inherently incompetent to deal with problems touching inspiration, revelation, miracles, and the possibility of fellowship with God.

Spirituality brings the intellect into harmony with the divine reason in every realm of thought: in science, art, philosophy, commerce, and law, as well as in religion. The technical use of this word associates it principally with religious experience, with the capacity to know and interpret God in the realm of character.

Christianity is a rational religion and

summons into activity man's highest intelligence. It will aid much in displacing false, shallow, one-sided, and distorted views of religious experience, to keep distinctly before believers the fact that the intellect is a spiritual faculty. Truth is apprehended only by the intellect. All conquest and advance in the realm of thought; all the mighty discoveries which unveil God to men and help humanity on toward the goal of ultimate attainment in Christ, must be achieved by the intellect. This faculty, however, can rise to its sovereign place only as it recognizes itself as the instrument of the Spirit.

"The men who have been in the fullest measure, and the noblest manner, under the prophetic mind of the Lord, the masters who have been conscious of their Master in heaven, and who have held the task at which they toiled to the judgment-seat of Christ, have been the great leaders in history."

The ethical and religious problems of history and of the Bible are beyond the reach of minds not thus enlightened. The intellect, as a spiritual faculty, is qualified to apprehend the mind of God and the meaning of life only as it brings, and in proportion as it brings, every thought into captivity to the obedience of Christ.

2. Spirituality manifests itself, secondly, in the realm of the affections. The feelings and emotions are fertile soil for spiritual life. Love is the beginning and end of true religion. In ordinary experience passion sways the soul. Regulated and redeemed passion introduced into man the power of God. Feeling, however, is not religion; emotion is not spirituality. Ruinous excess, fanaticism, and frenzy have often resulted from ignorance of this fact. Fervor is an essential element in all devotion, yet the outward or rather the emotional manifestation of fervor may not be the highest form of spirituality, and there may be a fervor which is the very opposite of this exalted state.

Spirituality in the realm of the affections is that state of soul in which the heart with its purest and holiest love is centered on God as revealed in Christ. Through an absorbing and ever-dominant affection Christ becomes the Christian's ideal and sovereign: Christ's truth, his truth; Christ's kingdom, his kingdom; Christ's purpose in life, his purpose; Christ's holiness, his unceasing desire. It is the supreme and specific work of the Holy Spirit to shed abroad God's love in the heart.

The word spiritual has come to be definitive and exclusive because of inferior grades of religious character. Paul spoke of carnal Christians; modern speech means the same by "worldly" Christians. The proof of personal redemption in character, speech, and conduct is often difficult; but as soon as the soul's life Godward becomes unceasingly and conspicuously manifest, then it merits recognition by being universally characterized as spiritual. The commendation signifies that the life of the Holy Spirit is dominant and visible in the believer's life; that he is a Spirit-filled man even as Stephen was "full of the Spirit" in the early church. An intelligent emphasis of this possibility for every Christian is not sentiment or mysticism, but is the standard of normal piety presented in the inspired Word and illustrated and confirmed in the spiritual life and work of the best representatives of Christianity in every age. Spiritual life that does not in some degree reasonably come within the realm or range of that descriptive and "spirituality," unmistakable word, subjects itself to a tremendous challenge from the world as to its genuine-The life of Christ is not a doubtful factor in the life of true disciples.

3. Spirituality must also manifest itself in the human will. I have said that love is the beginning of all true religion yet only as it summons the will to cooperation and action. The scepter of man's power and the glory of his personality reside in the will. Choice

and decision are effected here. affections present incentives, the intellect estimates their worthiness, the will decides upon the course of action. trinity of mental operation is necessary in all normal manhood. Impulse and passion may displace reason and override or ignore the will, but the process that conducts man to God begins in the exercise of his own spiritual sovereignty under the guidance of the divine Spirit. Too great emphasis can not be laid upon the manifestation of spiritual life in this department of man's being. A spiritually minded man is one whose will is set on God, as well as intellect and affections. With every fiber of his moral being he has laid hold of Christ and the activities of his soul are under the guidance and dominion of the Holy Spirit. Spiritually this is the only quality that can contend with and overpower the temptations of the world. In the strife of commercial competition, in political rivalry for power, in social standards of selfindulgence, in the earthly affinities of man's physical being, his only security is on the higher altitudes of spiritual living, where all the faculties of his soul are voluntarily and joyfully under the dominion and guidance of Christ's in-Spirit. When dwelling intellect. heart, and will force their energies reverently and affectionately upon him, love-a passionate, ever-present, everdominant love—is the result. This is the triune sphere of the Holy Spirit's indwelling and activity, and the character of such a God-centered and Spiritfilled life is described by the one exalted word spirituality.

# HYMN AND TUNE UNIONS.

By C. CROZAT CONVERSE, LL.D., HIGHWOOD, N. J.

THE setting of but one hymn to one tune in hymnal-making should be the rule; and that hymn and tune should suit each other better than any other setting of them. Such a setting's advantages are: A more than haphazard

fitting of words to tune; facility for the memorizing of words and tune; musical variety in a hymnal's contents; verbal and musical union. A tune's individuality comes into closer sympathy with some hymns than with others, and often with one than with all others. To find and marry it to that one the hymnal-maker should, and doubtless does, labor; and, when in doubt as to the union effected by him, he can do as is done in some hymnals, group several hymns with one tune, leaving to the hymnal-user the choice of hymn and tune adaptation.

The Greeks were more fastidious and exacting in their verse and tune adaptations than we are; hence their division of music into the grave Doric, soberly glad Lydian, madrigalic Æolic, martial Phrygian, and sentimental Ionic. Every Grecian profession. even, had its special songs. If modern discrimination in word and tune setting approximated theirs, that feeling in the singer's, or listener's, mind which the words should cause, might more certainly follow the singing of a hymn than-in some cases of unhappy mis-mating-it does now; cases in which Ionic music is set to Doric thought, or Phrygian to Lydian. Good old Ravenscroft recognizes, in his book of Psalm tunes, the importance of proper settings, when referring to the wise and pleasing songs of Amphion and Orpheus and their influences on animate and inanimate nature.

Two points of excellence in hymn and tune adapting may be inferred from the foregoing statements, namely:

The setting of one hymn to one tune. The harmony of character between that hymn and that tune.

Another point of excellence, which does not wholly obtain in any hymnologic school as yet, but which modern literary and musical tastes more and more require, is the setting of each syllable to a separate tone. The German and English hymn and tune adapters do not wholly defer to this exaction. The great German composer

Wagner, urges its application to all song. The great English composer, Bennett, observed it, so far as possible, in compiling his hymnal, short of a radical tune-change.

A compromise is being effected nowadays by some composers in observing it in the melody but not in the subordinate harmonies. The adapter who holds this point will care for the syllabic and tonal accents, and avoid syllabic repetition, a fault which has seriously interfered with the devotional effect on the listener of such instances as—

"Thou art my sal, my sal, my salvation's God."

"He will take the pil, the pil, the pilgrim home."

"Oh seize the flee, the flee, the fleeting hours."

As only short sentences, such as, "They that sow in tears shall reap in joy," are used in fugues, their breaking up into fragments and fugal repetitions may be taken as fugal necessities and condoned by the listener, who has caught their first orderly utterance and meaning, because fugues or "fuguetunes" are intended only for choir-use.

A proper observance of these points of excellence in hymn and tune setting would unify the hymn and tune in a coequality, and not after the manner of the old Blackstonian maxim that the husband (tune) and wife (hymn) are one, but the husband is that one. Such hymns and tune unities doubtless led some of the early church fathers, as Sir. W. Temple says, to esteem the love of music a sign of predestination; a thing divine and reserved for the felicities of heaven itself. I think Plato would say that some of our modern verbo-tonal convolutions in hymn-setting, which mystify the listener regarding the word-meanings, qualify his statement that "music has as great influence over the mind as the air has over the body;" for surely, so far as psalmody is concerned, the listener must understand what the singer sings to have his experience justify Plato's comparison, or verify Martin Luther's saying, "The notes give life to the text." Vergil took verbo-tonal unity for granted when saying, "Sing thou the notes, and I will sing the words."

Many a modern hymn, with its tonegroups and elongated syllables, would go unsung by Vergil could he be confronted with such modern hymnic improvements. St. Chrysostom must have had verbo-tonal unity in mind when commending "modulated verse and divine songs harmoniously composed."

Numberless are the syllable-stretching examples, in new and old hymn and tune unions, which the reader may find in our hymnals. The piece called "China" is a well-known one. Its tenderly sweet melody, when caressingly played on a violin, pleases the ear. When sung to its usual word-note, beginning, "Why do we mourn departing friends?" its long-drawn syllables are less pleasing. Modify its melody by giving each syllable but one note, and the objectionable word-stretching is eliminated from it.

Hymn and tune unions limited wholly to having but one tone to each syllable, would be too bald and unfluent musically, to satisfy the ear. Yet the rule for hymn and tune unions doubtless should be, One tone to each syllable.

# "INDIVIDUAL CUPS:" A WAKING DREAM.

By REV. WATSON J. YOUNG.

WHILE reading THE HOMILETIC REVIEW for November, I found a request that ministers and others should give their experiences and suggestions in regard to individual cups in communion services. Not having had any personal experience in the matter, I fell into a reverie which grew into the nature of a dream.

It seemed that I was in the far-famed city of Utopia, having arrived on the Crank and Utopian Railroad, late Saturday night. It was my purpose to spend the Sabbath in the city, and to attend public worship in one of the numerous churches with which the city abounded. On examining the church directory I found it was announced that there would be a "Disunion Service," at the "Church of the Holy Dishwashers," Rev. Microbus Bacillicidus, rector, at 10 o'clock A.M., and thither I determined to go. On making due inquiry I was directed to a very structure, adorned with handsome towers, and stained glass, and marble, from which a chime of bells was just beginning to send forth musical notes, but I was somewhat surprised to hear the bells play the same tune which I had once heard in the army, when a man who had deserted had been brought back that he might be dismissed with more formality, and to the sound of music, and in the presence of the whole brigade.

On entering the church the rubbergloved usher directed me to the disinfecting room, and on entering the door I perceived a distinct and overpowering odor of carbolic acid, and I found that not only was every one expected to wash in a weak solution of the acid, but numerous fine nozzles were spraying the clothing of all who were present, and preparing them to diffuse an odor of sanctity (?) through the church.

From the disinfecting room I went into the church kitchen where I found the rector, armed with a powerful microscope, directing the labors of the deacons and deaconesses, who were engaged in washing in carbolized water the individual cups used in the services of the church. Each cup as washed was passed into the hands of the rector, who examined it attentively with his microscope, and wo to the unfortunate official on whose cup a microbe was found sporting, for never did he rebuke sin with half the vigor and loathing with which he rebuked the unfortunate person who had not sufficiently washed his cup. I saw, however, that it was only the outside of the cup that was washed and that he examined.

On looking more closely at the cups I saw that each one bore the name of some one person, and on inquiring the reason, I was told that no person could belong to, or take the Sacrament in, that church without having an individual cup, "And of course," said the Rev. Microbus, "if the cups were held in common it would be as if all drank out of one up."

At length the work was done, and the rector, deacons, and deaconesses, loaded the cups, all duly inspected and approved, into several large baskets, and, summoning the porters, had them carried up into the church.

The Rev. Microbus took for his text, "Pure religion, and undefiled, is to himself unspotted from the world." He said that "the text had formerly had something in it about visiting the widow and orphan in their affliction, but it had been found that this involved contact with the germs of disease and mingling with the world, and consequently it was in direct opposition, not only to keeping one's self unspotted from the world, but also to all esthetic religion, and therefore the text had been revised to suit the culture of the times. It had been found necessary to revise a great deal of the Bible. Why, the Apostle Paul had even directed the churches of Rome, Corinth, and Thessalonica to greet one another with a holy kiss, and Peter had fallen into the same error, not understanding how deadly a thing a kiss is. But at the present day all this has been revised, and now no one kisses unless the lips of both parties have been disinfected.'

"In the same manner," said the Rev. Microbus, "we have been compelled by the demands of esthetic Christianity to change the Communion service, and we read, 'The cups of blessing which we bless,' 'after the same manner He took the cups when He had supped, saying, These cups are the New Testament in My blood,' 'For as often as ye eat this bread, and drink these cups.' And also in the accounts in the Evangelists we have changed Matt. xxvi. 27 to read, 'And he took the cups and gave thanks, and gave them to them, saying, Drink ye all of them.' And so in Mark xiv. 28, and Luke xxii. 17."

After sermon they were about to celebrate the sacrament, in which the individual cups were to be used. But there seemed to be so much difficulty in getting the right cup to the right individual; and so many cups had been lost or mislaid; and so many members had been received for whom no cups had been provided; and so many men hauled out huge microscopes for the purpose of examining their cups to see if they had been properly disinfected; and so many of them discovered stray bacteria on the edge of their cups, that confusion reigned, and I awoke with the noise, saying to myself, "This may do for the Rev. Microbus Bacillicidus and the church of the Holy Dishwashers, but it is not in accordance with the simple ceremony established by the Lord Jesus Christ, and transmitted to us by his Apostles, and I will none of it.

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#### EDITORIAL SECTION.

#### SERMONIC CRITICISM.

#### Expository Preaching.

INTELLIGENT Christians sometimes complain-and with good reason-of the amount of ranting on all sorts of social subjects to which they are, in these days, compelled to listen, from all sorts of preachers, clerical and lay. We have of late been subjected to a severe and extended infliction of this kind on humanitarian schemes, land division, single-tax theory, and what It was largely from the class of persons so well described by Paul in writing to Timothy: "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm;" or, in more modern English, "knowing neither what they are talking, nor about what they are talking."

If the people will hold their preachers more to exposition of God's Word, we think it would result in somewhat of relief; as these glib talkers would, at least, then have something to talk about.

Take, for example, Ezekiel xlv. 1-25, what a grand subject it opens before the mind—in contrast with the humanitarianism of the day, which can do nothing for us, though it promises so much. Ezekiel's great theme in this chapter is—

Religion is the Only True Basis of Equity. This takes in and covers all the spheres of life.

- 1. It is seen in the impartial distribution of land (verses 1-8). It results in absolute fairness to all.
- 2. It is seen in the accurate adjustment and use of weights and measures (verses 9-18). It regenerates and lifts up business transactions.
- 8. It is seen in regulating the ordinances of worship. Genuine religion renews the soul and thus prepares it to deal fairly with God and man.

Or, to take up a shorter passage,

consisting of the first nine verses of this chapter. What a rich subject is opened, without any thought of single tax, or any other hobby of which the average minister knows next to nothing, and the average socialistic talker still less. It is a full presentation of—

The Land Question. Note the points:

- 1. God's Word recognizes the Divine ownership (verse 1).
- 2. It sanctions a distribution in harmony with the rights and claims of all classes (verses 2-8).
- 8. It does not countenance unjust exactions, or the oppression of the weak by the strong (verse 8).
- 4. By its equitable settlement it removes temptation to robbery and wrong (verse 9).

Examination of the Scriptures with the aid of the "Preacher's Homiletic Commentary," or some similar work, will suggest thousands of rich expository themes to the preacher, and will save people many needless inflictions.

#### Infelicities of Manner and Speech.

Next to bad matter in a preacher's discourses and pulpit exercises, faults of manner and style perhaps result in greatest harm. Often these are little matters that might readily be cured. We knew one distinguished minister who always fixed his eyes upon the distant, left-hand corner of the lofty ceiling of his audience-room. preached his congregation out of We knew another, equally able and distinguished, who fixed only a blank gaze upon vacancy. One of the good sisters, who had been kept many weeks from service by a painful accident, approached him, when able to get to church again, with an expression of her regret and sense of loss. was met by a bluff, half-brutal reception: "Oh, I never see anybody in my

FEB..

congregation! It is such a blessed thing to preach the Gospel that I never think whether any one is here!" He preached his congregation out and himself out.

A distinguished doctor of divinity, in supplying our pulpit for us, used always to pray: "O Lord, we thank thee for this beautiful earth, variegated with fruits and flowers"-pronouncing the i long in va-ri'e-gat-ed. and accenting it. It was fun for the young people; but it wholly destroyed the effect of the sermon upon them.

A minister can not guard too carefully against preacher-manners, or preacher-oddities.

#### Faulty Diotion.

THE preacher should study very carefully everything pertaining to correct diction; not for the sake of finical niceness or exactness, but to avoid anything that might take away from the power of his Gospel message. The use of "avocation" for "vocation," of "transpire" for "occur," or of "but what" for "but that," may stumble some precious soul irremediably. An intelligent man wonders how such blunders are possible after years of special training, and is quite likely to attribute them to want of brains and earnestness.

Don't pronounce again, as if spelled agans; extraordinary as if spelled extray-ordinary; homage, as if spelled

#### HELPFUL DATA IN CURRENT LITERATURE.

ARMENIA: AN APPEAL, by E. J. Dillon. Contemporary Review, January, 1896. Leonard Scott Publication Company, 231 Broadway, New York. The Speaker, of London, speaks of this as "a terrible article by Dr. E. J. Dillon, which ought to be read by every voter in Europe and America and by every minister of religion, . . . a story of elaborate and refined outrage, passing the ingenuity, one would have thought, of even a company of flends." Dr. Dillon is the correspondent of The Daily Telegraph in Armenia. The Spectator of London calls it "the worst account yet published of the horrors perpetrated by the Turks in Armenia"—so horrible, indeed, that it would be incredible were it not confirmed from many other sources. And yet Europe and America other sources. And yet Europe and America look on with indifference! Will the conscience of the civilized world ever be roused?

Physics and Sociology, by W. H. Mallock. Same Review and publishers. This is a continuation of the discussion begun in the December number of The Contemporary, noticed in the January number of THE HOMILETIC. It is the most lucid and thoroughgoing exhibition of the shallowness of the new sociological twaddle that we have anywhere seen. Beginning at the point at which the former paper left the subject, Mr. Mallock makes the following points:

IV. Social Evolution not coextensive with

lock makes the following points:

IV. Social Evolution not coextensive with
Social Progress. Evolution is the orderly
sequence of the unintended. The fundamental error of Darwin and Spencer and all
their school just here, is shown to be the
confusion of evolution with progress. The
former involves only "unintended sequence,"
the latter, "intended sequence;" so that in
the latter, mind, man, great men become
essential factors. This is abundantly illustrated trated

v. The struggle which causes Social Progress is a struggle of the few against the few. It is a struggle fundamentally different from the Darwinian Struggle for existence.

"The struggle to which specifically modern progress is due is "a struggle of the few against the few. and is not a struggle to appropriate wealth, but a struggle to produce wealth." Great addition to the aggregate of

wealth has resulted from "the efforts of the wealth has resulted from "the efforts of the more strenuous and more highly gifted com-petitors." Legitimate competition, there-fore, instead of being "brigandage," has vastly increased the wealth and comforts of the masses of the people. The error embod-ied in the struggle for survival—the keynote of Darwinism and the dominating principle of Mr. Kidd's social evolution—is clearly

of Mr. Kidd's social evolution—is clearly exposed.

VI. The struggle of the Few against the Few resulting in the Domination of the Fittest, is as necessary to the maintenance of Civilization as it is for its progress.

Errors touching these points pervade modern sociological teaching, but especially the teachings of those who are socialists or those "influenced by socialistic sympathies." They permeate all the thinking of such men as Mr. Kidd and Mr. Bellamy, and much of the popular current literature. The real struggle means life and not death. "The fittest, the survivors, the winners, instead of depriving means life and not death. "The fittest, the survivors, the winners, instead of depriving the majority of the means of subsistence, on the contrary, increase those means, and their unsuccessful rivals are defeated, not by being deprived of the means of living, but only of the profits and privileges that come from directing others."

In the face of all Mr. Spencer's theorising against "great men" as a factor in social progress, Mr. Mallock concludes that, "in any study, therefore, of sociology, of social evolution, of social progress, the first step to be taken is to study the part played by great men."

to be taken is to study the part played by great men."

This is easily the clearest and ablest presentation that has thus far been made of the relations of "Physics and Sociology," and it has the advantage of furnishing abundant concrete illustrations of the principles laid down. No intelligent man—especially minister—who is giving any attention to this subject, can afford not to read Mr. Mallock's papers in The Contemporary.

CHRISTIAN SOCIOLOGY, by James A. Quarles, D.D., LL.D. Presbyterian Quarterly Review, January, 1896. Anson D. F. Randely & Co., New York. This is an able and comprehensive view of the general subject of which it treats. Dr. Quarles distributes sociologists into three schools:

1. Those who hold evolution to be the phil-

1. Those who hold evolution to be the philosophic basis of their science.
2. Those who hold that sociology is distinctively an economic science, not exclusively founded upon biology.
3. Those who recognize Providence as the author of all social laws and the superintendent of their working.
In the "presentation of such scriptural facts, truths, and principles as bear upon the social relations which men sustain to each other," the writer lucidly discusses; "The Origin of Society," "The Basis of Society," "The Ethics of Society," "The Destiny of Society."

The North American Review for January, 1896, contains three articles that are of special value to the minister.—The first is The Future Life and the Condition of Man

THEREIN, by Rt. Hon. W. E. Gladstone. It is the first of a series based upon Butler's Analogy, but intended to develop broad reaches of thought beyond the range of that great work.—The second is Foreign Missions in the Light of Faot, by Rev. Judson Smith, D.D.. Foreign Secretary of the A. B. C. F. M. Dr. Smith's position and experience enable him to speak as an expert and authority in reply to the accusations and inuendoes, originating in shallow ignorance and blatant infidelity, that have occupied so much space of late in the secular papers.—The third article is The Crisis in the East, by Karl Blind. It recals the efforts at reform in Turkey in 1876 and their hopeful beginning and dismal failure, and gives a view of the condition of affairs from the point of view of the Russophobe, socialist, and humanitarian. THEREIN, by Rt. Hon. W. E. Gladstone

#### NOTICES OF BOOKS OF HOMILETIC VALUE.

THE CHRISTIAN DOOTRINE OF IMMORTALITY. By Stewart D. F. Salmond, M.A., D.D., Professor of Theology, Free Church Col-lege, Aberdeen. Edinburgh, Scotland: T. and T. Clark, 1895. Imported by Charles Scribner's Sons, New York. Price \$5 net.

This thick octave of over 700 pages is the most elaborate and thorough study of its subject—a subject of absorbing and perpetual interest to mankind—that has ever been undertaken. The author states clearly his

point of view:

point of view:
"The present inquiry limits itself to the question, What is the witness of Scripture on the subject? The words of Christ are to me the highest authority, beyond which I seek no other. . . For convenience' sake the subject of the book is described as the Christian Doctrine of Immortality. But it will be seen that the word 'Immortality' is used in the large sense which Paul gives it when in the large sense which Paul gives it when he speaks of 'this mortal' putting on 'im-mortality.' Life, eternal life, the immortality of the man, not the immortality of the soul. is the message of the Bible, alike in Old Testament and in New, in Christ and in apoetle, in John and in Paul."

His study of the subject has not carried him off into any of the popular and attrac-tive but superficial views of the day. He

says:
"The result has been to confirm me in the conviction that the teaching of Christ and the whole burden of the Christian Revelation make the present life decisive for the

future."

The work is divided into six books—expansions of six lectures originally delivered in Edinburgh, the thirteenth eries of the Cunningham Lectures connected with the Free Church of Scotland. The themes of the books are: 1. "The Ethnic Preparation." 2. "The Old Testament Preparation." 3. "Christ's Teaching." 4. "The General Apostolic Doctrine." 5. "The Pauline Doctrine." 6. "Conclusions."

The last book is expecially reliable in the

tolic Doctrine." 5. "The Pauline Doctrine." 6. "Conclusions."
The last book is especially valuable in its summary of conclusions. After showing what Christianity has done for the nope of immortality, in translating "a guess, a dream, a longing, a probability into a certainty." Dr. Salmond strenuously sets the teachings of Scripture over against the doctrines of annihilation and conditional immortality, the doctrine of restorationism, and allied doctrines. The views of the whole range of teachers, on these subjects, are thoroughly canvassed in the light of the Scriptures. His conclusion is as follows:

"The doctrine that man's immortality is determined by the spiritual attitude to

which he commits himself here, that the moral decision made in the brief opportu-nity of this life is final, and that the condition consequent on it in the other world is one of eternal blessedness or the opposite, is a doctrine of almost overwhelming gran-

The Appendix treats of "Nirvana and Arahatship," The Buddhist View of Identity," "Persian Ideas on the Fate of Souls," "The Interpretation of Job xix.23-27," and other

topics.
In short this work of the Scotch professor—even though one may not indorse all its positions and conclusions—is so fundamental positions and conclusions—is so fundamental and comprehensive as to claim a place in the library of any minister who would be thoroughly furnished to give instruction to his people on these subjects in which they are always, but especially just now, intensely interested. It is a big book, but upon an all-important subject.

Philosophy of Theism. By Alexander Camp-bell Fraser, LL.D., Hon. D.C.L. Oxford, Emeritus Professor of Logic and Metaphysics in the University of Edinburgh. Imported by Charles Scribner's Sons, New York, 1895. Price \$2 net.

York, 1866. Price \$2 net.

An able volume of the Gifford Lectures, on the problem of problems. It treats of "The Final Problem articulated: Ego, Matter, and God;" "Universal Materialism;" "Panegoism;" "Panthelsm;" "Panthelsm;" "Panthelstic Necessity and Unity: Spinosa;" "Universal Nescience: David Hume"; "God in Nature;" "Man Supernatural"; "What is God?" Dr. Fraser is one of the best known of recent Scottish philosophers. This first series of lectures is to be followed by a second series. It is well that, after Professor Pficiderer, of Berlin, was allowed on the same foundation, contrary to the express purpose of the founder, to unsettle the faith of men with his Tübingen rationalism, some one should be called to help settle that faith once more.

PATRIABCHAL PALESTINE. By A. H. Sayce, Professor of Assyriology, Oxford. With a Map. London: Society for Promoting Christian Knowledge. New York: E. and J. B. Young & Co., 1895. Price \$1.50.

This is a topographical, ethnological, and historical reconstruction of the Palestine of the age of the Patriarchs, by the distinguished Oxford archeologist, from recent investigation of the monuments and other archeological remains. It is a notable contribution along the line of work that has rehabilitated the Patriarchs and Moses, the

mediator of the Old Covenant, and put to confusion the army of rationalistic critics.

FOUR ENGLISH HUMORISTS OF THE NINETEENTH CENTURY. By William Samuel Lilly, Honorary Fellow of Peterhouse, Cambridge, London: John Murray, Albemarle Street, 1895. Price \$2.

These lectures on Dickens. Thackeray, George Eliot, and Thomas Carlyle, are like everything else Mr. Lilly has written—fresh, suggestive, and stimulating. The title may seem a trifle misleading, for Mr. Lilly treats of the solemn, rather than the

humorous, side of these great writers. He sees the humorist in Dickens as democrat, in Thackeray as philosopher, in George Eliot as poet, and in Carlyle as prophet.

THE SONG OF SOLOMON and the LAMENTATIONS OF JEREMIAH. By Walter F. Adeney, M.A., Professor of New Testament Exegesis and Church History, New College, London. New York: A. C. Armstrong and Son, 1896.

This is a richly suggestive book, by one who seems to possess the poetic and spiritual insight so peculiarly requisite to an understanding of these exquisite Hebrew lyrics.

#### EDITORIAL NOTES.

#### Schools for Study and Culture.

THE interest manifested in the Schools of Bible Study and of Social Study, started in the January number of THE HOMILETIC REVIEW, has been very gratifying. Pastors are arranging for preaching on these subjects, and leaders in the Young People's Societies for Bible classes.

#### Papers on Assyriology.

OWING to a misunderstanding Professor McCurdy's brief paper on Assyriology, heretofore announced, was not prepared for the present number of THE REVIEW. Instead of this we give our readers a very able and timely paper by that great Old World archeologist, Prof. A. H. Sayce, of Oxford, England. Professor McCurdy will furnish an elaborate paper, showing the various bearings of the subject, for the March number of THE REVIEW.

#### Christianity in Madagasoar.

MANY Christian hearts have been saddened by the recent war of the French upon Madagascar. The prospect of Roman Catholic domination of the island, through French influence, is not a thing to be contemplated cheerfully. The conversion of Madagascar to Christianity is one of the most notable miracles of modern missions. Many of our readers have doubtless come upon some of the recent reckless misrepresentations of the press regarding the Hovas and their noble Christian We reprint from The Spectator, London, the following letter, from Antananarivo, the capital of Madagascar, addressed to the editor of The Spectator, setting matters in their true light:

"Sir: During the twenty-four years of my residence in Antananarivo. I have been a regular reader of *The Spectator*. I have always been struck with your fairness in being willing to insert communications in correction of any statements made in your paper that are thought to be incorrect. May I therefore ask your usual courtesy with re-

gard to a statement in The Spectator of August 18th, which has just arrived here. In that number, quoting from the Antananarivo correspondent of The Times, the statement is made that the 'Queen and courtlers take to gambling of the most reckless description.' I am able to give this the most positive contradiction. For many years now there has been no gambling in the presence of the Queen, and it has been strictly forbidden in the royal palace. I am perfectly sure that you will do justice to the Christian lady who is still Queen of Madagascar, by inserting this letter. There is another remark in the same paper I should like to notice. You say in one paragraph that 'savages are sometimes fantastic'—the inference being that the Hovas and what manner of people they are. May I give you one fact? A friend of mine and fellow-missionary was recently visiting the churches in the country district under his care in this province of Jenerione. At one place he came to he found one of the colored troops brought over in the French expedition. He was taken ill and unable to keep up with his regiment, and so remained behind at this village. When my friend arrived there, he found that this poor fellow was being taken care of, fed, and nursed, by the members of the Christian Endeavor Society of the place. Where do the savages come in?—I am, Sir, Henry E. Clark, "Local Secretary of the Friends' Foreign Mission Association, Doncaster House, Antananarivo, November 18, 1885."

It would not be easy to surpass this in our most Christian courts and nations

#### The Noachic Deluge.

THE present drift toward renewed scientific belief in the historical accuracy of the Scriptural account of the Flood is very suggestive. The greatest British and American geological workers and thinkers—Professor Prestwich, of Great Britain, and Sir. J. W. Dawson, of Canada-are engaged in demonstrating that the Biblical theory is the most natural explanation, and that in its utmost integrity, of the geological phenomena that have recently been brought to light. Speculation has had its day and sober consideration and interpretation of facts must now have their day. We expect to give the readers of THE REVIEW an opportunity to hear from both these great scientists on this important subject.

Printed in the United States.

### To Our Patrons.

#### A VILE ATTACK ON THE STANDARD DICTIONARY.

A grave wrong is being perpetrated by a reprinter of one of the English competitors of the Funk & Wagnalls Standard Dictionary, assisted by some unscrupulous agents of other dictionaries-a wrong that cannot be excused by the exigencies of commercial rivalry. As is well known, in all unabridged dictionaries it is necessary to give the definitions of certain indelicate words. Eighteen of these words (selected out of a vocabulary of over 900,000 terms in the Standard) have been collected and printed with their definitions by the reprinter of this English dictionary, and circulars containing them are being distributed among teachers, school trustees, and parents all through this country, stirring up a filthy agitation that will end, unless frowned down by the public press and other leaders of public opinion, in setting people of prurient minds and children everywhere to searching dictionaries for this class of words. One of these publications contains such outrageously unjust comments as the following:

"About two years ago the publishing house of Funk & Wagnalls brought into the world a monstroaity entitled the Standard Dictionary of the English Language."

"So far as relates to its collection of obscene, filthy, blasphemous, slang, and profane words, it has no counterpart in dictionaries of the English Language."

It is but fair to the press and scholars of England to say that the English critics have in no way seconded this unfair assault, but are unanimous in the most unqualified indorsement of the American work, the Standard Dictionary, expressing in many ways the same opinion as that of the St. James's Budget [weekly edition of the St. James's Gazette] London, which said:

"To say that it is perfect in form and scope is not extravagance of praise, and to say that it is the most valuable Ductionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America as it is the admiration of literary England."

The insincerity of this attack on the Standard is seen in the fact that nearly every one of these 18 words is in the English work published by this reprinter, and it contains other words so grossly indelicate and withal so rarely used as to have been excluded from the Standard and from nearly all the other dictionaries. Fifteen out of the eighteen words (and others of the same class) are, and properly so, in the Century Dictionary, and they are to be found, with scarcely an exception, in every other reputable unabridged dictionary, and this class of words is invariably recorded in the leading dictionaries of all languages.

Since this attack was made, we have submitted to Charles A. Dana and to a number of well-known educators the question whether we committed an error in admitting into the Standard, as have other dictionaries, this class of words. The answer has been without an exception, "You did not."

The fact is, extraordinary care was used by the editors of the Standard "to protect the language."

Of the more than 500,000 words collected by the hundreds of readers employed to search all books of merit from Chancer's time to the present, over 200,000 were excluded wholly from the vocabulary; hence there was no need to pad the vocabulary. The rules of exclusion and inclusion were most carefully made and rigidly enforced. A most perplexing problem from beginning to end was how to reduce the vocabulary, not how to enlarge it. Compression was carried by many devices to the extremest degree. The editors who passed upon the admission of words numbered over one hundred of the best known writers and scholars in America and England. To accuse such men of "filthiness" is to do a wrong of the gravest degree. It is the business of a dictionary to record words, not to create, nor to destroy them; to answer inquirers concerning the spelling, pronunciation, and meaning of all words that are used to any considerable extent, not to omit those it does not fancy. Whether a word has a right to exist or not, the final arbiter is the people, not the dictionary. The dictionary, as says Trench, should be the inventory of the language, and, as says the Encyclopedia Britannica under the term DICTIONARY, it " should include all of the words of the language. . . . A complete and Standard Dictionary should make no choice. Words obsolete and newly coined, barbarous, vulgar, and affected, temporary, provincial, and local, belonging to peculiar classes, professions, pursuits, and trades, should all find their place,-the only question being as to the evidence of their existence,-not indeed, all received with equal honor and regard, but with their characteristics and defects duly noted and pointed out."

Improper or indelicate words, when it was necessary to admit them into the Standard, were blacklisted as low, vulgar, slang, and printed in small type. It did not seem to the editors that an unabridged dictionary could go further without justly incurring blame.

To collect from such a work words of the class referred to and publish them is as great an outrage as to collect from the Bible the many indelicate words and passages to be found there, or those from Shakespeare (some of these 18 words are found both in the Bible and Shakespeare), and then to print and scatter abroad the collection, saying: "See what a foul book is the Bible; see what an obscene and blasphemous work is Shakespeare." The publication and distribution of these circulars is a gross assault on public decency. An agent who attempts to exhibit such a printed circular should not be listened to; he is a public enemy, and should be turned from every decent door.

The old story will be remembered of a woman accosting Samuel Johnson, shortly after his dictionary had been published, with, "Doctor Johnson, I am so sorry that you put in your dictionary the naughty words." "Madam," retorted the doctor, "I am sorry that you have been looking for them."

Awakening Wrath of Scholars, Teachers, and Editors, at the foul attack on the STANDARD DICTIONARY—Not Business Rivalry, but Business Infamy.

Editors Youth's Companion, Boston, Mass.: "We make use of the Standard Dictionary in our office for proof-reading purposes, and regard it as among the best of our authorities, and should certainly not banish it for any such silly reason as the rivals of the Standard Dictionary give for excluding it."

T. S. Hastings, D.D., LL.D., President Union Theological Seminary, New York: "How does the filthy man know where to look for filthy words? I cannot understand. I have confidence in the decency and good sense of the general public to believe that they will despise such a distardly attack."

G. A. Funkhouser, D.D., Senior Professor Union Biblical Seminary, Dayton, Ohio: "I am quite certain no large per cent. of those who buy dictionaries will be influenced by the foul attack on the Standard Dictionary. The Dictionary grows in favor with me and my friends who use it."

A. E. Dunning, D.D., Editor, The Congregationalist, Boston, Mass.: "I have met with no words which I think ought not to be in the Standard."

Hon. I. J. Allen, LL.D., ex-Minister to China: "The Standard is not, nor does it aim to be, nor should it be, an *Index expurgatorius* of the English language. Were it such, it would be unfaithful to itself, and fatal to its well-deserved renown.

"The attack is utterly base and vile. But, is not its very baseness its best refutation? Is it not so utterly preposterous as to excite incredulity, and so act as a boomerang?"

A. M. Kellogg, Editor School Journal, New York City: "The Standard Dictionary contains no words or definitions that could properly be omitted from a work that aims at completeness. The attack on the Standard can only develop its excellencies. This circular is used to make sale, if possible, of another Dictionary. The publishers of the Standard are right."

Professor W. B. Owen, Lafayette College, Raston, Pa: "I had gone through the standard pretty carefully for purposes of review and have found no indelicacy that I would exclude. In my daily use of the book also, nothing objectionable thrusts itself upon my attention. The criticism is most unfair, evidently springing from no regard for purity."

T. W. Chambers, D.D., LL.D., New York: "The Standard Dictionary is not liable to any charge of indelicacy. I have found nothing in my use of it to justify any such charge."

Professor Simon Newcomb, LL.D., Johns Hopkins University; Superintendent of the Nautical Almanac, U. S. N., Washington, D. C.: "It seems to me that such an attack can be met best by silent contempt, broken only by reference to the common practise of the best dictionaries."

The Publishers' Weekly, Dec. 14, 1895: "The action of the reprinter of one of the English competitors of the Funk & Wagnalls Standard Dictionary in distributing circulars in which are printed certain of the indelicate terms that must necessarily occur in an unabridged dictionary to prove his alleged assertion that the Standard, "so far as relates to its collection of obscence . . . slang, and profane words, has no counterpart," is as contemptible as it is unjustified. It is to be hoped that the representatives of this firm the turned away from the door of every decent person's house."

The Buffalo Enquirer, Dec. 18, denounces this attack on the Standard as "one of the meanest, most lowlived, and dastardly tricks ever attempted in any line of commercial competition. . . . There are ugly terms in every tongue, and every dictionary that is a dictionary has got to recognise them. . . . The best English and American literary circles have bestowed the highest praise upon the Standard Dictionary, and such an evil minded attack can have no permanent effect except to brand 'its author' as a prurient blackguard."

Rossiter Johnson, Ph.D., LL.D., Editor, Appleton's Annual Cyclopedia; The Authorized History of the World's Columbian Exposition, etc.: "I think the Standard Dictionary was right in inserting and defining the words in question. My reason is this: No one is supposed to read a dictionary through of course, and therefore we are not teaching these words to any one who has not met them before. If any one in the course of his reading does come upon one of them, he has a right to ask the Dictionary what it means. In fact, it is quite conceivable that in some instances the presence of the word in the Dictionary might save much embarrassment by preventing oral inquiry as to its meaning."

David Ward Wood, Editor The Farmers' Voice, Chicago, Ill.: "Language is too weak to express one's feeling with reference to such a dastardly rivalry. The Standard is in constant use in my family, and I know of no better test for a dictionary than to place it in the hands of advanced scholars in our public schools. My children in their language, nature, and scientific studies, always consult the Standard even after reference to text-books and encyclopedias, and usually find in the dictionary a clearer explanation of terms than any other authority gives. Its value as a record and explanation of the language cannot be overestimated by those who desire to use language properly."

Professor T. W. Hunt, Ph.D., Lit.D., Princeton College, N. J.: "The attack upon the Standard Dictionary is really of the Picayune Order, and is beneath notice. The Standard, as I interpret it, was prepared to give a true account of the English language, and not to meet the prudish scruples of certain hyper-critics."

Margaret Lemon, New York: "If the Standard Dictionary had failed to insert any of the words which properly belong to the language, whether delicate or otherwise, I think it would have deserved more censure than it now does for putting them in. I cannot understand how a dictionary can be blamed for recording any word belonging to the language, since that, and not the making of words, is its object."

J. H. Allen, D.D., Cambridge, Mass.: "I should think the publishers of the Standard Dictionary might be congratulated on the attack, on the general ground that next to unqualified praise, of which they have had a large share—and perhaps even better in a business view—is an unjust assault from interested parties, which gives the chance for a fair stand-up fight; a much more interesting thing, to the natural man, than smooth compliments. . . . I have seen (as no doubt every scholar has) both in Chancer and in old ballads words which I look for in vain in the Standard Dictionary; so I am sure the editors did not err in that direction."

And many others.

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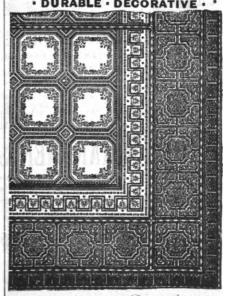
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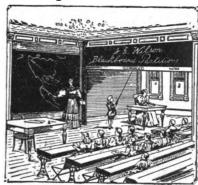
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	feet shot	uld wei	gh 115 lbs.
5	" 1 in.	66	120 "
5	44 3	66	125 "
5	66 4	66	135 "
5	"5	"	140 "
5	66 6	- 66	143 "
Š	66 7	66	145 "
	"8	66	148 "
5 5 5	44 9	66	155 "
5	" 10	66	160 "
5	" 11	44	165 "
5	66	66	170 **

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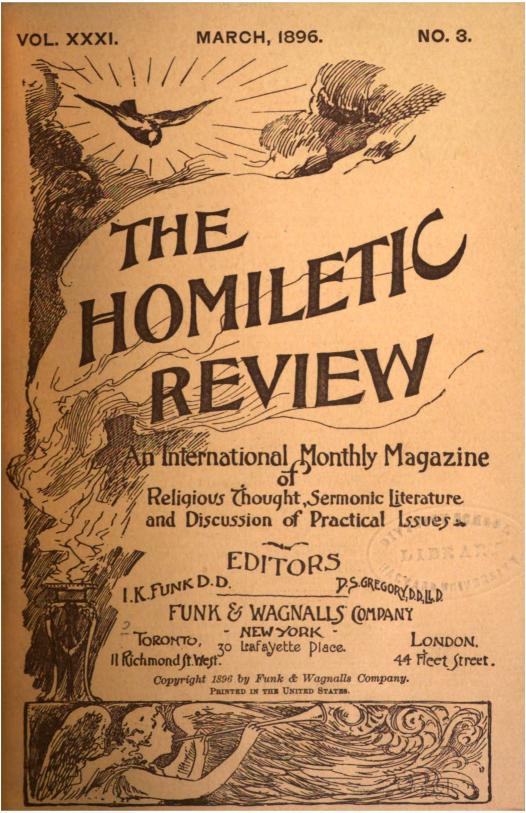
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TRUMPET CALL TO THE MINISTRY - New Book by D. S. Gregory, D.D., LL.D., in P. See particulars on page 90.

THE LITERARY DIGEST-Contents For a Week, etc. See pages 92 and 93. HOMILETIC COMMENTARY ON THE NEW TESTAMENT-Ready Soon. See vertisement on pages 74 and 75.

For Other Items of Especial Interest, See Pages 65-96.

FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New Yo

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HE following SPECIAL ANNOUNCEMENT to the readers of THE HOMILETIC

REVIEW will be read with interest. It is made by the publishers of one of the most pronounced successes in the magazine world of to-day

### McClure's Magazine for 1896

#### THE NEW LIFE OF LINCOLN

By IDA M. TARBELL



preparing this biography every possible source of original material has been investigated; reminiscences have been obtained of living people who were Lincoln's friends in his youth, as well as those who were close to him in his later political and public life.

#### EARLY LIFE IN KENTUCKY AND INDIANA

We have obtained interesting facts from the only living playmate of Lincoln's boyhood, Austin Gollaher, of Hodgensville, Ky., now over ninety years of age. Special researches into the history of the Lincoln family of Kentucky, and the autograph certificate of the marriage of Lincoln's father and mother, not before published, have been placed at our disposal by the

Rev. Henry Whitney Cleveland, of Louisville. In Indiana we have interviewed every living person who knew the Lincoln family during their fourteen years' residence in that State, and men and women whose fathers and mothers have transmitted to them interesting recollections and anecdotes. The account of Lincoln's early life contains stories of his physical strength, of his skill as a farm laborer and carpenter, of his intellectual aspirations and first literary attempts, of his story-telling faculty and his love for joking, and, above all, of his honesty and those human qualities of sympathy and helpfulness which were such strong factors in his later life and endeared him to every one with whom he came in contact from his youth upwards.

In Illinois we have unearthed much that is absolutely fresh and important.

#### LINCOLN AS A STOREKEEPER, SURVEYOR, FLATBOATMAN, AND CAPTAIN IN THE BLACK HAWK WAR

has never before been so thoroughly presented. Documents, unpublished letters, early county histories, the local records, have been ransacked for facts and for corroborative evidence. Original



material has been secured from Mr. Roll, who helped Lincoln build the flatboat, from men who worked with him in the store at New Salem, and from old residents of Sangamon County who remember his first services as a surveyor and first adventures in political life. We have obtained the assistance of men who were with

#### LINCOLN ON THE CIRCUIT

including H. C. Whitney, who traveled with him, and who made the only satisfactory report of the famous "lost" speech, delivered at Bloomington at the time of the inauguration of the Republican party. This speech has never before appeared in print.

One of the most prominent members of the Illinois bar, a man who was beside Mr. Lincoln from the "Hard Cider" campaign of 1840 to the end of his career as a lawyer, has written us a masterly analysis of "Lincoln on the Stump and at the Bar." We have, too, reminiscences of his legal career from Mr. Ralph Emerson, of Rockford, Illinois; Judge Grosscup, Judge Blodgett and Judge Ewing, of Chicago, and others.

\$1.00 a year. Free, with each subscription, McClure's Life of Napoleon

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#### LINCOLN'S GREATER CAREER

Col. Clarke E. Carr, who was with Lincoln during the Douglas debates, has written his vivid recollections of that great political battle. Among the contributors are the Hon. Joseph Medill, editor of *The Chicago Tribune*, who was Lincoln's confidant before the nomination of 1860 and in the nominating convention; Hon. John G. Nicolay, Lincoln's private secretary and joint author with Colonel Hay of the great life of Lincoln, who writes about Lincoln as a politician; Dr. Lyman Beecher Todd, a cousin of Mrs. Lincoln, one of the few survivors of that group who stood about Lincoln's deathbed; the Hon. L. E. Chittenden, Register of the Treasury during the war, whose reminiscences are important and suggestive.

It is impossible here to mention all of the acquaintances and friends of Lincoln who have been consulted in the preparation of this Life, and who have furnished material for it. It has been our purpose to make a worthy biography of Lincoln the man, that would explain his greatness by presenting fully and vividly the early formative period of his life and showing how. with great singleness of purpose, in the midst of hardships and limitations of a pioneer life, with few advantages of education, he strove to acquire learning, to improve those faculties in which he saw he was superior to his fellows, and excel in whatever work or employment or profession he set his hand to.

For more than a year we have been collecting illustrative material for this biography; we have secured over

#### FORTY DIFFERENT PORTRAITS OF LINCOLN

and we are constantly adding new and valuable pictures to this collection. The collection includes, we believe, all of the early daguerrectypes and ambrotypes taken of Lincoln from 1845 to his nomination for the Presidency. We had the rare fortune to get from the Hon. Robert T. Lincoln the earliest portrait of Abraham Lincoln, made between 1845 and 1848.



MRS. LINCOLN; WASHINGTON, 1862

This interesting picture appeared in the November number. Besides the photographs, we shall reproduce the best paintings and statues of Lincoln. In order that this Life should be most completely illustrated we had special photographs taken in Kentucky, Indiana, and Illinois of the

#### SCENES OF LINCOLN'S BOYHOOD, YOUTH AND EARLY MANHOOD

We have obtained portraits of many of his associates in early life whose pictures have not before been engraved or printed, as well as portraits of his great contemporaries in political and public life.

Several friends of the magazine have, with rare generosity, put at our disposal their Lincolniana. The splendid Oldroyd collection, now in Washington in the house where Lincoln died, a collection especially rich in relics, woodcuts, lithographs, and campaign emblems, we shall draw freely from. Mr. William Lambert, of Philadelphia, whose library of books, pamphlets, and other interesting matter relating to Lincoln, is the completest yet made, has given us free access to his treasures. Mr. J. C. Brown, of Philadelphia, allows us to draw from his great Civil War collection. The Libby Prison Museum of Chicago—the property

of Mr. C. F. Gunther, of Chicago—has been opened to us. Mr. T. H. Bartlett, of Boston, who has made the only scientific collection of portraits, for the purpose of a serious study of Mr. Lincoln from a physiognomical point of view, has allowed us to select freely from his collection. From the Civil War collection of Mr. Robert Coster we have obtained several rare portraits of Mrs. Lincoln, and to Mr. H. W. Fay we are indebted for interesting pictures. We have also secured a complete collection of the rare Currier & Ives caricatures, made during the first Lincoln campaign and the early years of the war. There will be over 300 illustrations, which in themselves will form a pictorial history of Lincoln's life.

#### STEVENSON'S LAST ROMANCE, "ST. IVES"



OR two years before his death Stevenson was at work upon this novel. Other literary labors occupied him at times, but this romance held his enthusiastic interest during those last two years. In letters written by Stevenson to Professor Sidney Colvin, this story is frequently referred to. The first reference to "St. Ives" ap-

pears under date of January 24, 1893:

"I must tell you that in my sickness I had a huge alleviation and began a new story. This I am writing by dictation, and really think it is an art I can manage to acquire. The story is to be called 'St. Ives." From this timeon Mr. Stevenson was, as we see from his letters, absorbed in the work of writing "St. Ives."

"St Ives" is purely a romance of adventure. It is the story of a French prisoner captured in the Peninsular wars, who is shut up in Edinburgh



R. L. STEVENSON

Castle; there he falls in love with a Scotch girl who visits the prisoners. There is early in the story a duel, under extraordinary circumstances, between St. Ives and a fellow-prisoner; after various episodes a dangerous plan of escape is decided upon, and the daring St. Ives finally becomes a free man. The perils that he undergoes while in hiding about Edinburgh, his adventures on the Great North Road with strangers and robbers, his escape across the border, his return to Edinburgh, and many other incidents of this splendidly conceived story are told in the spirited, vivacious, and wonderful style of which Stevenson was a master.

#### ANTHONY HOPE'S NEW NOVEL. "PHROSO"

(His only long story written since "The Prisoner of Zenda")

Though several books by Anthony Hope have been issued in this country since the publication of "The Prisoner of Zenda," about two years ago, Mr. Hope has actually produced no long novel except "Phroso."



ANTHONY HOPE

"Phroso" is more fresh and engaging in natural surprises of dramatic incident, more thrilling in unusual situations and brave deeds and cunning villainies. than even "The Prisoner of Zenda." It is a story of the present day, and the hero is a fine young English nobleman namedWheatley. He buys an outlying island in the Grecian Archipelago, an island that has only a few hundred inhabitants, a great rock rising a thousand feet from the sea. At the very beginning the reader's interest is aroused by the imagined dangers that lie in wait for the hero. Nothing could be more splendidly absorbing than the incidents that follow: the landing of Wheatley and his friends on the island, their imprisonment at the inn, their escape to the house at the top of the rock, the siege of the house, the sally and the capture of the Princess Phroso, the finding of the secret door, the passage through the rocky headland to the seashore, the fight in the cave: and so one might go on enumerating incident after incident until with a burst of daring and diplomacy the whole situation is cleared up and a happy conclusion is reached.

#### ELIZABETH STUART PHELPS

#### "CHAPTERS FROM A LIFE"



HESE autobiographical papers will be the most notable series of reminiscences of the year. In these articles, Miss Phelps reproduces in the most charming manner the simple, cultured life of Andover before the war. She gives as clearly and picturesquely as she might in a novel the persons and the surroundings of her youthful life. She tells how she first began to write, as a retiring girl whose work was even kept out of sight of her parents, and how, after some years of literary struggle, she produced that splendid book, "The Gates Ajar," driven to it by the force of her broad, womanly sympathy for those who had been bereaved in the Civil War.

#### THE WRITING OF "THE GATES AJAR"

Miss Phelps devotes two chapters to "The Gates Ajar": its production, publication, its effect, and the correspondence and the acquaintanceship which it brought her.

The articles will touch also upon her later books, her personal interests and spiritual and intellectual sympathies, and upon the picturesque and dramatic life of the fisher-folk of Gloucester, where Miss Phelps has for many years spent her summers. Out of her knowledge of this life has grown several of her most powerful books, including "A Singular Life," which has just been issued in volume form. Without dealing in any intimate manner with the events of her own life, with a reserve manifest everywhere, these papers nevertheless have their crowning value in the unconscious portrayal of the personality and character of the writer.



ELIZABETH STUART PHELPS

#### REMINISCENCES OF

#### **GREAT AUTHORS**

Miss Phelps has had many friends among literary

people; and several chapters contain delightful reminiscences of James T. Fields, Emerson, Dr. Holmes, Celia Thaxter, Harriet Beecher Stowe, and other members of that gifted group of novelists, poets, and essayists who lived in and near Boston twenty-five years ago.

The papers by Miss Phelps will be well illustrated with scenes of her early life in Andover, and with portraits of her parents and of herself never before printed. There will also be portraits of the distinguished people whom she has known, pictures of her home in Gloucester and its surroundings, and other illustrations.



BRET HARTE

#### STORIES BY ANTHONY HOPE

The series of stories dealing with the adventures of Osra the Princess of Zenda will be continued through several numbers of the magazine, and there will be other short stories by Anthony Hope.

#### BRET HARTE

now lives in London, but he has an inexhaustible source of material for stories of American Western life from his own recollections, and he will draw upon this material for stories to be published during the year in McClure's Magazine.

\$1.00 a year. Free, with each subscription, McClure's Life of Napoleon

#### RUDYARD KIPLING

Mr. Kipling, having finished the Jungle Stories, seems now to be writing stories of ships and stories of the Arctic regions. Several tales by Mr. Kipling will appear during the year.

#### IAN MACLAREN

"Beside the Bonnie Brier Bush," Maclaren's first book, has had a larger sale in England and America than any book of stories published in the past ten years. Over 100,000 copies have been sold. Maclaren takes his place beside Barrie as one of the great story writers of Scottish life. Several of his short stories will be printed in Mc-Clure's.

#### ROBERT BARR

Mr. Barr first won popularity through his "Luke Sharp" sketches, which appeared originally in *The Detroit Free Press* and were widely copied in other newspapers. It is only of late years that he has been writing

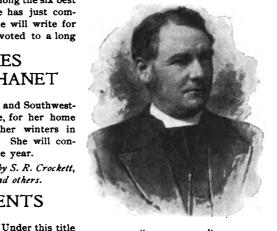
name. Conan Doyle ranks Mr. Barr among the six best short story writers of the world. He has just completed a number of stories, the last he will write for many months, as his time will be devoted to a long

## SIX SHORT STORIES By OCTAVE THANET

Octave Thanet writes of Western and Southwestern life from full personal knowledge, for her home is in Iowa and she usually spends her winters in Arkansas, where she has a plantation. She will contribute a series of six stories during the year.

Short stories will also be furnished by S. R. Crockett, Gilbert Parker, Stanley J. Weyman, and others.

**HUMAN DOCUMENTS** 



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including an early portrait made in Hannibal, Mo., where Mark Twain spent his boyhood, photographs taken in San Francisco, with other and later portraits.

#### PORTRAITS OF LONGFELLOW

The daughter of the poet, Miss Alice Longfellow, has kindly loaned us a number of photographs and early pictures for this series.

Collections of portraits, from youth up, of other famous people will be published.



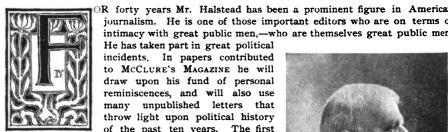


MARK TWAIN IN 1868
Taken at Constantinople, while on the tour described in "Innocents Abroad"

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#### PERSONAL RECOLLECTIONS OF DISTINGUISHED MEN AND RECENT POLITICAL HISTORY

#### By MURAT HALSTEAD



journalism. He is one of those important editors who are on terms of intimacy with great public men,-who are themselves great public men He has taken part in great political incidents. In papers contributed to McClure's Magazine he will draw upon his fund of personal reminiscences, and will also use many unpublished letters that throw light upon political history of the past ten years. The first article is entitled

#### THE DEFEAT OF BLAINE FOR THE PRESIDENCY

It gives an entirely new view of Blaine's candidacy in 1884; it reproduces conversations with Mr. Blaine, and there is included in it an unpublished letter of Blaine written after the election was decided, that is of almost sensational interest. The second article is entitled

#### THE TRAGEDY OF GARFIELD'S **ADMINISTRATION**

and from an inside standpoint it describes the nomination of Garfield, showing the workings of the wires at the convention. It touches upon the Conkling episode and



MURAT HALSTEAD (Photo by Davis & Sanford)

other vexed questions of the time, concluding with a description of the assassination an death of Garfield. This article has peculiar value in view of the interest excited by the Hor John Sherman's book of memoirs.



JAMES G. BLAINE

#### CHARACTER SKETCHES OF DISTINGUISHED PEOPLE

In the field of personal articles McClure's Magazin has made a distinct success, and in almost every number the reader will find some interesting and notable characteristics. ter of our time authoritatively depicted and with plentifu illustrations.

#### HALL CAINE

In the present number there is an article by R. H Sherard, in which Mr. Caine tells something about hi life, his methods of work, his early literary struggles an his aims in writing fiction.

#### MAX NORDAU

the famous author of "Degeneration"; an interview which is largely autobiographical, describing his studies his early work, his scientific purpose and experiences, hi views, plainly and directly in conversation with th writer of the article.

Articles will also appear concerning Anthony Hope, Alma-Tadema, and others.

#### A CENTURY OF PAINTING

#### By WILL H. LOW



R. LOW began his art education abroad in 1873, and remained in Europe five years. He has been abroad many times since, and he has studied foreign art thoroughly in most of the important public and private galleries. Equipped with this fund of knowledge, Mr. Low went to Europe last June, and for some months devoted himself to selecting the most important and interesting of the great modern paintings of Great Britain and the Continent, for reproduction in McClure's Magazine. He has secured photographs of the chosen pictures, photographs taken

directly from the paintings themselves under the most favorable circumstances. They will be carefully engraved and printed in the magazine, and in these pictures the reader will have the

most direct, most accurate reproductions of the great paintings that can possibly be secured. Every European country will be represented in this series of pictures, and the best American paintings of every decade will be reproduced. Mr. Low will furnish a series of articles in which he will tell about the painters, the art movements of the century, the origin of great pictures, with anecdotes of their history,—in short, this series of papers with the illustrations will furnish a splendid text-book of the history of painting in the nineteenth century, presented in its most popular and most attractive form.

WILL H. LOW

#### THE NEWEST KNOWLEDGE

It has been the editorial policy of McClure's, as presented in its original prospectus, to follow closely the advance of knowledge, and to give its readers in popular form the latest results of the work of specialists, keeping them in touch with research, experiment, invention and discovery in every field of human activity.



LA CRUCHE CASSÉE," BY GREUZE (1725-1805)

## THE LATEST WORD ON ASTRONOMY

#### By GARRETT P. SERVISS

A series of articles the result of Mr. Serviss's visit to the great observatories of Europe. In this series he will tell in simple, popular form what astronomers are doing, what they are learning and discovering. In a private letter recently received from him, he describes his attempt to reach the observatory of Mt. Blanc and the snow storm that assailed him and his guides just before they reached the summit.

### THE PRINTING OF A GREAT BIBLE

From the great establishment in which the Oxford Bible is printed, we have obtained material for an article of unique interest. It tells of the extraordinary care and zeal with which every detail of the production of a great Bible is looked after; the making of the paper,

which is manufactured for the purpose, the casting of the type, proof-reading and printing,—all of the interesting processes of the latest development of the art of printing.

#### McCLURE'S COMPLETE LIFE OF NAPOLEON

#### With the great Hubbard Collection of Napoleon Engravings and additional Pictures from European Collections & & &



HIS new and splendid-ly illustrated biogra-phy, by Ida M. Tar-bell, has well been called "the best short Life of Napoleon." In writing this "Life" Miss Tarbell has had access to the masses of new material re-vealed by the latest investigations of enthusiastic and de-

voted Napoleonic students.

This biography not only recites the facts of Napoleon's life, but gives a masterly description of his physical and mental characteristics, with numerous illustrative anecdotes, extracts from his letters and speeches, and incidents from the memoirs of those who were near to

The illustrations are of surpassing interest, and constitute by far the most important collection ever printed in a volume. They include:

1. The unique and very complete collection of Napoleon engravings of the Hon. Gardiner G. Hubbard, who spent fourteen years in making the collection, one of the greatest in the world.

2. Reproductions of great paintings in the Louvre, the Museum of Versailles,

and other public galleries.



NAPOLEON AS A LIEUTENANT OF ARTILLERY
From a water-color first reproduced in the McClure's Life

3. Many new pictures, never before published, from the private collections of Mgr. Duc d'Aumale; H. I. H. Prince Victor Napoleon; Prince Roland; Baron Larrey, the son of the chief surgeon of the armies of Napoleon; the Duke of Bassano, son of the minister and confidant of the Emperor; M. Edmond Taigny, the friend and historian of Isabey; M. Albert Christophle, Governor-General Crédit Foncier of France; of the M. Paul le Roux, who has, perhaps, the richest of the Napoleonic collections; M. le Marquis de Girardin, son-in-law of the Duc de Gaëte, the faithful Minister of Finance of Napoleon I.

We have thus the most complete pictorial biography of Napoleon ever published, containing all the authentic portraits by the great painters of his time, representing Napoleon at every period of his life, from his school-days at Brienne till his death at St. Helena; the best pictures of his great battles, from the Siege of Toulon, where, as a lieutenant, he won his first success, to the final defeat at Waterloo in

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JOSEPHINE BEFORE HER MARRIAGE TO NAPOLEON From a miniature by Rocher first published in the McClure's Life

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GEORGE SISON, Pastor M. E. Church.

BROOKLYN, N. Y., Feb. 8, 1895.

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Sincerely yours, Rev. J. M. FARRAR, D.D.

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Very truly yours, Rev. GEO. W. HONEY.

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## THE HOMILETIC REVIEW.

Vol. XXXI. --- MARCH, 1896. --- No. 3.

#### REVIEW SECTION.

I.—THE CLERGY AND THE PROBLEM OF OUR FOREIGN POPULATION.

By Rev. Josiah Strong, D.D., Secretary of the American and Foreign Evangelical Alliance, Author of "Our Country," etc.

THE history of the United States affords no greater marvel than that of many heterogeneous foreign elements blended into a homogeneous nation. The subjects of the Ottoman empire represent a great number of distinct races, languages, and religions. These races have not been isolated, each in its own territory, but more or less scattered up and down the empire, coming freely into contact with each other; and yet through many centuries each has preserved itself intact. There does not seem to be the slightest tendency to merge into a common national type. The English is a mixed race, but it took ages to effect the amalgam; while in this country, without waiting for the admixture of blood, the native-born children of foreign parents somehow get a stamp which, in looks and speech and in certain characteristics, marks them as Americans; and the next generation, even tho the blood remains undiluted German or French or Welsh, might pass for the "Brahman caste of New England," provided only it has enjoyed sufficient opportunities. I know an immigrant who was an Irish peasant, whose son is to-day a professor of Greek in an American college. transformations, however, take place only when the environment is new, stimulating, and distinctly American.

For some years foreigners have been coming in sufficient numbers to segregate themselves in various quarters of our great cities and to found settlements which are exclusively foreign. In such cases there is no necessity of learning our language. There are children in New York old enough to testify in court, who, the born in that city, can neither speak nor understand English. Customs and costumes also remain foreign in these foreign quarters. In short, the most essential elements of their environment the immigrants have brought with

them. This community is a bit of Bohemia or Germany or Italy transferred to this side of the Atlantic and set down in city or country. It remains an undigested mass in the body politic; and it remains undigested because unmasticated, for mastication is a process of *separation*. It appears, therefore, that the larger the immigration, and the greater the consequent need of assimilation, the slower and more imperfect does that process become.

Moreover, there has been since the war not only a great increase in immigration but also a marked deterioration in its quality. This deterioration has been twofold. The increase of immigration during the past twenty years has come chiefly from inferior races; and, again, the better races have sent their poorer representatives.

For obvious reasons the people of Great Britain are more easily assimilated than the races of continental Europe. Twenty years ago, nearly one half of all our immigration came from Great Britain and Ireland; now only about a third. Our most objectionable immigration comes from Russia, Russian Poland, Hungary, and Italy. Taking the annual average immigration for the seven years from 1874 to 1881 as compared with that of the like period from 1882 to 1889, we find that immigration from Great Britain and Ireland increased only 67.8 per cent. and that from Germany only 76.7, while that from Poland increased 166 per cent., that from Italy 286, that from Russia 297, and that from Hungary 476.4.

The reduction of fares has affected both the quantity and quality of immigration. The building of continental railways and the cheapening of the transatlantic passage have made this Land of Promise possible to much larger numbers and to much poorer classes; and what is worse, societies have been formed, and several European governments have granted aid, to transport to the United States the insane, the paupers, the feeble-minded, and the ex-convicts of their respective countries. The governments of Great Britain, Germany, Russia, Switzerland, and Italy are all guilty of this international outrage. Hundreds of paupers have been found in our poor-houses whose clothing bore the mark of the almshouse in Great Britain from which they had been shipped. Testimony before the Ford Committee on Immigration of the Fiftieth Congress showed that in fifteen months, from April 3, 1882, to July 8, 1883, there arrived at the port of Boston alone 49,122 of these assisted immigrants.

The census of 1890 shows that the foreign element, i.e., foreign by birth or parentage, the constituting only one third of the population, furnishes nearly three fifths of all the paupers supported in almshouses. In other words, the tendency to pauperism in the United States is nearly three times as strong in the foreign element as in the native.

Again, the 20,000,000 of our population, foreign by birth or parentage, furnishes for our penal institutions of all kinds, except

juvenile reformatories, a half more prisoners than the 34,000,000 of our native white population. This means that the tendency to crime in the United States is more than two and one half times as strong among those who are foreign by birth or parentage as among the native whites.

About twenty-five per cent. of our alien population is unable to speak English. There are children born on our American soil and educated in parochial schools who are as unable to speak the language of the country as are their foreign-born parents; and there are millions of foreigners among us who not only can not speak English, but who are unable to read or write their own language. Illiteracy among the foreign-born population is thirty-eight per cent. greater than among the native-born whites.

We must by no means forget our indebtedness to the immigrants. They have borne the brunt of the toil and hardship in subduing the continent and in developing its resources. They freely shed their blood in defense of the Union. They have enriched the literature of every profession; many of them are earnest Christians; and many are among our best citizens, intelligently devoted to our American institutions. But we can not forget that the quality of immigration is deteriorating, and the facts just given touching illiteracy, pauperism, and crime show that the foreign population as a whole is depressing our average intelligence and morality in the direction of the dead-line of ignorance and vice.

Horace complained that the Orontes had emptied into the Tiber, bringing with it the language and morals of the East. In like manner many a European Orontes has fouled our American waters.

When we consider the quality of immigration as a whole, and remember that it is growing distinctly poorer, it is not reassuring to reflect that Europe could send us an unceasing stream of 2,000,000 every year—as many as our present population in a single generation—and yet leave the present source of supply not only unimpaired but even increasing.

Evidently the problem of our foreign population is one of the first magnitude. This problem is primarily one of assimilation. The immigrant must first be made fit, and then, not before, incorporated into our national life.

The problem should be simplified as much as possible by restrictive legislation. This is not the place to discuss specific measures. Suffice it to say that they should effectively exclude the illiterate, the feeble-minded and the insane, all assisted immigrants, and those likely to become a public charge, and, as far as possible, all criminals. It may be added that our loose naturalization laws, which cheapen and degrade American citizenship, should be thoroughly revised.

But what can the clergy do for the stranger already within our gates? The clergy are interested in the immigrant as a foreigner and

as a man. As a foreigner he needs to be Americanized; as a man he needs to be Christianized; and to Christianize him is to make his assimilation easy.

The three great bonds which bind men together are community of race, of language, and of religion; and of these, religion would seem to be the strongest. It is the religion of the Jew, not his language nor his blood, that has separated him so effectively from the races among which he has lived all these centuries. Many Jews have been converted to Christianity since the beginning of the Christian era, but we find no body of Christian Jews preserving, from generation to generation, the characteristics of their ancient race. When they become Christians they disappear by mingling their blood with that of Christian races; which shows that religion rather than blood or language is the effective wall of separation between Jew and Gentile.

Irish Protestants are more easily assimilated than Irish Roman Catholics. The same is true of German Protestants as compared with German Catholics, and of French Protestants as compared with French Catholics. Protestant Germans are more quickly Americanized than Catholic Irish; which indicates that an alien language is less of a hindrance than an alien religion. Scotch blood is as far removed from Anglo-Saxon as is the Irish, but the Scotch are more easily assimilated than the Catholic Irish because the former are Protestants. We do not hear of the "Welsh vote" or of the "Welsh quarter" of the city, tho the Welsh are foreign in language as well as blood. The Welsh, like the Scotch, sink into the great stream of our national life as snow-flakes sink into a river; and the reason is that to a man they are earnest Protestants.

The Salvation Army is composed of thoroughly heterogeneous elements. A representative gathering of the Army includes various races, speaking various languages; and not only so, but represents every stratum of society, and the greatest variety of occupation as well as the greatest extremes of social position. At a demonstration of the Army some months since, the members appeared for once in the garb of the station in life which they had occupied before becoming Salvationists. We are told that there were "men in evening dress, in the uniform of the army and navy, in university gowns, in the working clothes of the handicrafts, in the distinctive dress of the railroads, in the rusty togs of the slums, in the rough habiliments of the farm. and in the fancy clothes of the variety stage. There were women of every gradation of gown and bonnet, from ultra-fashionable to ultra-The heterogeneous crowd conveyed the impression of the impossibility of cooperation, the interest, culture, calling, way of life of the individuals were so dissimilar. But in their regular uniform no such suggestion arises in the mind. The poke-bonnet of the women, the plain cap of the men, work wonders in uniformity."

But it was not the plain cap of the men and the poke-bonnet of the

women which brought this heterogeneous company to a social level and united them in a common work. It was a common religious experience and a common religious purpose. These are capable of creating a brotherhood, where race antipathies and class prejudices are dissolved in the alembic of Christian love.

Differences of language and of blood count for much when there is also a difference of religion; and community of language and of blood count for much where there is identity of faith. But a strange speech and an alien blood do not prevent the rapid assimilation of our Protestant immigrants, especially if their Christianity is vital and not merely nominal.

The public school is absolutely indispensable in the work of making good American citizens out of the children of foreigners, and must therefore be preserved in its integrity; but of course the public school does not reach adult immigrants, except as it indirectly influences some through their children. The principal element, therefore, in the problem of assimilation is the religious factor; so that to win to an experimental knowledge of Christ an immigrant who has no vital conviction of Him is to render as great a service to the state as to the church.

There are those who seem to think it is an impertinence to preach the Gospel to Jews and Roman Catholics. But many of the latter who come to us are as ignorant of Christ and of His salvation as were the multitude in the days of Luther; and tho the Jews are generally good citizens, as men they need Christ in the nineteenth century quite as much as they needed Him in the first, and as foreigners they need to be Americanized; but they can never be perfectly assimilated so long as they refuse to intermarry with us and remain a "peculiar people."

How then shall our immigrant population be brought to a knowledge of vital Christianity? Obviously, the first condition of our bringing them to such knowledge is that our Christianity be vital. Only a live Christianity can be life-giving; and such a Christianity is outgoing, aggressive. It is the exact opposite of the Judaic spirit of separation which culminated in Pharisaism. To Mosaic goodness, which was negative, contact meant contamination; but to Christian goodness, which is positive, contact means opportunity. Contact with the immigrant is our opportunity for usefulness and his opportunity for assimilation, for there can be no assimilation without contact. The immigrant is separated from us by his antecedents, his training, his habits, his ideas of life, and often by his language. There is a chasm between him and us which he can close or bridge only very, very slowly. He is not in a position to take the initiative; we are. We can make friendly advances as he can not.

He comes into personal contact with the boss, the bargainer, and perhaps with the sharper. He comes into touch with men who are trying to get as much as possible out of him. Such contact is not very

Christianizing. How shall the men reach him who want to get as much as possible into him? Not the men who want to exploit him, but those who desire to acquaint him with our institutions, to give him some intelligent conception of the rights and duties of citizenship, to inspire nobler ideas of life, to acquaint him with God in Christ. If the clergy were to do all this for the immigrant, even assuming that they had nothing else to do, they would need to be miraculously multiplied like the loaves and fishes in order to come into personal contact with so great a multitude. The census of 1890 showed 640,000 persons of foreign birth in New York city and 450,000 in Chicago, while in the whole country there were 9,249,000. Evidently if there is to be a serious attempt to aid the process of assimilation, it must be on a scale commensurate with the magnitude of the task.

The clergy of the United States have means ready at their hand, quite equal to so vast an undertaking. In recent years there has been an unprecedented growth of young people's societies. The Young People's Societies of Christian Endeavor in the United States now have some 2,000,000 members. The Epworth League of the Methodist Episcopal Church, last May, had 1,250,000; of the Methodist Episcopal Church South, 150,000. The Brotherhood of St Andrew (Protestant Episcopal) has 12,000. The Young Women's Christian Association has 25,000. The Young Men's Christian Association has 244,000, of whom 117,000 are active members. Some of these are counted twice no doubt, but here are three and a half million young people, and, including the Luther League recently organized, very soon to number four million, who have avowedly enlisted for Christian service. Among these armies of young men and women there has been developed, to a remarkable degree, the new patriotism, which is civil rather than military, and which is characterized by the Christian spirit of service. Here is an instrumentality sufficiently powerful, if it can be utilized, to reach the foreign population with Christianizing and Americanizing influence. How can it be brought to bear?

The teaching of our pulpits does not reach those who most need it. If we hold meetings to educate public opinion touching any reform, that part of the public which most needs educating is not present because it is indifferent. If we write books and print papers with the same end in view, it is those already interested who buy them, while those who need them most, because indifferent, do not see them. The truth must be carried to the indifferent. They will not come for it, and they will not buy it.

Suppose the members of these various young people's societies be made the bearers of the truth. Each community could be distributed, and each district assigned to some young person; and many hands would make light work of the matter. Hundreds of thousands of letters are delivered in a few hours in a large city, because the work is systematized, and each carrier knows and serves his own route. It

would not be a great undertaking for a young person once a month to deliver a leaflet at each house in a small district. The work would require no special training, and no peculiar fitness except faithfulness and common courtesy. Boys, and girls too, could go on their wheels, and the bicycle would make it entirely feasible to reach the scattered homes of country districts.

The work need not be confined to the foreign population. The non-churchgoing class generally need to have the truth carried to them; and no doubt the effect on the foreigners would be better, if every house was included in the distribution, than if it was understood to be a special effort in behalf of a single class.

The value of the work would depend of course on the wisdom with which the literature was selected or prepared. Leaflets acquainting foreigners with the fundamental principles of our government, in as many languages as might be necessary, would be in order. The need of rudimentary instruction is illustrated by the case of the Italian who, after he had taken out his first naturalization papers, was in doubt whether this country was an empire or a kingdom. Other leaflets should explain the rights and duties involved in citizenship. An important service would be rendered by preparing a digest of the liquor, tobacco, gaming, and Sunday laws of the State; also of the laws specifying the duties of public officials, such as mayor, prosecuting attorney, the board of excise, the police, etc., of which citizens generally and sometimes even officials are surprisingly ignorant. distribution of such leaflets would help to bring officials up to duty, to prevent the violation of law, and to strengthen public opinion as to its enforcement. If voters generally were thus instructed, it would be much easier to break the power of the political boss.

In like manner, wisely selected leaflets, teaching religious truth, Sabbath observance, temperance, and every other needed reform, might be put into every home. Such a sowing of wholesome truth in millions of families a dozen times a year could not fail to produce profound results.

Each pastor could work his own young people, and each church provide the necessary funds. If the printing were done on a large scale, the literature would be inexpensive. Of course some measure of cooperation among the churches would be essential.

If not from some higher motive, it would seem as if we might be compelled to undertake the work by some such method, in mere self-defense. But the preservation of our institutions and the uplifting of the immigrant population do not furnish the only motives for such an undertaking. Surely there is providential meaning in the fact that the representatives of all races and of all religions are sent to live among us. Last year 1,169 Japanese united with the Methodist churches of California. How much that fact means for Japan! What if thousands of Chinese were gathered into our churches every year;

how much it would mean for China! When Russians and Bohemians and Italians and Spaniards and Mexicans and Spanish-Americans and a score of other races are really Christianized among us in large numbers, very many will be constrained to return to their own people as missionaries of a Christian civilization and of a vital Christianity; and then will the conquest of the world for Christ make haste.

#### II.—THE OLD PREACHING AND THE NEW.

By Henry W. Parker, D.D., LATE PROFESSOR IN IOWA COLLEGE, Member of the Philosophical Society of Great Britain, etc.

WITHIN the memory of many persons now living there was a regulation style of preaching almost universal in the evangelical pulpit. It had its great advantages and disadvantages; and these, in contrast with modes now prevalent, are the outcome of this article, with a view to the improvement of our methods or want of method.

I. The old ideal of a sermon was a systematic and logical presentation of an important biblical doctrine, beginning usually with exegesis, passing to explication and argument, and closing with inferences and There was, of course, a varying elea final personal application. ment of the textual, topical, and scholastic; and the historical, descriptive, ethical, or hortatory schemes of discourse had some place, but were subordinate to the doctrinal, and indeed were pervaded by it. Not that the preacher followed a program in bringing forward successively the parts of a whole body of divinity, but the burden of prophecy that weighed upon him related to what are called the leading doctrines, with special emphasis on the spiritual condition of man in his lost estate, the nature of sin as such, the worthlessness of human merit, the necessity of regeneration, and our entire dependence on divine This was the deep plowing, which the preacher felt bound to pursue always, and without which he felt that his ministry was futile. With the doctrines mentioned, came very prominently into view the high claims and inexorable penalties of God's law, His absolute sovereignty, the holiness of His character and of the character required by Him, the corruption of the human heart, the exceeding sinfulness of sin, the tremendous issues of probation, the awfulness of death, judgment, and eternity, justification by faith only, and the sacrificial view Incidentally, the solemn sanctity of the Bible, of the death of Christ. of the Sabbath, and of the Christian ordinances, was enforced; and the tone of public prayer was very grave, reverential, contrite, and largely doctrinal. The preaching to Christians was nothing if not searching, as it was termed, and the ideal Christian often presented was wholly unworldly-intensely spiritual in the religious sense.

The training and the library equipment of the old-time minister favored this concentration of mind on the doctrines that concern the

righteousness of God and that which is theoretically required of man, in a theological and chiefly abstract view. As late as the early part of this century the student's theological seminary was a brief residence with some able pastor, like the excellent Dr. Theophilus Packard, of Shelburne, Mass., who is said to have set the learner to writing theses in regular order, beginning with "The Fall of Man," and with no other help than the Bible—the theology to be taught by criticism of the thesis. Later, theological seminaries were founded, and were poor in resources, very limited in the number of teachers, and the instruction was very traditional and concentrated. And it was much so with colleges; there was little to promote a diversified culture, such as that which is both a blessing and a bane in these days. And the country pastor was sufficiently rich in the possession of the works of Edwards, Emmons, Hopkins, and a few others, or of corresponding authorities in other communions. These he studied. and from these only he took his general tone. A single denominational paper and a missionary magazine were his periodical resources. no wonder that the pastor felt himself bound to urge continually the prime truths that awaken to solicitude and convict of sin, and this in a drastic manner, often, due to an earnest purpose to save—a purpose that was too direct to be modified by more comprehensive methods to the same end. And the tendency was increased by the then accepted and invariable manner of procedure in promoting revivals of religion, namely, first chastising and humbling the church-members, and then alarming others out of their apathy. Such was the general type of the evangelical preacher and his preaching down to the middle of this century, and more or less later. The kindliest and most gentle were much if not altogether conformed to it, and the most free and genial were sometimes especially rigid in doctrine and severe in discourse, as if to make up for or counterbalance their social geniality. In exceptional instances, there was a strong leaning to the brighter aspects of the Gospel, by temperament, or, perhaps, from an experience that had passed in struggling reality, as well as in intellectual understanding, from the seventh into the eighth chapter of the Epistle to the Romans. In the cities or elsewhere there were a favored few of broad culture, with elastic and varied methods and a wide range of thought; but all partook of the established and well-recognized type.

II. In contrast with the older, we have not one but many types of preaching, and, to a considerable extent, no definite one.

First and rarest, is that which in the best sense is oratorical. In its worthiest examples, it has the merits of definite theme and plan, an argumentative substratum, a variety in statement and illustration and appeal, a sweep of thought, and a cumulative power; it involves thorough preparation, is not a soliloquy or a dissertation, but is shaped and addressed to the hearer with a purpose; and it includes a reasonable regard to those excellencies of diction and delivery which enlist atten-

tion and are, in fact, the truest nature developed by laborious art and practise. However decried, the science and art of public speaking deserve the persevering study of the preacher. Edward Irving, in his "Orations on the Judgment to Come," was one of the examples, in the first half of this century, of those who rose above the traditional mode of their time to the height and breadth of noble and effective oratory; Chalmers was another; and the Apostle Paul, in his writings, reached the summits of solid cumulative eloquence. But, while the eminent examples were men of unusual gifts, it is in the power of every able man to be a Christian orator, by study and practise, by whole-souled devotion to great themes, and this not for any display, but with that single eye and sincere desire to move men to action, without which oratory is a mockery. Such motive and effort would bring out one's individuality, saving him from the machine-method and cant of a sect.

A partial, misplaced, descriptive oratory notes another style of sermonizing that has some prevalence. Many years ago it was, and perhaps now is, a trick of college orating, and it seems to be a perpetuated device. It is discoursing in some usual way, and winding up with a highly elaborated illustration or scenic painting, instead of practical application or personal appeal; apparently, it is to leave a final admiring impression of the speaker's brilliancy, and is very likely to characterize a show-sermon selected on occasion.

As the purpose of this writing is to hold up some features of the old way in contrast with deficiencies and errancies of the present, no special mention need be made of the various characteristics of those who, living or not long since deceased, are recognized as model preachers, each after his own kind. Large lessons could be drawn from them. It is sufficient to say that they combine admirably the old and the new spirit and methods. And it may be added here, in passing, that one type—plain biblical preaching—was imported from England, about twenty or thirty years ago, apparently from its felt value as bread in contrast with pulpit cake of all sorts.

The sensational mode, that deals in extravagant statement and language, is so condemned by the common-sense public that it hardly requires notice, though somewhat frequent in our day. It hungers for novel topics, feeds on newspapers, runs to irreverence and slang, caricatures the doctrine or thing it would oppose, and preaches itself more than Christ. Sometimes, it is associated with genuine Christian spirit and legitimate doctrinal discourse; and, of course, a very earnest and vivid man may be sensational to a degree without intending it.

Along with this element, or else free from it, is another fashion of sermon, that may be termed the staccato or scintillating kind. It affects short pithy sentences, and readily runs to the merely startling effects of far-fetched epigram and paradox. Its aim, conscious or unconscious, is to make telling points in every sentence and to be bright, if not brilliant; and, if successful, it is bright all over in spots, but

with no general and cumulative effect, except to amuse or weary the hearer, who is kept continually on the qui vive of intellectual titillation. A temptation, if not a necessity, of the method is to play all around the subject or to wander from it in search of points; also, to push a truth to extremes. Certainly, it must fail to lead the audience on from step to step to a final profound impression. One of the prime requisites of a sermon is unity, however much the variety; all parts should be subordinate and contributory to an end. Moreover, as a distinguished Brooklyn preacher, now living, once remarked, the aim of preaching is not so much expression as impression.

The same lack of constructive unity is a peril in the conversational style, which is another species of recent preaching, having come into some vogue from the manner, not method, of Wendell Phillips, or perhaps from the example of successful lay preachers. Extemporaneous discourse is of late years a blessed reaction from the exhausting labor and peculiar disadvantages of written sermons, provided the preparation be thorough; and the conversational element has important part and place in it. There should be enough direct talking to the people to bring the speaker and them into close sympathy with each other; it will, at least, save a man from directing his eyes and addressing his argument or appeal to the cornice of the auditorium. Especially should familiar illustrations be talked, and the concluding address be as from friend to friend.

. But the most current form of preaching, in communions where written sermons still prevail to a considerable extent, is the essay. may be good, bad, or indifferent; it may have more or less of plan; but it is very apt to be too literary in spirit and execution-too much so to be called preaching; and it is in danger of dissipating itself in refinements of thought and observation; too often it is rambling, with no strenuous purpose and ultimate effect. One carries no specific impression from it, feels no great impulse received, and only remembers indistinctly that the preacher said some good things, and is ready to say "a very good preacher"—as if anything can be good that is short of, or aside from, the great end of really enlightening, moving, molding, saving men. Well written, well spoken, is not enough. Nor is it enough if the essay, often on some minor subject or an outlying one sought for freshness, be thundered and lightened in delivery, with a forced stress that is plainly a matter of cultivated habit among many in these times, not a necessity of the thought or of the speaker's exceeding earnestness of feeling. To shout a commonplace, with staring eyes and violent gesture, is, perhaps, a temporary reaction from the polished quietness of the style that preceded it, that is, in the Eastern States.

As to the matter that now finds entrance to the pulpit, it is even more diversified than the manner. The homogeneous has verily become the heterogeneous, and not by an evolution, as the term now is,

applied to everything from society itself down to a bicycle or a hairpin; for the sermon proper in its old acceptation had no worldly germ The whole world, with all its literature and week-day interests and floating opinions and varied methods, has come into the pulpit; it is an invasion from without. There is no space to speak here of the advantages and disadvantages of all this, nor of the proper check the preacher needs to put upon himself against yielding too much to the It is a large subject in itself. Enough that he will be reasonably safe if he keeps in view his commission, not his drawing power or popularity, and sincerely studies to preach the gospel both in its restricted sense and its widest legitimate applications, especially remembering that his business is God's, and that that business is chiefly with individual souls, both for their renovation and advancement, and for that of society through them. But one can hardly fulfil this acknowledged end if newspapers, magazines, and the light literature that deluge us, be his daily reading, in place of the more substantial and professional. His reading will filter itself into, and, indeed, supply his Is not much of our preaching simply magazineish? And, if theme. his study be in the line of his profession, but largely in the wider biblical criticism and its novel theories, even this may fail to furnish the pabulum he needs in his work. A study of the shell is not feeding on the kernel.

III. Disadvantages, in part but incidental, of the old system of sermonizing and its concomitants.

- 1. The narrowing and hardening of doctrines to a fixed, technical statement in all discourse, with a repetitious set of phrases, that finally tend to deaden and obscure. There is no reference in this to preliminary and standard definition, of which, as in everything, there must be one form of wording that on the whole is best. And there is, no doubt, a scriptural (not human) "form of sound words," which must have its appropriate frequency. The objection here is to a certain stereotyped phraseology at all times, not necessarily Scriptural, regarded as a test of soundness, possibly of some use in examining a candidate for licensure, but wearisome in discourse and fettering the mind of speaker and hearer. No better illustration of the former state of things can be mentioned than the suspicions raised in 1843, concerning an able defender of the faith, the late Dr. Hickok, while he was in Auburn, because he used his own very individual language and explication in pulpit and lecture-room.
- 2. There was a continuous and painstaking, if not absolutely painful, effort to discriminate and qualify doctrine on all occasions, in almost every sentence or paragraph, and not so much to clarify as to caution. It was a nervous concern for orthodoxy according to the particular shade and hue of a master or school. It tended to break the force of the truth and to limit its breadth and reach; and it cultivated in the hearer a critical, disputatious habit, an intellectual rather

than spiritual attitude, a partisan rather than a comprehensive and hearty appreciation of the Word of Life. Indeed, it was common among the intelligent people to discuss chiefly the soundness of a sermon, and their prejudices in favor of or against one and another kindred school of theology were alert and strong, so that a misunderstood or questionable clause in the sermon spoiled it all for them, and raised a subsequent clatter. The effect of the sermon as a whole, and just estimation of the speaker, as taken all in all, were often rendered impossible.

- 3. The constant emphasis given to the most solemn and dread truths was unfair to the entire New Testament, and often unhappy in its effects, especially upon the most conscientious and sensitive. True, justification by faith, the free grace of God, the promises, were set forth, but with anxious qualifications and a general overshadowing. In particular, the inculcation of the exercise of introspection was pushed to the extreme of a duty of continual self-dissection; prayer and Bible-reading were so taught as to be in danger of becoming a penance, or good works ending in themselves—that is, praying for the sake of praying, instead of something prayed for, and reading as a pious task, instead of for the sake of the truth read; the "preparatory lecture" was too much an arraignment of all believers, and the Lord's Supper too funereal, anticipated often with awe. All this was not a result of fundamental mistake; it was a matter of tone and proportion or of overstraining.
- 4. There was a manifold lack of certain elements, since brought in by the advantages and spirit of our time, the often in excess, such as the moral and social aspects of Christianity, the homiletic use of wide information, and a reasonable degree of literary enrichment.

IV. The advantages of the old preaching, which may well be incorporated into the new, were such as the following:

- 1. The training of Christian minds to a definite system of doctrine. We do not now demand a rigid form of words, a medieval suit of heavy armor in place of the Apostle Paul's "whole armor of God," but we require a foundation or framework for Christian thought and effort. It is high time that there be a measurable reaction in this regard. It is high time that in many evangelical pulpits there be no longer an almost total omission of the doctrinal, in favor of generalities about Christianity, and moralizing and sentimentalizing about everything. The great doctrines are there, in the Bible, its very framework, and should be brought forward in systematic presentation. Without them, preaching is invertebrate.
- 2. A theme was presented in so systematic a way as to leave in the hearer's mind a clear, lasting impression of the whole and its parts. With many it seems to be thought a merit to avoid distinct heads of discourse. It is not so with the lawyer, the ablest legislative or political speaker, or the scientific lecturer and writer. They even recapitulate

formally and carefully every point of discourse. The people, and all the more if uneducated, need a distinct announcement of proposition, division, and subdivision; else, they hardly know or remember what a man is talking about.

- 3. There was no small discipline of intelligent hearers, however uneducated, by the logical form and clear discriminations of the sermon. Bating the excess of this, already mentioned, we need the same kind of education for the average attendant—for man, woman, or youth. Logic has been perverted to what a writer called "logicking;" there was too much of this by even great divines of yore. But, in its place and valid, it is the important science and art of reasoning; and much of the preacher's work is implied in the words—"Come now and let us reason together." He, of all others, should so know the laws of reasoning as to use them, and also save himself and others from fallacies.
- 4. The old preaching invigorated the Christian hearer to a sturdy acceptance of all Bible truth. It created a manly and valiant attitude of belief in noble contrast with the sentimental squeamishness that would soften stern truths, and is a perversion of the humane and refined spirit of recent days. If a man is to preach Scripture, he should squarely and courageously face it and bring his audience to do the same. This can be accomplished, not in a coarse and defiant way, but with an earnest, reasonable spirit that is its own justification.
- 5. The very serious view of life and its issues, and the profound feeling of sacredness pertaining to religious exercises and ordinances, that characterized the old way, should enter into the new to a wholesome degree. These deep and salutary sentiments are in constant danger of being lost in the liberalism, superficiality, and what may be termed the miscellaneousness, of our time.
- 6. The gravity and sanction imparted to the greater and lesser moralities, so far as these were preached, by the weight of theological truth that accompanied ethical and hortatory discourse, were elements of value not to be forgotten. There is too much of ethical preaching from the human plane only—in the vein that a wholly unreligious or even unbelieving writer might pursue, and quite as edifyingly. All virtues and duties should come into the Christian light that illumines them in the New Testament, and be made divine.
- 7. Preeminently, a proper humbling of man and exaltation of God, which was the purposed aim of the old way, has a lesson for us, altho the purpose may have been pushed too far. We may recognize now the majesty of God's patience, love, tenderness, as well as of His power and righteousness; but, however it be, there is too much deifying of man and humanizing of God, or in too perverted a manner. The old prophetic words need to be voiced—"If I be a Father, where is mine honor?" and the soul needs to be brought into the light of a holy God, until it exclaims, with the old, upright Arabian emir, Job, "Now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes."

#### III.-PREPARATION OF THE CHURCH FOR REVIVAL.

BY REV. B. FAY MILLS, D.D., FORT EDWARD, N. Y.

It is somewhat difficult for one who believes that a revival is the normal condition of the church to produce an article upon Preparation of the Church for Revival. We are coming to see more and more that a church should be constantly engaged in aggressive evangelistic effort. In olden times it used to be assumed that a revival could only occur in a community where there had been some real decadence in spiritual interest and power, and such a view is suggested by the etymological meaning of the word; and while it is true that the means by which any church that is not in a proper spiritual condition may be aroused to a sense of its need and opportunity may be justly called by this suggestive word, it is also true that the normal condition of the church is one of aggressive evangelistic effort constantly producing appropriate results. In this article, I shall endeavor to keep both of these thoughts in mind, and to make some simple suggestions that may be of use, both in the arousing of the alumbering church and in increasing the efficacy of one that is earnestly at work.

First of all, it may be said that the great condition of a revival is, that there should be a sincere belief in it as God's method of winning individuals and an intense desire for it upon the part of those who bear the name of Christ. Nothing could be better calculated to produce these conditions than a study of the experiences of the Israelites and of the early church, as well as of the people of God in more modern times. The historical books of the Old Testament, and the writings of the prophets and the psalmists are full of the most suggestive and stimulating material for the awakening of spiritual interest. A study of the Pentecostal awakening, with a careful consideration of the methods that produced it, and the adoption of similar methods adapted to the circumstances of modern life, can scarcely fail to awaken a deep interest in spiritual things. The general characteristics of all the great revivals have been substantially the same. and the pastor who spends considerable time in bringing to his people the message of the great spiritual awakenings of the past and the present will find a great hunger growing in himself and his people for a manifestation of such divine power in connection with his own labors. The study of the writings of modern masters of revival methods can scarcely fail to create a deep hunger and enthusiasm in the student that will prove to be a contagious influence to those about him. The autobiography of Charles G. Finney, as well as his revival lectures, and his lectures to professing Christians will never be superseded so long as the church shall be in need of spiritual quickening. Of more recent works, the "Lectures on Revivals," by Edward N. Kirk, "Fire and Hammer," by Orson Parker, "Winning Souls," by A. B. Earle, "The Reaper and His Harvest," by P. C. Headley, "Manual of Revivals," by W. G. Hervey, "Hand-Book of Revivals," by Fish, and the works of Moody, Jones, Aitken, and others, are exceedingly suggestive, altho there is probably no one book that would prove so helpful in the work of a pastor as "Revivals, How and When," by William W. Newell. Supplementary to these may be mentioned such books of illustration as "Wonders of Prayer," edited by D. W. Whittle, "Remarkable Answers to Prayer," by William Patton, "Touching Incidents," by S. B. Shaw (a book of exceptional value), and many others of the same general character.

The searching of one's own heart and its purification and consecration would naturally lead any pastor to be dissatisfied with anything less than a powerful evangelistic church.

It is a very sad thing that any one should be able to say in these days, that a church ought to be evangelistic in its aim, and yet there is not one of us who does not recognize the necessity of such an utterance. It would have astonished

the founders of the church to have bad one of its members say that one great aim of the church should be the bringing of men to God. The earlier Christians had no conception of any other aim.

The limits of this article will not allow me to write as I should desire concerning spiritual preparation for the work of reviving grace, and I shall therefore assume that great emphasis is to be placed upon intense and long-continued individual and associated prayer, and upon the greatest heart-searching and consecration and purification of individuals, and of the endeavor to lead the church to be willing to do all things that may be suggested by the Holy Spirit and those

appointed by Him.

The very greatest material condition for a revival is, that the church should determine to make it its business that the desired results should be produced, and should not consider any sacrifice too great to be made in connection with the effort. The motto should be that of Henry Martyn, "Expect great things from God; attempt great things for God." And while I do not mean in any respect to overlook the overwhelming importance of spiritual preparation and conditions, I think I shall not be misunderstood when I say that the pastor and people should plan the practical preparations as the their efficiency depended entirely upon them. All the business of the church and all other meetings should be so arranged as to give way to or bear directly upon the coming effort. There should be a number of special meetings for prayer and confession of sin and spiritual awakening, and personal consecration before the larger public meetings are at-The people should be notified repeatedly that they should so arrange their social, business, domestic, and other concerns that they can attend all of the services and give their time to definite spiritual work, "God's set time to favor Zion is come," when people care more for their own and for their neighbors' spiritual interests than for pleasure, money, formality, pride, prejudice, or convenience.

Now as regards the more practical preparation. In the first place, there should be appointed all the committees that can be made up of earnest and effi-

There should be a committee on finance. In order that the proposed series of meetings should be successful to the largest degree you will need money. And there is no better way to secure public interest in any enterprise than to ask financial support. You should count money as the cheapest thing you have, and should not try to see how much you could do with a limited sum, but how much could be accomplished with a free expenditure of the substance of the people. And do not think that a generous subscription or collection for this purpose would injure any of the other financial interests of the church. trouble in almost every community is not that men do not have money, but that they do not care to spend it for spiritual things. I remember one city, where the raising of a certain sum of money for necessary expenditure was opposed by certain people on the ground that during the hard times all the extra revenue should be contributed for the support of the poor. It so happened that in this city, very little, if anything, had been done for the care of the poor, but that, after a sum had been raised by popular subscription in order to increase the efficiency of the proposed evangelistic campaign, in one of the meetings nearly two thousand dollars was contributed by the people whose hearts had been opened, for practical relief of those who were suffering from physical want.

A second committee that may wisely be formed will be one composed of ladies, for the arranging of women's prayer-meetings, weekly or daily, in such fashion as will enlist and interest all of the women. It may also be well to have special committees appointed by the Sunday-school and by the young people's societies, etc., for the direct purpose of enlisting the members of these organiza-

tions in a practical fashion in the work.

A third general committee that may very wisely be formed will be the committee on canvassing. Your whole region should be divided into districts, and canvassers should visit every house and every place of business. They would better carry visiting cards on which should be printed the following, leaving a space for the names to be written below:

We should be glad to see some member of your family for a few minutes. We have called to present you with a special invitation to the special religious services soon to commence in this city.

This should be done the week before the meeting. I need not say that you should get efficient workers to do this. Your canvassers should have one or two meetings for prayer and conference before commencing their work. Furnish them attractive invitations, which they are to give to the people where they call, personally if possible. When the residents do not wish to see them, they may leave the invitations without a personal interview, but when it is possible, let them try to leave a spiritual impression from the call. Keep your committee and canvassers organized, so that they can be ready for further work if desired.

Another committee which should be organized, and whose work should be distinct from that of the canvassing committee, is that of the advertising committee. They should understand distinctly that advertising is not only to convey information but to make people realize the importance of what you are about to There is an old saying that the first time a man sees an advertisement in a newspaper he doesn't notice it, that the second time it catches his eye, the third time he reads it, the fourth time he reads it with greater interest, and the fifth time he goes and buys the article described. You should not state anywhere how long the meetings will continue, unless the duration is to be for a very short time, when it should be distinctly stated "For one week only" or for "Four days only" or for whatever length of time the meetings are to continue. If they continue several weeks it would be desirable, however, to emphasize your advertising for the last week. Make your announcements for only a few days at a time, not more than one week in advance. Enlist the editors and reporters of all your newspapers; furnish them matter that will awaken public attention for the last month or two previous to the commencement of your meetings; see that reporters attend all the services, if possible. If not, get the papers to print what you furnish, and see that complete reports are printed in every issue, even if you have to write them yourself or hire some one to do it for you. Furnish an accurate and complete announcement every day, including Sunday, to all your principal papers (this does not mean Sunday papers). Send invitations to pastors and congregations to assist you as it may be possible for them, by their presence and by their methods. Use a great deal of judgment in the bulletins announcing the meetings. This includes all sorts of posters, placards, etc., which your ingenuity can devise and your judgment commend. Street-cars furnish a valuable medium when you can secure their use, both inside and out. Bulletin-boards, the size of a newspaper page, should be placed in prominent positions in your community, and are very economical and efficient. Placards in stores, factories, saloons, hotels, railway stations, etc., and posters and bill-boards in the country regions are also advisable.

Do not try to put too much on any one poster or placard. Make them all different; people can get details from other sources. The work of the large announcements is to attract attention, so that "he who runs may read." I have never found the use of handbills and dodgers of any value, except in small towns and villages, and ordinarily you would not be allowed to use them in the streets of a city. The issuance of tickets for special services, however, is the very best form of advertising. Some especial subject can be announced or some particular class can be invited, and the entire house or a block of seats reserved for them and the tickets distributed freely, through your congregation and workers, etc, tell-

ing those who take them for distribution that they must invite the people to come and give the tickets only to those who will agree to use them. It will require from six to ten times the number of tickets that your building, or the reserved part, will seat, as of course a great many of these tickets will be wasted.

Another important committee should be the committee on music. found in our experience that this committee does not need to be composed of musicians, and frequently those who are not musicians will organize a better choir than those who are. What you want to do is to select men and women of good executive ability and of wide experience and acquaintance with the people, who will give their time to organizing a choir of as large a number of good singers as may be procured. You can not have the number of your choir too great. A large choir is something like a school exhibition that draws a large representation of interested friends and relatives, etc. I should not insist that every member of the choir should be a member of the church, but should rather try to make the choir something of a net for catching a number of people not confessed Christians, who might thus be put in a very warm place, and might be led to an open confession of Christ. You should see, however, that your leader and organist are both earnest Christians. The choir should commence to have rehearsals at least a month before the meetings, and as much of esprit de corps as possible should be created among those participating. well to have an iron-clad agreement with members of the choir to attend the evening meetings, and they should be furnished tickets of admission or badges, after they have signed the pledges in which they agree to be present at specified services. You ought, by all means, to have a special platform prepared for the choir at the front of the room, not only to add to the effect of the singing but for the general effect upon the choir themselves. Be sure to have a good hymnbook containing the best of the Gospel hymns. If you do not ordinarily have enough copies of the right sort for this special purpose, you can procure some of the sixty-four-page editions of some good books from the publishers, who will be glad to furnish them at five or ten cents apiece in manila covers; or you can probably arrange with some publisher to rent you the books as an advertisement at a comparatively low figure. For this general sort of work, there is, in my opinion, no book that is at all comparable with the "Combined Gospel Hymns," Nos. 5 and 6, or Nos. 1 to 6, combined. While there is considerable, both in words and sentiment and music, in these books that offends a critical taste, there is not a one tenth part as much as you may find in the ordinary church hymnbook that offends the popular taste, and it is certain that no hymns have been so much used in the world's history in drawing men to Christ as those in the books above referred to. I have tried various other books in our work, but always come back to the "Gospel Hymns" with renewed appreciation and interest. It would be well to arrange and advertise a song service for fifteen or twenty minutes before the commencement of each regular service. You want to be very careful about allowing people to sing solos in your meetings. Never allow a solo to be sung after a sermon, unless you have one of the most remarkable Gospel singers in the world, and only then in case you know that the hymn will be sure to add to the depth of the spiritual impression. There are very few singers, either men or women, who can sing a hymn with spiritual effect, altho some of them might very acceptably sing a hymn, or a part of one, as a solo in the earlier portion of the meeting.

What we consider the most effective and important branch of service in connection with our evangelistic meetings, is that rendered by the ushers and assistant ushers and doorkeepers. This system, which has grown entirely out of experience, has been adopted by very many evangelists who have assisted us in our work or who have attended our meetings, and in some cases by pastors of churches who have made a most effective use of this plan. We use the term

"usher" and "assistant" to designate those who, in some meetings, would be called workers. We do not call them by this title for more than one reason, one of which is, that "in vain is the net spread in the sight of any bird." There should be selected the ablest and most consecrated full-grown men as ushers, and the most spiritual women as assistants, who should be pledged to attend all the evening meetings and as many of the afternoon meetings as possible. Do not. in any case, select boys or girls or very young men or women for these positions. but take your Sunday-school officers and teachers and people of similar calibre. The chairman of your committee on ushers need not be the chief usher, but this committee should select, with great care, men of the best executive ability to act as chief ushers and assistant chief ushers in seeing that the suggestions made to the others are carried out. It would be well for you to furnish badges with the word "usher" printed thereon, and badges of a different color with appropriate printing for the chief and assistant chief ushers and assistants. Inform these people that the ordinary service required of an usher in the performance of his usual duties at church does not afford any ground for thinking that he would make a good usher in these special meetings. Tell them that while the name remains the same it is an entirely new office from what is expected of them in ordinary church work. Regarding the number of ushers, you will want one for every forty to sixty people that can be accommodated in your building, and about as many assistants as you have ushers. The assistants are expected to do as much spiritual work as the ushers, but instead of being stationed at the rear of a section and having something to do with seating the people as they come into the building, in the first place, the assistant occupies the middle seat of a very long block of seats and is to be sort of a shepherdess for the fifteen or twenty people that can be easily reached about her. Each usher should be assigned to a section, out of which he should not be expected to go except when the people were being moved from the rear to the front of the church for the after-meeting, or from the main part of the church into an adjoining room. The following diagram will give some idea of the arrangement that I have suggested, representing a block of seats occupied by two ushers and two assistants. On this diagram "U" represents the place of the usher and "A" the place of the assistant.

When the usher's section is filled, he takes his seat at the rear where he can overlook his section, and is supposed to have special spiritual oversight over the three or four people in the seats nearest the aisle, that he can most easily reach in his section; while the assistant is to reach two or three people each side of her and six or seven in front, and six or seven behind her. As the people go in the assistants should be in their places and the ushers should be standing in the aisles ready to receive the people, who should be passed on from one to another, thus seeing that the front seats are filled first. When a section is full and the usher takes his place in the seat assigned to him, which should be reserved by a placard put on the seat for that purpose, then the section behind him may be filled.

When you have tickets to distribute they should be divided into packages and given to the ushers before the doors are open, and when an appropriate announcement has been made, they should commence at the front of their sections and, passing from row to row, hand to the person at the end of each row a little bundle of tickets, asking him to take what he wishes for distribution and to pass on the rest. I shall assume here that you will use some sort of card to col-

lect the names of all inquirers. My experience has made me feel that the simplest form of card is the best. I would not put a theological statement nor an expression of a complete determination to be a Christian upon such a card. Of course I would not count the cards as representing converts, nor would I make any other estimate of the number of people converted at any time or in any place, but I would make the card a simple acknowledgment of spiritual interest on the part of those who otherwise might never signify their interest at all. The form that we use is as follows:

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I desire henceforth to lead a Christian life.	
Name	
Residence	
Church or pastor preferred	

This is not an article concerning the conduct of after-meetings, or I should be glad to say more upon this point, but it can easily be seen that such a card may not only be signed by one who is determined to lead a Christian life but may also be signed by those who have not yet reached such a complete determination, but who have some spiritual interest and would be willing to indicate it in this way, thus inviting pastoral attention. In our meetings we have these cards distributed by the ushers and assistants immediately after the invitation has been given to indicate spiritual interest by rising, and a prayer has been offered for those who respond. We also use them at the close of the second meeting, and find that at that time some are very willing to fill them out who refused to do so in the earlier and larger service. I need not say that those who fill out these cards should be immediately followed up by earnest Christian effort; and with many, questions as to the permanent interest of those who have expressed their spiritual concern will depend upon the shepherding of them hereafter.

Among the hints given above there may seem to be something of undue mechanism; but in this work, of all others, "trifles make perfection, and perfection is no trifle." And while it is "the greatest art to conceal art," you will find that after the first service or two these arrangements will not interfere in the slightest degree with the most careful attention of the people to spiritual things.

We live in a day of great business activity, and it is not right that only the material world should have the benefit of the most effective methods. I think I need not add, that above all, and before all, and over all, and, in a measure, independent of all, is that dependence upon God and that induement of the Holy Spirit which can make any enterprise effective and without which the most earnest efforts will certainly fail.

## V.-LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

ASSYRIOLOGY IN ITS RELATIONS TO THE OLD TESTAMENT.

By Prof. J. F. McCurdy, Ph.D., LL.D., Toronto, Canada.

ORIENTAL research, so important in many ways besides, is mainly of value as it supplements and illustrates the sacred records. Its achievements have been so large and significant that they may with perfect propriety and reverence be termed a secondary if not a second revelation. To the public professional expounder of the Bible they have an interest wide and manifold.

Let us look at the matter from the standpoint of the minister's habitual needs. In whatever fashion the preacher portions out the Bible in trying to declare the whole counsel of God—whether he chooses a single passage longer or shorter for his text, or takes up a book or group of books as a whole, or chooses the com-

plete Old or New Testament for his topic—he finds that his task is a two-sided one everywhere and always. His exposition is perpetually illustrating what we may call the order of revelation and the order of Providence. To present one of these aspects of the divine working without the other is more than a mere defeat; it is a serious injury and loss. To express the same idea more formally, we may say that to make biblical exposition exclusively doctrinal and ethical is bad homiletics. It must also be in the truest sense of the word historical, if it is to be either faithful or duly effective. It is mainly this historical aspect of revelation which is illustrated by Oriental discoveries.

The Bible, especially the Old Testament, is full of history; that is, of objective facts of wide and enduring significance. The Old Testament revelation, indeed, is cast in a framework of narrative, of more than mere personal or local interest; and what is not directly descriptive or commemorative is full of historical allusion. We may therefore assume antecedently that much of what is of a practical hortatory or ethical nature can only be fully appreciated in the light of the events and the circumstances which were the outward occasions of the revelation; that even God Himself divests Himself of His garments of thick darkness in conditions of time and place; and as we apprehend Him only through His ways to men, so we must needs pay very earnest heed to those times and places in which He, that is, His truth, has been revealed. The gist of the matter is, in a word, to be a good biblical preacher one must be an exegete; to be a good exegete, one must be a historian.

Inductive proof of the validity of this position in the region of Oriental research abounds on every side. A single concrete illustration may suffice to clear the way. It shall be taken from the most instructive and spacious field of prophecy. A prophecy is an historical event, and has to be timed, placed, and circumstanced before it can be understood or utilized. But every prophecy is a disclosure of God's will concerning man. If it is a statement of what men should do, it is a moral and religious truth. If it is an announcement of what they will do or of what is to be done on their account, it is what we call from the human side history, and from the divine side Providence. Now in any given case these elements are found to be inseparably linked together. We read, for example, in Isa. x. 5: "Wo to Assyria, the God of mine anger! in whose hand as a staff is my indignation." The rest of the chapter unfolds the wide historical and providential perspective of which this text is the open gateway. Two nationalities are here involved, in each of which the supreme Ruler of the nations has deep concern. One of them is the great Assyrian power. It is now supreme in the civilized world. Its supremacy has been gained by force, skilfully organized and steadily exerted as never before in the earth's history. The smaller kingdoms, east and west, go down before it singly or allied, with or without resistance. Israel, one of the lesser Western states, is becoming surely its prev. Upon Israel Assyria is to work its will, almost to complete destruction (ver. 6). With dramatic vividness the great king, Sennacherib, is made to set forth the policy and might of his empire. He claims invincible and unlimited power. And it would seem as if he does so of right. For who could stay the force of his onset? Or what god could deliver Jerusalem out of his hand? So any commonsense observer of the time would have said. But the situation was grasped by one man who was something more than a common-sense observer. He belonged to the weak and prostrate nation. And yet, as a statesman and patriot, he declared that its fate was a well-deserved punishment, which divine justice was meting out by the hand of the Assyrian oppressor. Singular also was his judgment of Assyria itself. That puissant monarchy was now at the summit of its power. Palestine was fairly within its grasp. Jerusalem, the last great stronghold of the West-land, was apparently about to fall before his triumphantly advancing troops (ver. 28 f.). Egypt alone remained unsubdued. But any one

of ordinary political sagacity must see that its time also was near at hand—as in fact it did yield to Assyria in the succeeding reign, under Sennacherib's greater son. Still, the Prophet calmly pronounced Assyria's doom. While "a remnant" of Israel was to be saved in perpetuity, the boastful, remorseless, resistless Assyrian power was to come to an utter end, as soon as its purpose had been subserved. The most astounding thing of all is that the prophet was right. It is evident that he was accustomed to walk with Jehovah his God on commanding heights of observation and prevision.

Such a prophecy as this presents two broad aspects, either of which looks straight and clear upon the region of Oriental discovery. One of them has to do with God's providence; the other with His moral revelation. On the one hand we are impressed by the conception held by the prophet himself as to the political movements of his time. He seems to assert that the most powerful empire yet known to men flourished and maintained itself at an enormous cost of human life and effort, mainly in the interests of one of the feeblest of its subject states, which, moreover, it was at that time intending to put summarily out of existence. If this view is correct, it would seem worth while to inquire whether Oriental history generally did not turn upon the same apparently insignificant We are then induced to seek and inquire further, and that with added interest. We observe that the Old Testament abounds with references not only to Assyria, but to that other country whose widespread dominions antedated that of Assyria by a score of centuries, and outlived it by seventy memorable years. So we look up next the records of Babylonia, and find that they run back to the beginnings of the race, and forward to the close of the ancient Semitic domination and the new era under Cyrus the Persian. In reading Old Testament history and prophecy anew in the light of all the knowledge gained by this inquiry, we see the same relations maintained and the same lesson taught. We discover, in brief, that the whole environment of ancient Israel, which determined so largely its political and social history, ministered to its providential destiny; that, indeed, according to Isaiah's bold conception, the peoples of Western Asia with which the Bible is concerned lived, and moved, and had their being largely for the sake of little Israel. To learn this lesson, the great lesson of all ancient history, secular or sacred, we must have a knowledge of the facts both in themselves and in their genetic development. Such knowledge is only obtainable through the disclosures of recent Oriental science.

But we are still more interested in Isaiah's theodicy, on the practical ground that it is a mode of revelation of the moral and spiritual truth of the God of Israel. What, after all, was Isaiah's great business in life? He was a preacher of righteousness. Look at the text again, and notice that it is one of a series of discourses whose central theme is the need of moral and religious reform, in accordance with the character of Jehovah Himself. And the "teaching" with which He was commissioned is not given in the guise of abstract propositions, but in the form of positive precepts. It was wickedness that was destroying the nation: directly from within by its own inherent curse; indirectly from without as a primitive judgment. This chastisement was coming from Him who was not, as the transgressors supposed, a securely retained patron, as the God of His own people, but the impartial Sovereign at once of Israel, of the nations at large, and of the universe. The "remnant" could and would be saved only on condition of righteousness. This very judgment here announced, which was coming in like a flood, was "final and decisive, overflowing with righteousness" (ver. 22).

Can we bring ourselves back in imagination and sympathy to the times and conditions of the prophecy? Can we make the memorable situation and the great eternal issue real to ourselves? It is perhaps easy to realize in some degree the position of the prophet, as he agonizes with the burden of his message. But

it is not so easy to adapt ourselves to his environment; to appreciate the difficulties which he had to overcome, or the magnitude or even the character of the practical problems which he had to face. We are apt to forget that in his time and country religious service was almost entirely divorced from practical life, except among a small class of devout souls (cf. viii. 16), to whom we owe the perpetuation of religious life in Israel. To us the associations of divine worship. as well as the power of tradition and education, have made the truths both of morals and religion appear self-evident, even when they are ignored or scorned by the multitude. But to the great mass of the people of Israel the essential relation of Jehovah to His world, or even to His own people, from which flowed the obligations of religion and morality, could only be demonstrated by the teachings of experience. What has not inaptly been called "ethical monotheism" was not, and could not have been, a creation of the prophets. And yet by them it was asserted and vindicated, for their own time and forever. What they did was to bring to the front and immortalize the moral and religious issues which were felt by every true follower of Jehovah to be at stake in the struggle that was going on in the bosom of Hebrew society between the forces of good and evil. It must, therefore, not be surprising to us that the great prophets of this whole period, Amos, Hosea, Micah, Isaiah, reiterated the most elementary and yet perpetually neglected truths of moral and religious conduct, with such monotonous persistency that the frivolous scoffers of the time travestied over their cups their professional utterance of "precept upon precept; precept upon precept; rule upon rule, rule upon rule; a little here, a little there" (Isa. xxviii. 10, cf. 13).

Now an essential part of this "teaching" was an insistance upon the consequences of neglecting it. In other words, the punishment of the transgression was a part of the sanction of the law, and therefore an essential element of it in its concrete presentation. This retribution, or, to put it more broadly, this moral discipline of Jehovah's people is unfolded to us partly in the Bible story and partly in the cuneiform records, or rather in the composite and yet unitary story which may now be compiled from the surviving literature of Israel and Assyria.

What such discipline meant for Israel, how it was inflicted, and how it fulfilled in detail, both for Israel and Assyria, the terms of the prophetic word, may be most conveniently shown in a later issue of THE REVIEW. It furnishes but one of many illustrations of the leading principles with which we have concerned ourselves, and with reference to which all matters of biblical history and archeology are to be judged and utilized by preachers and Bible students generally. Such guiding principle shows us how everything in the Old Testament is given to the world with the twofold object of illustrating God's working and God's teaching. Moreover, by means of it we are at length brought into a position to see the true relation and value of questions of authenticity, credibility, and the like matters of contemporary interest and importance. That is to say, we have another and an invaluable test of the value of sundry historical records or allusions in the Old Testament. They are furnished, if we may say so, with additional canonical credentials. For the best biblical apologetic is not a priori argument that the historical statements of the Bible must necessarily be true, but an inward conviction of their truth based on independent observation that they are adapted to the end which the writers themselves declare they were intended to serve.

It is an immense gain to biblical criticism that a more rational attitude is now maintained by the most influential critics. No one entitled to speak with any degree of authority now maintains that the historical statements of the Bible are a haphazard collection of stories and legends, more or less edifying, which happen to be cast upon our shores by the buoyant and uncertain current of Jewish

tradition. How is it that saner views upon this matter are now so much more generally maintained even by unsympathetic critics? Two of the chief causes may be mentioned: (1) the influence of the true doctrine of development as applied to the Old Testament literature; (2) Oriental discoveries, which have enabled us to fill up blanks in the Bible story, and have given us the historical setting of the larger movements of peoples and nations in which Israel played its distinctive part.

It will now be best to present a few far-reaching conclusions which are arrived at with the help of the lately exhumed monuments of Oriental antiquity. In subsequent papers these general positions will be illustrated from sample texts or passages from the Old Testament records.

I. The Old Testament is a history of the ancient Northern Semites, and among them especially of the people of Israel, to whom and by whom has come the knowledge of God's works and ways.

II. Viewed outwardly, the history of Israel is an episode in the larger history of the states of Western Asia. Israel was itself an offshoot of the race that controlled for thousands of years the whole great region between the Mediterranean and the Tigris. It shared with the kindred peoples some of its fundamental institutions, political, social, and religious. Its destiny was determined also by the movements of the larger states that were dominant within the circle of those kindred peoples.

III. The great controlling factor among the nations, and the disposer of the destiny of Israel, was the dual empire and civilization of Babylonia and Assyria. With Babylonia the Old Testament history begins, and Israel's career as a nation ends. The political aims and enterprises of Assyria and Babylonia determined the status of Israel and even its very existence.

IV. Viewed from within, these relations of Israel were so ordered and disposed that they ministered materially to its higher life. Israel received the word of Jehovah. But only by prolonged and drastic discipline could the moral and spiritual truths of revelation be made real to its recipients.

V. The golden age of prophecy in Israel—the most active period of revelation, the most productive and influential era of Hebrew literature—was coincident with the time of the closest contact between Israel and the Eastern Empire. The relations were so intimate and involved that they form a leading theme of the prophets of the time. To understand them is to hold a key to some of the priceless treasures of the Word of God.

VI. The Babylonians and Assyrians were the best record-keepers of the ancient East. Their surviving annals are fairly full, and on the whole accurate. They serve at once to explain and to supplement the Hebrew records. These people were also the best timekeepers of antiquity. Their chronological notices furnish a framework for the Old Testament history.

VII. Assyriology holds already a foremost place in biblical apologetics. It furnishes by far the best tests of the historical accuracy of the Old Testament. It performs this splendid function in two principal ways:

(a) Directly by the actual record. All the numerous statements as to international events made in the historical books are verified by the cuneiform annals wherever the same topics are touched upon in the two literatures.

(b) Indirectly through the larger interpretation of history. The many allusions in the Bible to peoples outside of Israel, and to the relations between them and Israel, have more than an incidental significance and more than a mere archeological interest. They are shown by the reconstructed history of Western Asia to bear an essential part in the unfolding of the providential purpose displayed in the discipline and education of God's ancient people for the salvation of the race.



## SERMONIC SECTION.

#### REPRESENTATIVE SERMONS.

## THE EFFICACY OF PRAYER.*

By Very Rev. Charles Gore, M.A., Canon of Westminster.

My subject is the Efficacy of Prayer. Prayer is asking. It is the creature asking the Creator. And by the efficacy of prayer we mean that something comes of our asking, for God hears and answers as we ask. And my desire is, if I can, to reinforce in you the will to pray by removing some of those obstacles which, in the minds of good people, very often impede them in taking pains about prayer. . . .

Therefore, this afternoon I ask your attention to four plain points in regard to prayer, if, it may be, I may remove some of those obstacles, conscious or half unconscious, which impede you and me from taking the pains and giving the systematic energy we might to this life of prayer, and finding what is always the consequence, our delight and our fruit therein.

#### I. Prayer in History.

Let your imagination grasp the vast place which prayer holds in the whole history of our humanity. Man, as you look at him broadly, does set his faculties to move in three directions. He moves out toward Nature to draw out its resources for his advantage; and that is civilization. Its history begins where the savage hunts his prey, or scratches the soil and throws in his grains for the beginning of agriculture. It passes through all that varied history of industry which reaches up to that vast complexity of the modern system of civilization, by which the resources of the furthest corners of the earth are brought together to the centers where men live, for their convenience and for their luxury. * Preached in Westminster Abbey, Dec. 7,

1895.

moves out toward naturé to appropriate its resources; but he moves out also toward his fellow-men, and that is the history of society. It has its rude beginnings in the tribe and in the family; it advances through all human history; it reaches to that point of infinite complexity in which the life of nations in themselves, and the life of nations one with another, is presented to our minds. Man moves out toward nature; it is the history of civilization. He moves out toward his fellow men: it is the history of society. But he moves out also toward God. Look at the savage; look at man in every stage of civilization; it bridges over his rudest beginning up to the point of his greatest advance. Everywhere in the works which men work, in the structures which they build, in the language which they speak, you observe a good third part of their energy preoccupied with prayer. The religion of which prayer is the characteristic act sets its stamp everywhere on human history. It has, like civilization, like society, a checkered but a definite progress. It passes through that progress most conspicuously in the Old Testament; for at the beginning of the Old Testament you see a worship which has conspicuous affinity with the worship of a merely savage tribe; while at the top it reaches up to that supreme worship which is the worship of the Son of Man. It reaches there its climax. It is the heritage of that society which was founded by Jesus of Nazareth. It has its center in the Lord's Prayer: at the altar it radiates out to consecrate and to bring down blessing upon the whole of life. But contemplate the greatness of the place which prayer occupies in human activity, and ask yourselves, as you are reasonable men, whether you can possibly believe that an activity so regu-

The answer to it lies, I think, in two directions. It is indeed a complete destruction of the idea of prayer that the world should be governed by fixed laws, if prayer is in any sense conceived of as an attempt to bend down the wisdom of God to the level of our folly. But by law what do you mean? You mean the method by which things work. Law is not a power; it is only a method. The universality of law means that God works everywhere and in all things by constant and unchange-This is observed not able method. only in the wide things, in the vast movements of solar systems, but in the tiniest details of nature, so that all the intricacies of the wing of a butterfly are as much the result in each detail of the universal law or method by which God works in all things as the vastest cosmic movements. Everywhere God works by law, by order, by method. But if our Lord taught us anything He taught us this, that prayer is not the attempt to drag down the divine operations to the level of our folly; prayer is a method by which we lift up ourselves into correspondence with the methods of God. It is not the bringing of the methods of God down to our level; it is the lifting up of our will in correspondence with the method of God.

We shall have occasion to notice this at greater length when we come to think about the special lessons which our Lord taught us about prayer. But grasp now that if this be granted, that prayer is not an attempt on our part to make God work otherwise than by the method of law, but is simply one way in which we men correspond with the method of God in the universe; and you will see, I think, that all that difficulty about prayer and law is, if not destroyed and abolished, at least reduced to a position where it can have no reasonable effect upon our lives. For this we must grant, God works everywhere by law. But that does not mean that He dispenses with our cooperation. God works everywhere

It is by law that gold comes by law. into existence; it is by law that gold is drawn out of the earth; it is by law it is purified; it is by law it is put into circulation as a medium of currency; all that is by law, but it does not happen without human cooperation. The universe is a universe of law; but it postulates our cooperation if we are to receive its benefit. The world is a universe of law; but I shall get nothing of the good things I might get out of the world unless I show an active initiative; unless I take trouble and pains; unless by diligence and fruitful correspondence with the law of the world I obtain those things which are within my grasp. Now, here is a mystery. How is it that if the world is governed by law there is room for my free will, for my cooperation? How is it that if the world is governed by law I can not simply sit still and say, Whatever comes to me will come to me; and whatever will not come to me will not come to me: I can do nothing. I am in a world of fixed law.

There is a mystery. This afternoon I will not say a word in attempting to solve it. I say, let our freedom be, if you will, denied in theory, you must admit it in fact; you must day by day, moment by moment, act as if everything depended on your cooperation with the system of nature, and it is only in proportion to your initiative, your vigorous will, your constant energy, that you get what nature can afford to you. But I am sure that I am not exaggerating when I say this, there is in regard to prayer absolutely no more difficulty in connection with the reign of law than there is in regard to any other form of activity. There is the same mystery everywhere about human free will. We leave it altogether aside; but we know this, that there are multitudes of things in nature which are laid there in store for me, but which will not come to be mine unless I energetically work for them, unless I energetically correspond with

the method of nature. Exactly as truly there are stores of blessings which God intends for you, but which He will not give to you unless you energetically correspond with His law, with His method, by prayer. Prayer is as fruitful a correspondence with the method of God as work—as fruitful and as necessary. Some things you can obtain by work without prayer; some things you can obtain by prayer without other work; some things by the combination of working and praying; but no things at all without your cooperation: and cooperation by prayer has no kind of rational difficulty attendant upon it which does not attend equally upon cooperation by the method of work. You have no kind of right to put the reign of law as an obstacle to prayer unless you are prepared to make the reign of law an obstacle to your doing anything to get your own living. . . . .

It is true that the man of prayer who approaches the Father in the name of the Son, in intelligent correspondence with the divine kingdom and divine purpose, draws out of the largeness of the love of God infinite stores of good things which God wills to give to him, and through him to his family, his church, his nation, humanity—stores of good things which are there in the providence of God waiting to comfort him, but will not be given him except he prays.

## THE PEOPLE OF GOD IN THE CHURCH MILITANT.*

By Rev. Professor Emil Kautzsch, D.D., Ph.D. [Evangelical Protestant], University of Halle.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint, etc.—Luke xviii. 1-8.

WHEN we first glance at the opening words of our text, it would seem that Christ purposes here above everything else to urge us to be persistent in prayer, this being the true and indis-

* Translated by Professor Schodde.

pensable food for the soul. And if there is a soul in this congregation today that would, from this special feature of the text, draw consolation and new strength for the struggles of life and soul, it has a right to appeal to these words for this purpose, and we can only wish and hope that the words of the Lord at this place will prove a source of comfort and reviving power.

But all this does not exclude the fact that there is a special sense in which this parable is to be taken, and what this particular significance is can be learned from the connection in which the Evangelist Luke narrates this parable. Immediately preceding our text we find some words of the Lord addressed to the disciples called forth by the question of the Pharisees as to the time when the kingdom of God would come. To the Pharisees He had said that the kingdom of God would not come with observation, but that it is "within you." But, addressing Himself to the disciples, he shows further how the faithful would still have to wait for the consummation of the kingdom of God, which great event could be expected only when the Son of Man should return to judgment. must yet pass through a period of expectancy and development, in which they would pass through severe expe-And yet, altho this period would be a long one, it should not have been passed through in vain. The day of the Lord would come, and that, too, right suddenly; and fortunate is he who will be prepared when it comes. For the Judge shall pass sentence irrespective of persons.

It would have been more than surprising if such revelations of what was to come had not then aroused the hearts and consciences of the hearers. Naturally the question at once sprang up in their minds, What must be our conduct during this period of probation, during the time when the church is still the church militant and not yet transformed into the church triumphant? And the Lord reads this ques-

tion on their lips and His answer is found in the parable of our text. These words accordingly do not treat primarily or principally of prayer in general, in all our needs and necessities, but rather speak of the longings and prayers and hopes of the congregation of Jesus Christ, the church militant, for constancy and strength in this time of probation. The hard-pressed widow is a picture of the church of God during this period, and accordingly suggests the theme:

The people of God in the church militant. I. The oppression of the church; II. The struggle for deliverance; III. The sure success.

I. The widow in our Gospel lesson is a picture of the congregation of Jesus Christ in the manner in which she was oppressed. Our text, it is true, indicates only in a brief way as to what it was that caused her this trouble. She is in need of help from an adversary, and the persistency of her prayer before the judge shows that it was a powerful and hard-hearted adversary with whom she had to deal. We undoubtedly have to deal here with one of those men who took advantage of the fact that she was a lone widow. and under some false pretense or other had taken possession of her goods and property. At all times have cruel and wicked men of this kind been found, who abuse the weakness and helplessness of the poor for their own selfish purposes. But when such an abuse of power is exercised over against a helpless widow and orphan, this oppression is felt all the more bitterly and severely; it is a struggle between the unequal weapons of mere brute force and absolute helplessness. While the powerful adversary easily secures false witnesses and the appearance of right, there are none who will come to the help of the poor, forsaken widow. For such a service there is no reward or prospect of gain. She is compelled to carry on her struggle for her rights alone. And even in our day, when we have principles of right supreme in the administration of justice, and as a rule justice is exercised in our courts over against all, no matter what their station and rank in life, it yet occurs even now that the helpless and hopeless suffer in their struggle against high-handed injustice. And that this was the case to an immeasurably greater degree in biblical times, is seen from the repeated threats of the sacred writers pronounced against the oppressors of the widows and the orphans.

If we would see in how far this widow is a mirror of the church militant in her oppression, we must recall another picture which the Lord has drawn for us descriptive of His congregation. When the disciples of John came to Him with the question, why they and the disciples of the Pharisees were accustomed to fast while His own disciples did not observe this custom, He told them that this could not be done as long as the bridegroom was with them, but that then they would fast when the bridegroom would be taken from them. And He was taken from them. They saw Him suffer and die; and altho they saw Him after the resurrection, he soon departed again as far as concerned His body, and the congregation of the Lord was denied the visible presence of its Founder. And even if they did long lovingly for the day when He should return, yet that day has not yet come and the probation period of the church still continues. He told them that they would then desire to see even a single day of the Lord; and how many thousand times since have the people of God been filled with this longing desire!

While their longing has not been fulfilled, there has never been a lack of adversaries of the church. They appeared by the thousands already in the first centuries of the church, and sought to crush out the Gospel and church of the cross. And when the church as an outward organization had been secured, enemies arose from within, false teachers, heresies, and sects, misleading the very elect by false doctrines and dog-

mas. Sword and fire, internal dissentions and controversies have, in a thousand different ways, endeavored to destroy the church of Christ; and like the widow in this Gospel, the church has at all times been praying to be delivered from her adversaries.

II. But an important second lesson we find in this parable. The widow is also a picture of the church in her constant and persistent struggle for deliverance and salvation.

The widow could have adopted other methods than that she did pursue. She could have lost all hope and given up the unequal struggle as useless and without any prospect of success. Or she could have thought that it would be impossible for her to secure her ends and purposes by a legitimate way of appeal to the judge, and could have devised unlawful and wrong ways to defeat her adversary in his wicked purposes. Or she could also have made a compromise with her antagonist, and given up a portion of her right in order to save a remnant.

Who would deny that such methods have been repeatedly adopted by the church when antagonized by her foes? The history of the church is full of examples of just such things. never has been a time when there were not parties ready to throw aside a portion of the doctrines or duties of the Christian calling in order to rid themselves of forces antagonizing the church and her work. The idea that the church as a whole has failed in her mission, that she is not the salt which shall regenerate the world and society, that she is not the power that is to be the prime factor and force in the development of the individual and society, is urged frequently by faint hearted believers, and a compromise with falsehood or the world urged as the only means to secure even something in the church of Jesus Christ. It may be impossible to show in each case what the cause and reason of this disheartening view of affairs may be, or to analyze psychologically this trend and tendency of thought, yet it is certain that it is a sign of a lack of faith in the promise and predictions of the Founder of the church. It is true, indeed, that, as the Lord says, the tree that bears no fruit shall be hewn down and be cast into the fire; yet the other word also is true, that the vine which brings but little fruit. He will cleanse so that it shall bring forth more fruit; or, to use another word of His for the same thought, it is possible that among those that adhere to Him as their Head there may be weak and diseased members. But He does not desire that such members be cut off and be cast aside without mercy and without hope. He Himself is the Physician, not for those that are whole, but for those that are sick; and accordingly His congregation must never tire of doing works of mercy and kindness to those who are spiritually sick. As He came to seek and to save that which is lost, thus to the church has been given the mission to strengthen that which is weak and to give new life to that which is dying.

And in the same way it could easily be shown that the church of Christ has at different times vielded to the other temptations mentioned; that she has depended upon flesh as her arm; has resigned her spirituality and faith, in the singular folly of hoping thereby to overcome her enemies all the more easily. But let us rather look to the widow as an example of what the correct method is for the church to pursue when in danger and need of help. When the judge was not inclined to listen, she again and again petitions him and tirelessly begs of him to listen to her and her cause. And this is the true way for the church of God when oppressed and when in danger, the way of constant prayer and petition, not indeed to an unjust judge, but to that God who alone can help and who sent His only begotten Son to bring salvation to the children of men.

And such a prayer to be acceptable embraces three elements. It must begin with the prayer of penance and

confession of weakness and sin and inactivity, in having neglected many duties and failed to perform what should have been done for the purpose of making the Gospel of Jesus Christ a living reality in us and in others.

And the more humbly we acknowledge our shortcomings, the more earnestly will He pray also to God to give to us and the church more strength to succeed in the battle for the truth and for the cause of Christ during the period we are yet members of the church militant. This will be a prayer for ourselves and for others and for all Christianity; a prayer for the inner and outer prosperity of the church in all of her members.

And that prayer, in the third place, will be a prayer for a final peace to the church and to all Christians when the time of struggle shall have been ended. The prayer for the deliverance of the people of God from their adversaries will ever be a part and portion of such petitions. And such a prayer will express the feeling that it will in God's own appointed hour and time be The last words of the New Covenant books directed to the congregation of Christ are the words: "Yea. I come quickly, Amen! come, Lord Jesus," and it behooves the congregation of the Lord Jesus at all times to be mindful of this truth, and at every repetition of the second petition, "Thy Kingdom come, "remember the final return of Christ to transform the church militant into the church triumphant.

III. That this threefold prayer of the church can not fail of a hearing and a realization, but must finally end in a glorious consummation, is a third lesson taught us by the parable now being considered.

The widow is clearly a picture also of comfort, in so far as she shows us the success in which the church militant will end. We can prove the truth of what is elsewhere also taught by the Scriptures, namely, that the earnest, persistent prayer of the

righteous avails much, and that suc prayer, even if seemingly not heard a first, will yet, in the end, successfull appeal to the Throne of Mercy. The widow gains her end at last; even th unjust judge yields and the wicke adversaries are routed. Of course th judge shows that, as far as he was con cerned, not the justice of her cause, bu the persistency of her plea was th cause that finally induced him to yield He listens to her because he is tired of hearing her complaints. The lesso the Christian is to learn from this fine victory of the widow is expressed i the words that the Lord, who is just and right, will all the more listen to th prayer of His children when they plea before Him.

And the people of the Lord have a all times experienced such deliverance and salvation. How often has blood persecution tried to stamp out the life of the church, and yet the blood of th martyrs was the seed of the church Again and again the church has falle into error and false doctrine, and agai and again the Lord has restored t her the truth and the light. The his tory of the evangelical church is on continued demonstration of the fac that the truth of God eventually wi When Martin Luther, after the Diet at Worms, was put under th ban, all hope for the revival of truth of which he was the champion, seeme to be lost. And yet how gloriousl was the Gospel cause saved and became a blessing to countless millions!

But in this the widow is also a pictur of comfort for the church, that sh was delivered from temporal oppres It is a grand thought suggeste by the experience of this woman, the it presents to us the idea that th church shall be delivered from all th adversaries that oppress and antagoniz her, and that she shall be gloriousl changed from a church militant to church triumphant. Sin and sorrow evil and wrong, all shall be removed she shall be cleansed and purified an delivered and, in absolute holiness dwell in heaven, blessing God and th Lamb forevermore. Amen.

## hrist's teaching practical.

Y REV. EDGAR G. MILLER, PASTOR OF ST. PETER'S LUTHERAN CHURCH, EASTON, PA.

herefore in the resurrection whose wife shall she be of the seven?—Matt. xxii. 28.

I have chosen our text more as a arting-point for the theme which I rish to present, than because I wish dwell even on the incident of which is a part. I have no intention of ying to answer the question which it ontains, nor of stimulating curiosity ith regard to the future life. Possily the use of the text demands an pology as savoring too much of the ensational; but Christ's dealing with his question, and His whole attitude oward the things concerned with the ereafter, is intensely significant to me. The more I study the words of Jesus s they are recorded in the Gospels, the nore I am impressed with their inensely practical nature. They are neant to live by, and things are given rominence according as they have earing on the practical needs of life. Itility seems to be the first thing condered. Mere curiosity is never satis-And this, I take it, is a very ed. lain indication of the trend our religous teaching and life must take.

The plan of our study will be to bok (1) at Christ's significant sinces; (2) at the harm that has come rom the disregarding of the manifest rinciple of precedence that runs arough the Master's teaching; and B) at our clear duty as followers of thrist.

## I. Christ's Significant Silences.

The Master was asked a question oncerning the details of the resurrection life—to settle a problem which he skeptical Sadducees seemed to think in insuperable difficulty in the way of excepting the fact of the resurrection. In reply He did no more than reaffirm the truth of a future life, and declare

its superiority to the purely carnal elements of the relations of this world.

There is not one word, here or elsewhere, to satisfy idle curiosity, or to encourage the centering of the thoughts on things to come. Rather, a silence that amounts almost to a prohibition to seek to pierce beyond the change that we call death.

Now if we recognize Christ as divine, and the teacher not simply of the Jews of two thousand years ago, but of the world in all ages, it must certainly follow that the things to which He gave prominence are the things to which we must give prominence, and that the principle running through His teaching must run through ours also.

Christ's teaching, I repeat it, was above all things practical. He dwelt on the every-day duties and obligations of life, the relations of man to God and to his fellow-men. He taught men how to live, and that in faithfully doing the duty of the hour lay the only true preparation for death. He confirmed the doctrine of a life after death, with rewards for the good and punishment for the evil, but when He referred to it, which was seldom, He most often spoke in parable and figure, and always left the details uncertain and unrevealed. These things were simply great facts—facts of the future; facts which would take care of themselves and be unfolded in due time, but they were not to be the engrossing thoughts of the present. And they are to have a place in our religion and our teaching, but if then their prominence is to be in any way proportionate to that which Jesus gave them, they must give way to the practical things of life.

The glorious vision of the Transfiguration was given to the favored three, but there was more urgent work for them to do than build tabernacles on the mountain-top. The company of disciples might see with ecstasy the glorified ascending Lord, but they were not to stand all day gazing into the sky after the clouds had hid-

den Him from their sight. The question of heavenly precedence was to be settled by earthly service. The many mansions in the Father's house were not revealed until for needed comfort in the last dark hours before the crucifixion.

They were taught to have faith, love, and virtue, and then directly they were sent out to heal the sick, cleanse the lepers, cast out demons, and preach repentance. Only here and there was there a promise, vague in detail but certain as to fact, of the eternal reward which should be theirs.

A day-dream of what will come with man's estate may, once in a while, do a boy no harm, so long as the dream is pure and noble. The promises of future reward, the thoughts of future success and honor, will help over the hard places in his way; the fear of failure spur him to greater effort. But, after all, they are not the preparation for the future. The day-dream dare be only an incident. Just as soon as it draws from the present and its duties, just as soon as it encroaches on action, that soon it insures failure.

The day-dreamer fails in spite of his lofty thoughts. The boy or the man who acts, who masters the principles of life in turn, and does the work of the hour, is the one who is ready when promotion and responsibility come, and enters on the new life with success and honor.

He has kept the goal before him, and sought to know the things that would bring success. The details of the pleasures and joys he has let come in their own due time.

So love and marriage have proper and important place in life, but to spend the years of youth dreaming of these things or dawdling over silly novels is neither a healthful nor true preparation for them. These things illustrate precisely Christ's attitude as to what should be our relation to the future world. A future life is a fact, just as manhood is a fact, but preparation for it is not made, or even

helped, by a continual dreaming of the joys of the redeemed, or striving to penetrate the unrevealed mysteries the rouse our curiosity. The goal is hele out to us. Its perfect blessedness assured, but the only two men who while living, were given a glimpse of its glories—St. Paul and St. Johnwere bidden keep the secret of what they saw.

"In the resurrection whose wife sha she be of the seven?" It is simply sample of the interesting yet usele questions which are continually ar sing when we begin to think of the mysteries beyond the grave.

The Master discourages all this, an all similar questions about the time of His second coming, as unprofitable, an points us to the problems of life for our energy and action; points us the work which He has given us to do and says, "Blessed is that servar whom his Lord when he cometh shafind so doing."

### 11. The harm that comes from disr garding this principle.

And here we may widen a little be yond our original lines.

There is not the least shadow of doubt that Christ's principle of prec dence has been disregarded, and the the result has been an unnatural an unfortunate development of doctrinalong unprofitable lines.

The waste energy that has gone in the vast accumulation of books the have been written on subjects as in possible of solution as the question to whose wife the much-marrie woman would be in the resurrection, the least part of the unfortunate result.

The thousands of sermons preached on subjects concerning which the preacher can only guess and dream, of more than encroach on time that should be more profitably spent. They stend to foster a type of religion which christ never intended to exist-mawkish, sentimental piety as unlitted real aggressive Christianity

Christ and the apostles, as the romantic novel is like real life.

The religious day-dreamer accomplishes no more for himself or for others than does the day-dreamer in secular affairs. But in some way or other he does do a great deal more harm. Through a strange popular confusion of sentimentality with spirituality, he too often succeeds in impressing others with the idea that his is true religion, and then the natural thing follows, these others are repelled.

Men look for bread, and the dreamer gives them not even a stone, but something that has not even the redeeming feature of hardness—an impalpable shadow that has no certainty, no place in the world.

There is no use to talk to men in this age about "golden harps" and "crystal pavements," and all the other accessories which have been used in Scripture as figures to convey the idea of eternal blessedness; or to discuss just what the qualities of the resurrection body will be. What men want today is to see the practical results of religion in this life.

When they see those results, they will be satisfied with the promise of redemption and not bother about the letails of its joys. They can trust God for those, just as they do for salvation itself.

Practical results will come from reigion (and here we widen the scope of our thought) not simply when we give he future its proper place, but when we begin to put Christ's two commandments side by side; when along with he command to love God with our whole heart is preached the other luty—to love our neighbor as our-elves, and to show that love in a pracical way.

Jesus never made the church an end n itself, but a means to an end, and hat end the saving of the world. He nade duty to God take precedence of verything, but He never confined that luty to outward worship. He made it nclude our duty and love for man. Follow His life from His baptism in the Jordan to the cross on Calvary, and see what part practical service had in His teaching and in His acts. Wherever there was need, spiritual or physical, He ministered to it. He cared for the body that He might care for the soul. And here again the failure to follow the principle of precedence and proportion found in His teaching has alienated great masses from all love for His church.

#### III. The Duty of the Hour.

Not long ago I heard one of the greatest of American students of the social problem * assent to the proposition, that the Protestant Church had lost her grip on the thousands who are turning away from her, by preaching a one-sided view of justification by faith, and dwelling on the spiritual rather than the practical side of religion, worshiping an ideal rather than an actual or, better, the real Savior.

It used to be a fact that business men looked upon a college graduate as the most unpromising candidate for a business career that could be found. It was partly, no doubt, from his unwillingness to begin "at the bottom of the ladder" and learn from the foundations; but it was very largely from the impression abroad that college men were theorists, with vague, unpractical ideas that could not be put in practise, and that must all be unlearned before anything could be accomplished. There has been a change. The colleges are beginning to be looked upon as centers of thought and research, not mills to turn out fixed, ready-made ideas. The work done is being appreciated, and is telling us what it is accomplishing in the world. leges had to change their methods, and, where theories did not agree with facts, get new theories. Now they teach men how to think, and prepare them to act.

The case is almost a parallel to that of the church. A practical world has

· * Rev. Dr. Stuckenberg.

very often looked upon it as unpractical and visionary, spending too much of its time on the mountain-top, looking out on the promised land, instead of on the plain, casting out the devils, healing the sick, and lifting up the fallen. And there has been too much truth in the charge. There has been a one-sided development, and that side not the one which shows its faith by its works. The mint, the anise, and the cummin of what has been deemed sanctity have been tithed regularly enough; but the weightier matters of the law, justice, righteousness, peace, and practical brotherly love, have been They have been read neglected. about, talked about, and praised in a sentimental sort of way, but they have not been preached, and they have not been practised. The "setting of the affections on things above" has been applied as Christ never intended it. But now a change has come. church is preaching these things as never before, and is demanding that individual Christians must love them. And when they do, the world must and will recognize the religion of Jesus as the dower that shall save the world.

We must make our religion what Christ intended it to be, a practical thing. We must show men that it is a thing to live by, a thing that can help them, and that they need. It must cease to be a Sunday or an exhibition affair, a mere formal or sentimental profession. The world must see that we are sincere, that Christ is all and in all to us, and heaven more than a pleasant dream.

This quibbling over the unimportant, over things that have no possible connection with the present, is a misconception of what our Savior taught. We laugh at the old schoolmen growing warm in debate over how many angels could dance on the point of a needle. Our children may laugh at things almost as senseless in us.

The religion of Jesus must be, and will be, the power that shall save the world and you and I must help to make it that by living what the Savior taught.

"Therefore in the resurrection whose wife shall she be of the seven?" How trivial the question seems, even though we might like to have it solved! Men have not time for such as it. There are burning questions before us now, and Christ's love—Christ's law of love—shall solve them all.

You and I have faith. Let faith bring forth works; and let the questions which Christ left unanswered wait for their solution until their time shall come.

#### THE CONTINUITY OF LIFE.

By Rev. Rockwood McQuesten [Presbyterian], Glen Cove, N. Y.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day, etc.—
Luke xvi. 19-81.

THERE is an underlying law or principle in connection with this parable of Christ's upon which all intelligent creatures can unite. As our Lord Himself was confronted by the judgment of the Sanhedrim in Jerusalem, as recorded in the seventh chapter of John, so, too, we find him confronted in all ages by the judgment of men. And as this is the lowest possible standard, it is that in which all who know the life of Christ are united. When they said in listening to His words, "Never man spake like this man," we accept the teachings of Christ as in this particular being peculiar, that they are teachings unlike those uttered by any other living teacher. When we call ourselves the disciples of Jesus, we find ourselves in a peculiar school; since our Lord-our Rabbi-our Master-is unlike any and all others. In this case we find the truth of the proverb that "The voice of the people is the voice of God." Against the criticism and objection of the literary world, the fashionable world, some-

times even of the so-called theological world, we find true the testimony of the officers in the presence of our Lord. It makes no difference concerning the truth of these words when we find that many men wrest the teachings of Jesus to their own destruction. It is no proof of the falsity of this estimate of the general world concerning the world's Savior, when we find some who do not believe in Him or when we find others who make entirely ineffectual and useless the teachings of Jesus; for this has been the custom of the world always and everywhere in its dealings with the truth. Because, for example, in times gone by, in the history of our own country there were some who misused the laws of navigation, the force of the winds and action of the waves and the points of the compass and the laws of the chartbecause some men used these eternal laws of nature for the slave traffic, it is no evidence that these laws were not ordained of God for the benefit and blessing of the race. So, while we find many people who wrest these teachings of Jesus and make them serve their own selfish and personal ends, we find in that fact no evidence that we ourselves should not receive these teachings of Christ for our spiritual life and for our spiritual salvation. We find therein the eternal laws of God which are ordained from everlasting to everlasting and shall meet us on the other shore.

I. The first thing that I want to emphasize as shown to us in this parable of our Lord is that somehow He seems to speak of these two men as though they were still living after He had spoken of them as being dead.

Did it ever occur to you how continuously this story is carried over from this world into the next? And though in the parable Jesus says that the beggar died and also that the rich man died, the picture of these men, after this event has happened, is just as real and just as natural as it was before. We here find our Lord speaking of these two men after they are dead in just the same terms and with just the same language as He used in speaking of them when the one was in his palace, perhaps in Jerusalem, and the other was lying at the gate filled with his disease. This is a very peculiar thing in connection with this parable—when we see Jesus thus so naturally and as a matter of course talking about these men after they are dead as He had talked about them before they had passed from human sight and human conditions. Now what does this mean?

It means emphatically this, that, from our Lord's standpoint, this life of ours is one continuous experience, and that the conditions as to where it may be or when it may be, these conditions are absolutely of no account. I think what our Lord fixes our attention upon is not the pomp or the fine linen of the rich man, or the rags of the beggar, but that these men were just the same after they were dead as before. The conditions of their outward life had changed, of course, for the one to his advantage and for the other to his disadvantage; but we must not lose the underlying truth that our Lord here emphasizes. We here behold these men in one continuous life, whetherin Jerusalem or in Abraham's bosom or in Hades.

Our Lord emphasizes this same truth elsewhere as well. It is because of this truth that we find various similar teachings in our Lord's parables and expressions, as, for instance, when speaking of the kingdom of God He says, "It is within you." "The kingdom of God is not meat and drink" but to do the will of our Heavenly Father. The kingdom of God is not here nor there, in Jerusalem or on Mount Gerazim, but the kingdom of God is with-Now, our Lord could not in vou. have spoken thus of the kingdom of God, if it had not been that He recognized this fact, that the spirit of men is one continuous thing and, if so be that the kingdom of God is in us here it is in us there, wherever we may be and whenever we may exist.

This was really no new teaching for these Jewish doctors of law; and while, after all, these officers who were sent to arrest Christ said, He is unlike other teachers, Christ was bringing to their view at this time what He had taught the nation in its previous history. They had the story of Enoch in the traditions of their fathers; and they had this continuously ringing in their ears: "Enoch walked with God and was not, because God took him." They had continuously in their memory the vision of Elijah's translation when he disappeared from the sight of his servant in one continuous movement of glory. There was no break in the life of Enoch; there was no break in the life of Elijah. And so they saw here illustrated in their own history this truth of the parable of the rich man and The teachings of Moses, Samuel, and the prophets were continually based upon and enforced by this conviction of the endurance of the spiritual life of man independent of material circumstances and conditions.

Now, dear friends, let us understand that the mystery of this experience is no bar to our acceptance of the truth. Astronomers tell us that we are just now getting the light for the first time from the stars that have been shining for ages, probably before the world was made or took its present shape and the race dwelt on it. Now we can not understand this, can not enter into this mystery, but it is laid before us as a solid, scientific fact and stands upon the records of the world's discoveries. So, too, when in 1852 the first cablegram was sent from Queen Victoria to the then President of the United States. bearing congratulations to the two countries in view of the successful completion of that immense enterprise, nobody could explain fully the whys and wherefores of the operation of this mysterious power; and when we see electricity lighting our houses and our streets, we really don't know anything about it, but we walk and work by its light. So with this truth

of Christ, the it can not enter into our comprehension, tho we can not fully understand its significance or its method of work, yet let us recognize this truth that Jesus lays before us this morning: that we are not one thing here and another there; that our life is not a portion now sundered from a portion by and by, but it is a continuous line into the presence of our God. So Christ speaks of these men being dead and buried, and yet He talks about them afterward just exactly the same, and he puts words into their mouths after the same fashion, as He did before. Let us not make the serious mistake of thinking that death ends all.

II. Another thing that I think very important, brought out by our Lord in this parable, is that, as this continuous being moves on in these lines of experience, while the material act of death is absolutely of no account whatever, there are two things that are very important and that determine the lines of experience.

The first of these is, that Christ here recognizes the power of choice in the case of both these men and these brothers whom the rich man spoke of. Christ evidently here touches the secret of these lives, when He shows to us the action of the will-power of choice. this world Lazarus chooses eternal things. In this world the rich man chooses the things that perish with the using. So these brothers to whom he wanted ambassadors sent from the spiritual world had chosen not to hear the prophets. Now it is this that determines being, not the fact that one was rich and the other poor, but because one was the child of God and the other was the child of the world; not because they died did one go to one place and another to another, but because of the characters, the souls of the men which death could not change.

So we find there is also a second limitation to these lives, and that is found in the light of the strivings of God with these men. We are told in the 108d

Psalm: "The Lord is merciful and graious, slow to anger and plenteous in hercy. He will not always chide, either will he keep his anger forever." In the 12th chapter of Matthew in the 1st and 32d verses we find these lessons, and in the 81st verse, 16th chapter of ruke, we find the same law brought to ur thought. It is likewise incorported into our hymns when we sing—

There is a line by us unseen,
Which crosses every path,
'he line that marks the difference between
God's mercy and his wrath."

and men reach this dividing line when he spirit of God ceases to strive with he human soul. This is the point that aul reached when, in response to his isobedience and his selfishness, God withdrew His Spirit and an evil spirit

roubled him.

III. The third truth that we notice
this parable of Christ is, that after
his line is reached the divergence of
ur experience becomes marked and

ery rapid. In the city of Jerusalem, if that is there we may suppose these men to ave lived, Lazarus was not separated very far from the rich man. ll, there was just a partition between hem. There might have been a broad ne of separation so far as social relaions and political intercourse were oncerned. Yet after all Lazarus was here the rich man could see him and alk with him, and, perhaps, if we could ave watched their lives from day to ay, we should have seen their continous intercourse with one another in the aried relations of life. Now these two ves go along together until the angels ome and take Lazarus to Abraham's osom; until the rich man dies and is uried; but mark you how rapidly these nes are then separated. After they ave reached this limit, rapidly does the ch man descend into Hades and just s rapidly does Lazarus ascend to the ome of the righteous; and, by and by etween these men is the great gulf xed, across which none can go one ay or the other.

Now it was most certainly an easy thing for these men to go back and forth in their earthly lives and modify their conditions one with another or one for another; but there came a time when there was no power in heaven or in hell that could bring these lives together; and, as we understand the Word of God, though ages upon ages shall roll away, this divergence and this difference is continued world without end. Eternal life on the one side; eternal death on the other.

Now we can begin to understand the importance of that experience when God's Spirit ceases to strive with the human soul, and we can now understand the importance of the decree of death; for while it makes no absolute difference in the line of our movement, the divergence becomes very much more marked and very much more rapid, so that he who has denied God in this life will rapidly pass off into the nature and the character and the experience of the demons, and the soul grow much more rapidly in its wickedness after it has passed into the spirit-world than here and now, when it has so many restraining influences and the strivings of the Holy Spirit. Likewise the redeemed soul rises as rapidly into the nature and service of the King, until it becomes like a flame of fire hastening on the messages of God. Let us understand this-while we may sometimes think that our spiritual growth is slow and while we may sometimes notice the slow increase of evil in our own hearts and in the hearts of others-let us understand that the time is coming when these powers, released into their fullest action, will consummate our characters with marvelous rapidity.

IV. Finally let us notice that this direction of the life beyond is determined by our relation to the spirit world here and now.

Oh! we are too much under the bondage of the things seen and temporal, and so we can not, by any possibility, remind ourselves too much or too often of the fact that we are spirit and that we have constant and intense relations to the spirit-world; that the future that lies beyond, unmeasured by the flight of years, is determined, not by our wealth, not by our ancestry, nor by our descendants, but simply and solely by the relations which we sustain to the realm of spirit and, over all and above all, to God Himself who is spirit.

The future that reaches out before us does not depend upon anything that this world can give or this world take away; and it is possible for us to be the sons of God independently of all the world can do for us or do against This is the right and the glorious heritage of those who are made in the image of God; those who at the first receive His Spirit and are crowned with everlasting life. Why, what said Jesus to these men when they asked that some one should be sent from the realm of spirit? "They have Moses and the prophets. Let them hear them." But for that generation Moses and the prophets were spiritual powers and the embodiment of eternal truth, and, says Jesus, "If they hear not them, they will not repent tho one be sent from the dead." Inasmuch as they had large spiritual influences already, there was no need of accumulating forces. You can see now that our Lord here recognized the fact that these men had lived and these brothers still lived in the realm of spiritual experience; and only in so far as we recognize this, can we be prepared for the life beyond.

This is the thought that deeply impresses itself on my heart, when I see so many throw away this blessed hour of communion with the spirits that have gone before and with our Heavenly Father, for temporal, physical indulgence. What a mistaken view of life is this when we come to remember it is the soul of man that shall endure forever! Temporary amusements, these passing and trifling engagements, shall depart from us as our raiment decays in the sepulcher; and

the soul alone shall pass into the life beyond. How can we let these hour pass? How can we let God's dealing with us go by, and the opportunitie and manifestations of His grace, with out availing ourselves to the utmost o these blessed privileges which He give to us, when there comes from the shor the whisperings of the spirit-world and we see those who rejoice in the glory and in the grace of God?

Dear friends, let us take to our sou the consciousness that we are made in the image of God and that He waits to crown us with everlasting life.

### THE PROVINCE OF THE PULPIT.

BY REV. GEORGE ADAMS, D.D. [METHODIST EPISCOPAL], BROOK-LYN, N. Y.

Preach the word.—2 Timothy iv. 2.

THE value of experience in Christian work is beautifully illustrated in the two Epistles of Paul to Timothy. Paul appears to us as a veteran who bears the scars of many a conflict, yet coming from the field of strife with glorious trophies of inspiring victory. In this conquering army Timothy has enlisted, and the victorious warrior, regarding him as his son in the Gospel gives timely advice concerning the strategies and necessities of war.

The practical application of Christian truth and the conformity of persona conduct to the Divine will he present as of supreme importance, commending the study of the Holy Scriptures. And emphasizing his estimate of the value of the Scriptures he says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It is no wonder then that Paul, realizing that the chief business of Timothy was to preach the Word, commences the fourth and last chapter of this Epistle with these words: "I charge thee, therefore, pefore God and the Lord Jesus, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word." Thus it is evident hat it may not be unprofitable for us o consider as our subject, The Provnce of the Pulpit. Let us inquire

I. What is the Word to be preached? We answer, It is both the Revealed Word and the Incarnate Word.

(I.) It is the Revealed Word.

It is the province of the preacher to icelare the whole counsel of God as rerealed in the written Word. The Biole has stood the test of ages both as o its genuineness and authenticity. Whatever such men as Bolingbroke and Hume and Voltaire and Paine may ay concerning the falsity and invalidty of certain Scriptural statements, it s still true that "holy men of God pake as they were moved by the Holy shost." We admire and commend the progress and achievements of human earning, yet rejoice in its inability to emove the Bible from its exalted posiion as "God's Word written."

What does the written Word teach? 1. It teaches what the preacher is to leclare, viz. : The mutual relations (1) etween God and man, and (2) beween man and man.

(1) God's relation to man.

God's relation to man is that of Cretor, "He hath made all things by the word of his power. "

God is also related to us as Sovereign. Having made the world and all that is therein, He rightly becomes the Ruler: hence the Word declares Him to pe "King of kings and Lord of lords." God's relation to man is that of a Lawgiver. Law was a necessity for

our race-fallen, deprayed, prone to sin and rebellion against God. God is related to man as a Father. 'I should have been a French atheist,"

said Randolph, "had it not been for one recollection, and that was when my departed mother used to take my little hands in hers, and cause me, on my

knees, to say, 'Our Father which art in heaven.'" "Like as a Father pitieth his children so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth we are dust."

What could be more in keeping with the foregoing facts of God as Creator, Sovereign, Lawgiver, Father, than that He is man's Judge? We know that for God to be consistent with His own character He must "judge the people righteously."

(2) What does the written Word teach concerning man's relation to God?

Man's relation to God is one of dependence and obedience. His first appearance in this world is one of manifest helpiessness; he is dependent for everything. Follow him through all the years of increasing strength and self-reliance, and still you observe him as a dependent creature. He can not be happy in isolation, neither can be cultivate the highest usefulness in solitude. Thus we are all compelled to acknowledge mutual dependence upon one other. How much more are we dependent upon our Creator, who is also our Preserver?

Our relation to God is that of obedience also, in order to the highest good. In the path of obedience is safety and cheer. "And who is he that will harm you if ye be followers of that which is good?"

Admitting all that has been said about man's relation to God we naturally ask:

- (8) What is man's relation to his fellow-man? Can anything be more explicit as to this than the words of Jesus: "This is my commandment, That ye love one another, as I have loved you?" The best reconciling element in this world is love. Let every man be filled with love and he ceases to injure others knowingly and strives to do good unto all men. Where love is, hate can not come, and selfishness does not thrive.
- 2. Preaching the written Word involves the proclamation of all the doctrines of Holy Scripture.

The doctrine of the Holy Trinity; the Fall of Man; His Redemption by

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Jesus Christ; Repentance; Regeneration; Justification; Adoption into the Family of God; Sanctification; the Witness of the Holy Spirit; Conditional Final Perseverance; the General Judgment; Rewards and Punishments; Heaven and Hell—such are the doctrines the preacher is commissioned to declare to the human race.

- (II.) He is also commissioned to preach the Incarnate Word. Jesus Christ, His person and work, are the greatest possible themes for man's consideration.
- 1. As the ideal of human perfection Jesus must be preached; for "in him was no sin, neither was guile found in his mouth." "When he was reviled he reviled not again." As an example of meekness, forbearance, industry, love, He is unexcelled. All biblical characters, however illustrious or pure, are insignificant compared with him. Jesus Christ was preeminently pure as well as useful. "He hath left us an example that we should tread in his steps."
- 2. The work of Christ must be presented. It is the province of the pulpit to preach "Christ crucified." The atonement made by Jesus for our salvation was with His blood; hence the significance of Paul's words, "Without shedding of blood there is no remission," and "The blood of Jesus Christ, his Son, cleanseth from all sin." "We have redemption through his blood even the forgiveness of sins." Christ crucified is the preacher's central theme.

Thus it is the province of the pulpit to preach the written Word with its inexhaustible truths and the Incarnate Word as the Son of God and the Savior of men.

- II. How are these great truths to be preached?
- (I.) He who proclaims them must do so with authority as divinely commissioned. There is no need that a minister of the Gospel should apologize for preaching the Word. "Preaching is not a trade." It is not a profes-

sion, although at times so designate but it is a calling of distinctively Div origin. The true minister of the G pel is as really set apart for the sacr office of the ministry as was the Lev dedicated to the work of the priestho under the Mosaic law. One of most important questions asked a c didate for the holy office is, "Do y feel yourself called of God to the wo of the Gospel ministry?" Colleges a theological seminaries are unable make ministers of Jesus Christ. Son thing more than education is neede there must be the distinct call of t Holy Spirit. Hence is there any re son why the man of God should a preach with authority?

(II.) He must preach the Word w confidence in its absolute necessi-When Jesus commissioned His dis ples to go into all the world and pres the Gospel unto every creature, He ga them due authority; but He also co veyed to them the idea that the Gos was what the world needed. In Tim. i. 10, Paul declares that Jes Christ hath brought "life and imm tality to light by the gospel." T provisions for spiritual life, the certa ties of immortality, are revealed un us in the Gospel of the grace of Go There is no substitute for the Gospe

(III.) He must preach it with a swerving fidelity. In no position in list faithfulness more truly the price success than in the Christian minist. It is impossible for any Christian mister to be popular with all men ho ever faithful he may be. But faithful minister, tho not having men speak well of him, will alway carry with him the majority of the who serve the Lord with a pure he fervently. Wo to that man who, p fessing to be an ambassador of Gails to declare "the whole counsel God."

(IV.) We must preach with the surance of success. The preacher the truth is stimulated and chee with the promised presence of the H Spirit, and he conveys a message from the state of the

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lod that he will help, encourage, and ave all who accept His Son, Jesus Christ, as their Savior. The Master Iimself said, "And I, if I be lifted up, vill draw all men unto me. " It is the ifting up of Jesus, to the view of lost nd sin-stricken man, that is to save ur race. The world will be conquered or Christ. The minister of the Gospel oes not entertain any other thought. le does not doubt concerning the final riumph of the truth. Said Dr. Robert [all :

"It might become a Socrates, who as left to the light of nature, to exress himself with diffidence and to ffirm that he spared no pains in acting p to the character of a philosopher— n other words, a diligent inquirer after ruth; but whether he had philoso-hized aright, or attained the object of is inquiries, he knew not, but left it o be ascertained in that world on which he was entering. In him such ndications of modest distrust were raceful and affecting, but would little ecome the disciples of Revelation or he Christian minister, who is entitled say with St. John, We know that the phole world lieth in wickedness, and hat the Son of God is come, and hath iven us an understanding to know lim that is true; and we are in Him hat is true, even in His Son, Jesus hrist.

For a preacher of the Word to exress a doubt in the all-sufficiency of he Gospel for the world's salvation, is belittle himself in the sight of God nd man. It is God's own promise: As the rain cometh down, and the now from heaven, and returneth not hither, but watereth the earth, and naketh it bring forth and bud, that it nay give seed to the sower, and bread the eater: so shall my word be that oeth forth out of my mouth: it shall ot return unto me void, but it shall ecomplish that which I please, and it hall prosper in the thing whereto I ent it." Isaiah lv. 10, 11.

#### THE CHRIST AS A SIGN.

By W. Boyd Carpenter, S.T.D., D.C.L. (CHURCH OF ENGLAND).

Ind this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.—Luke

In this sign there is nothing striking r extraordinary. But it is a strange ign when compared with the past of Judah. It is in its strangeness that we see its fitness. It is in its simplicity that we see its force. In this token to the shepherds, we may trace the forecast of what was to come, and read the features of the religion of the Savior in this sign—the babe wrapped in swaddling clothes, and lying in a manger. In it we may detect the forecast of the extent, the character, the sphere, the principle of our faith.

(1) It was a sign which would be universally intelligible. In every land the face of childhood was to be seen, and all could understand the sign of the babe. It needed no elaborate explanation; it was fitted to be a universal symbol. All the religious systems of the ancient world were limited in their design, and local in their range, but the religion of the babe would adapt itself to every form of civilization, and to the character, thought, habit, custom, grace, and creed of the whole human family.

(2) The sign of the babe predicted the character of the religion. The world was growing old, the world of wisdom was exhausted. Wearily philosopher after philosopher had spun his web of speculations, to find that the next comer tore them into shreds. The one thing which the world needed was the restoration of the child-heart. This the Savior taught.

(3) The sign of the babe compared with others was commonplace. But it harmonized with the creed of the Nazarene. There is no straining after grandeur. The religion of Christ opened a new vein in the religious no-

tions of mankind.

(4) The sign of the babe taught the feature of humiliation and sacrifice which would be found in the religion We find the forecast of the of Jesus. crucified life in the manger. here He is despised and rejected of men. And the church grows weak when she turns from this sign. When she strives to grasp power, and seeks the great rather than the good, her course will be storm-impeded, rapid and tempestuous; but when she learns the spirit of her earliest lessons the earth will answer to her cry, and signs and wonders will once more be wrought by the name of the Holy Child Jesus.

#### LEADING THOUGHTS FROM RECENT SERMONS.

# THE RIGHTEOUSNESS OF GOD'S ACTIONS.*

BY REV. JOHN C. KEENER, D.D., LL.D., SENIOR BISHOP OF THE M. E. CHURCH SOUTH.

Shall not the judge of all the earth do right?—Genesis xviii. 25.

ABRAHAM was called the friend of God. In a mediatorial interview with God Abraham spoke of the intended destruction of Sodom and Gomorrah. The destruction of Sodom and Gomorrah created a wonderful impression on the world of that time.

The justice of God is consuming and swift, as the whole character of the destruction of these cities goes to show. The very day Lot went out fire and brimstone destroyed Sodom. The many events of these days transpire right in the very course to judgment, for He is on His way to Sodom.

Abraham asked of God, "Are you going to destroy this beautiful place? There may be many good people here. Shall not the Judge of all the earth do right?" God answered that he would not, if fifty good people were found in the city. Now, here is Abraham persuading God and how patiently God listens. They think that God is not merciful. He is merciful. He has it in His power to do one or the other—to save or to destroy—and the Judge of all the earth will do right.

Angels entered Sodom. This is a wonderful statement. Angels spent nights in Sodom. Angels took hold of the hands of Lot's wife and his daughters and brought them out of the doomed city whether they wanted to come or not. They brought them out and told him to flee to the mountains. "Don't look behind or don't think behind—escape the fire." Lot heard the mutterings of the thunder and he said: "Why not let this town be spared? I can never escape to the mountains." Was there ever such folly? On the road to safety he complains and wants things to be otherwise. No way, says the sinner, to go! The ways made by God are too hard! The folly of man destroys man. It is not always his criminality. It is like the five foolish virgins.

Now, here is one who was helped by angels and by God who was lost. Perhaps she thought, as do many, that be-

* Preached in the First Methodist Church, Atlanta, Ga.

because there were many good people in her family it would carry her through. But the law of God was firm enough to destroy Sodom and flexible enough to save Lot, firm enough to destroy this woman and flexible enough to save Lot. For a while they moved on together. Presently the wife looks back, thinks behind. It's no time to look back. The history of this one woman, the history of her particular case, has more impressed the world than the history of the whole mass of people who were destroyed in the city behind. The attention of the world was called to remember the fact. This shows that as long as you are out of heaven you are in danger. This history shall repeat itself.

Oh, what a wonderful, merciful God we have to deal with! And, my brethren, if we are not saved it will be our fault. We have had chances that angels themselves have wondered at. May the Lord in His great mercy sanc-

tify us and save us all!

# DUTIES AND RIGHTS OF CHRISTIAN PHILANTHROPY.

By Bishop John H. Newman, D.D., LL.D., Omaha, Neb.

And Jesus came and spake unto them, saying: All power is given unto me in Heaven and in Earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.—Matt. xxviii. 18-20.

It was truly the boldest thought ever launched upon the world. No conqueror, no statesman, ever dreamed of such conquest. Without a single subject this lowly son of Mary boldly proclaimed that the time would come when the knowledge of Him would cover the earth.

I am in alliance with Jesus Christ for the conquest of the world. I come therefore to you to plead a great thought: Christian philanthropy. This duty has been challenged in the infidel clubs. I would not stop to discuss it if it were confined there, but when the great daily papers of London, and our own metropolitan press, take up the cry of what is called the folly of foreign missions, and I am

called a fool because I give to foreign missions, the venom of the challenge

is my right to reply.

Is Christian philanthropy right? Is it right to relieve sickness, raise the fallen, and point the benighted to Christ? Right or wrong? This is the conflict. We take it up to-day. Look at our duty. The Master commands us, Go. I would rest everything there. I say that it is enough that He commands, Go. It is more than the united fanaticism of infidelism and paganism combined. When the press calls into question my right of philanthropy it calls in question the right of personal liberty. When the gentlemen of the press threw down this gauntlet they did so with contracted vision of the universality of the world.

What has been the result of Christian philanthropy in India, that country of thrones and palaces, temples and priests, of Himalayan prowess, that land of religion which has come down from the dim past? What right have we to enter that land? Look at it. Out of Brahmanism has grown the immolation of the widow. I see a widow, attended by a son. By the side of the sacred river is the funeral pile of her dead husband. She mounts to the top, takes the head of the corpse in her lap, the son applies the torch, and amid the shouts and cries of the multitude her soul takes its flight. Have we the right to go there and throw the protecting arm of our religion around these widows?

Through the influence of Christianity this is no more. I stood in the hut of a trembling widow and heard read the edict abolishing the burning of widows. Was it right or wrong? Two thirds of the girl babies born were murdered; strangled or thrown to the wild beasts. Through Christianity an edict was proclaimed abolishing this.

Was it right or wrong?

If Christian philanthropy has duties,

has it not also rights?

Government has the right of treaty, and under treaty the American has protection wherever that flag is carried. The government that will not protect its missionaries is not worthy the name of government, and that President who will not enforce the treaties for the protection of missionaries is not worthy the name of President.

Look back at Japan, when no foreigner dared land on her shores. Perry sailed up with that grand old flag and demanded that shipwrecked sailors be given asylum and that ships be allowed to take on stores. Japan knew the stuff of which American sailors were made. An American sailor opened Japan to the world. Japan was born of America and Japan belongs to America as a moral right. What right have we to go there, you say? Ours is the most beneficent religion known to the world, and it is our duty to carry it to mankind. He commands, Go, and it is your duty to give. What will a dollar do? It will buy four copies of the New Testament and spread the blessed Word among many benighted people.

One Testament in a Chinese settlement a hundred miles from Peking became the means of forty conversions, in the hands of a Chinese convert.

#### MAN'S ACCOUNTABILITY TO GOD.

By Archbishop Ireland [Roman Catholic], St. Paul, Minn.

So then every one of us shall give account of himself to God.—Romans xiv. 12.

THE accountability of man to God is the dominant note in the preaching of Christ, and so it must be in the preaching of Christ's church. Christ put forth no philosophic theories of life, He spoke no guesses as to its pur-poses and its outcome; He spoke in clear words, and with authority, as a messenger of divine truth would do, and He told of man's dependency on God, of death and judgment, of heaven and hell. The church must do likewise; a presentment of the Gospel which does not hold in the foreground man's accountability is incomplete and truncated Christianity; it misleads and deceives; of such Christianity there is too much nowadays in the land; we must be on our guard that we do not adopt it as ours.

Humanity is fitted into a great cosmos, a universe of order and law. Each part in it has its laws which make for its own perfection, and establish its relations to other parts. Man has his laws, which mark his duties to himself, to his fellow men, to society, to These laws are not the his Creator. result of arbitrariness; they issue from his very being as a rational creature. They are the conditions of a true rational life, just as the physical laws of material beings are the conditions of their physical existence and useful-The laws of righteousness are the laws of eternal reason, the laws of God's own infinite being. Violation of these laws is rebellion against God's authority, an offense against His majesty. Man's accountability is a necessary consequence of the creation; it is the consequence of God's dominion. God reigns; therefore man is subject to law and amenable to the divine tribunal.

How sacred and solemn life becomes when we view it in the light of our final accountability! Words and acts seem small and unimportant, as so many grains of dust cast upward by the wind to fall back at once into the mass, unnoticed, unremembered. Ah! most important are they; for they leave their record in far-off eternity. "I paint for eternity," said the artist, courting worldly fame. "I work for eternity," says in full truth the servant of the Almighty. Poor and brief is life hemmed in by the frontiers of earth; it discourages; it begets despair. "Night presses down upon us," said, in his sadness, the pagan Horace, "and the brief duration of life forbids the building up of distant hopes." Not so with the child of God. For him there is room for vast projects, for great and noble ambitions; there is motive for heroic sacrifices and high virtues; for his being projects into eternity; his labors are for eternity. How precious is time, how solemn is life, when passed under the eye of the great Creator and Judge!

#### THE SECRET OF PROGRESS.

By Rev. R. J. Willingham, D.D., SECRETARY OF THE FOREIGN MISSION BOARD, RICHMOND, VA.

Looking unto Jesus.—Hebrews xii. 2.

Why is it that we make such little progress? Sometimes we see two peo-ple start out in life together. They have about the same advantages, and in baptism together. buried Twenty years pass by, and we see one of these friends has been looking unto Jesus constantly, and developing into an earnest, godly Christian. His life has grown into beautiful and wellrounded proportions. The other, although nominally a Christian, holds on to the pride of life, and gives no attention to cultivating his spiritual nature, and in that respect he is dwarfed and poorly prepared to enjoy the things of this life, and not at all fitted to enter heavenly courts.

The apostle brings out the point that active consecration is implied in Christians. Faith in God and faithfulness in man go hand in hand. This is an old conflict of the ages. We are saved by faith alone, but not by faith that is alone. There is no conflict between the statements made by apos-

tles Paul and James on this question. The one says: The tree lives by the sap that flows in it. The other says; If the sap is in the tree it will bear fruit. The man who loves God is going to serve Him. The man who goes on in sin and iniquity may claim to love Him, but does not. James says: "Show me thy faith without thy works, and I will show thee my faith by my works." Christianity, when it takes hold of a man, moves him to his very finger-tips. It is manifested in the eye.

#### INFLUENCE.

By Rev. Carlos Martyn, D.D. [Reformed], Chicago, Ill.

For none of us liveth unto himself.—
Romans xiv. 7.

WE are all influential in this our happy country. Every man is a king and every woman a queen. And how great may be the influence of the most remote person and the least significant! Of all England's nobles of our day, the late Earl of Shaftesbury was the noblest. This man, great with the greatness of goodness, wrote his name deep in the hearts of England's poor. Yet he said that all he was and all he had done was due to his nurse, Mary Minnice, who died before he was seven years old. She had given him her faith. How far a little candle throws its beams!

To influence and be influenced—what a great thing it is! There is no human life of which it can be truthfully said it has lived to itself. Do you believe in moral atmosphere? I do. You go to a household and as soon as you cross the threshold you feel that something is in the air which tells you what kind of a household it is—what a spirit is within.

Influence is ineffaceable. You can not rub out that cold word, that unhandsome deed; so you can not rub out that kind smile and that blessed act.

# THE PLAINNESS OF THE BIBLE.

By Rev. S. B. Meeser [Baptist], WILMINGTON, DEL.

And the Lord answered and said, Write the vision and make it plain upon the tables, that he may run that readsth it.

—Hab. ii. 2.

THE Bible is sealed with seven seals to indifference, irreverence, carelessness. The humble, inquiring and earnest it tells plainly where he is going, and assures him of the attainment of a spiritual and immortal life.

#### THE ARMENIAN ATROCITIES.

By Rev. Dr. Williams, at Plymouth Congregational Church, San Francisco, Cal.

But his citizens hated him and sent a message after him saying, we will not have this man to reign over us.—Luke xix. 14.

THE recent outrages in Turkey are simply the renewal of the old battle of the crescent against the cross. The question involved is one of grave issues and mighty results. These may not mature in the near future, but are coming irresistibly, and then will be seen a mighty rearrangement of the kingdoms of Europe. There is no fanaticism in the world to equal in fierceness the fanaticism of religiosity. The newspapers have followed the churches in taking up the matter of the Armenian atrocities, and they, in the creation of public sentiment, are almost supreme. When once they make known the righteousness of a cause and strive for the promulgation of justice, visible results will soon follow.

The Mohammedans are seeking to destroy the light of the knowledge of God, which Christian missionaries have spread throughout Armenia, and even to take the lives of those who wish to embrace it. Wheresoever the Turk plants his foot his aim is at the cross of Christ. Ultimately he will be restrained by England, but that will be when, in the great game of nations, Turkey shall be divided as the spoil between the powers. Christianity will eventually settle the question to the en-

#### WHAT IS DUE THE WORLD.

By Rev. W. H. McMillan, D.D. [United Presbyterian], Allegheny, Pa.

Among whom ye shine as lights in the world.—Phil. ii. 15.

The supreme duty of the preacher is to preach the Gospel and labor to teach men their innate sinfulness and the way of salvation. The world needs an emphatic testimony of man's sinful condition, and the church would be recreant to its great trust if it were to conceal it. There is a modern tendency to keep this awful and solemn fact in the background, that man by nature is sinful.

The world needs a distinct testimony of the sufficiency of salvation, and the church should prove this by the life and example of its members. Mere words are cheap.

Then the church owes to the worldly visitor within its walls the warmth of Christian fellowship. Many strangers come night after night to church, and no member greets them with the cordiality that fellowship of the church should induce. Men come to cities unacquainted, and if not welcomed at church they will find the friendships yearned for in saloons.

And the minister owes the world the preaching of the atonement for sins. I think some ministers who consume each Sabbath in saying some strange or sensational things about matters not connected with salvation do a horrible act. I have often wondered how they could thus desecrate the Sabbath. The pulpit is for the Word of God.

#### SUGGESTIVE THEMES AND TEXTS.

#### Texts and Themes of Recent Sermons.

hancement of Emanuel's glory.

- Happy Mediocrity. "Give me neither poverty nor riches, . . . lest I be full and deny thee, saying where is the Lord; or lest I be poor and steal and take the name of my God in vain."— Prov. xxx. 8. Rev. J. J. Muir, D.D., Washington, D. O.
- The Coming of the Morning; or, Jacob, Saint and Sinner. "The sun rose upon him."-Gen. xxxii. 31. Rev. George Thomas Dowling, D.D., Brooklyn, N.Y.
- Sin, How it Got Here and Why it is Permitted to Stay. "For all have sinned and come short of the glory of God."—Rom. iii. 23. Rev. L. J. Van Ness, Nashville, Tenn.
- 4. The Duty and Character of Christian Witnessing. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and

- great."—Acts xxvi. 22. Rev. Henry C. McCook, D.D., Philadelphia, Pa.
- Labor's Ugly Weapon, or Some Deplorable Features of the Strike System.
   "Go not forth hastily to strive, lest thou know not what to do in the end thereof."—Prov. xxv. 8. By Rev. J. W. Balderston, Oxford, Md.
- 6. After the Battle. "And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa."—1 Sam. xxxi. 8.—Rev. T. De-Witt Talmage, D.D., Washington, D. C.
- The Duty of Making the Most of One's Self. "As thyself."—Matt. xix. 19. Rev. N. D. Hillis, D.D., Chicago, Ili.
- 8. God's "Fear-nots" to His Little Flock.
  "Fear not, little flock, for it is your
  Father's good pleasure to give you the
  kingdom."—Luke xii. 39. Rev. H. M.
  Gallaher, Brooklyn, N. Y.

- The Future Minister. "A good minister of Jesus Christ."—1 Tim. iv. 6. Rev. David Gregg, D.D., Brooklyn, N. Y.
- The Sociality of Religion. "And for their sake I sanctify myself, that they also may be sanctified in the truth."— John xvii. 19. Prof. George D. Herron, Grinnell, Iowa.
- 11. God's Proposition Proven. "Now the Lord had said unto Abraham, Get thee out of thy country, and the the kindred, and from thy fath." I have unto a land that I will shew thee. And I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed."—Gen. xii. 1-3. Rev. W. R. Lloyd, Nashville, Tenn.
- 19. Permanence and Sovereignty of Ideas. "For since the fathers fell asleep, all things continue as they were from the beginning."—2 Peter iii. 4. Rev. Charles R. Wild, D.D., Baltimore, Md.

### Themes for Pulpit Treatment.

- Human Sin and Nature's Protest. ("When thou tillest the ground it shall not henceforth yield unto thee her strength."—Gen. iv. 12.)
- The Bitter Dealings of God. ("And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me."—Ruth i. 30.)
- 8. The Warnings of History. ("And be not ye like your fathers, and like your brethren, which treepassed against the Lord God of your fathers, who, therefore, gave them up to desolation, as ye see."—2 Chron. xxx. 7.)
- Mercy on Judgment. ("Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this."—Exra ix. 18.)
- 5. Desirable Tenants for the Lord's Tent.
  ("Lord, Who shall abide in thy taber-

- nacle? Who shall dwell in thy boly hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."—Psalm xv. 1, 2.)
- 6. The Caravan that Never Ends. ("Hear my prayer, O Lord, and give ear unto my cry: hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were."—Psalm xxxix. 12.)
- 7. The Divine School of Manual Instruction. (Doth the plowman plow all day to sow? doth he open and break clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For his God doth instruct him to discretion, and doth teach him."—Iss. xxviii. 24-85.)
- 8. The Caller, the Called, the Call and the Calling. ("Now as he walked by the sea of Galliee, he saw Simon and andrew his brother, casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark i. 16, 17.)
- 9. The Mind-Reading Power of Christ.
  (And Jesus answered and said unto
  them, I will also ask of you one question, and answer me, and I will tell
  you by what authority I do these
  things."—Mark xi. 29.)
- Vision Without Faith. ("I said unto you, that ye also have seen me, and believe not."—John vi. 86.)
- 11. Faith With and Without Vision. ("And Jesus saith unto him, Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed."—John xx. 29.)
- 12. Letters of Commendation. ("And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who when he was come, helped them much which had believed through grace."—Acts xviii. 27.)

# ILLUSTRATION SECTION.

#### HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of The Homnerto Review (see page 475). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

# HINTS FOR CHILDREN'S SERMONS. The Little Foxes.

Take us the foxes, the little foxes that spoil the vines; for the vines have tender grapes.—Song of Solomon ii. 15.

THERE are very few children who do not desire to do right when once they have been taught the difference between right and wrong. They are loving and tender and learn quickly of Christ.

- We need to teach them that there are many evils in the world, which, like the little foxes, destroy all that they touch.
- (1) Some of the most common of these little foxes are: selfishness, temper, falsehood, theft, profanity, and procrastination.
- (2) When any of these naughty foxes find lodgment in the heart they are hard to overcome.

(8) One of two things must be: ther the children must be conquerors the foxes.

2. How shall we take these foxes?

- "Watch and pray that ye enter t into temptation." Matt. xxvi.
- (2) "Enter not into the path of the icked." Prov. iv. 14.
- (3) "If sinners entice thee, consent ou not." Prov. i. 10.
- (4) "Overcome evil with good."
  om. xii. 21. Leo.*

#### Lessons from Flowers.

msider the lilies of the field, how they grow.—Matt. vi. 28.

Our lily not the same as the one Christ oke of. Here three flowers, which will each to us.

- I. The blood-root. Sometimes used r medicine. Beautiful blossoms, and af curled about it.
- That leaf teaches a great truth, at of God's care for all things.
- 2. Blossom stays in cradle till able brave the winds, then leaves it. Ike to see children protected, but like see them do for themselves.
- 3. In one respect not so admirable, buts up its pretty blossom on dark ays, when most need for its beauty. We should not follow it.

II. Liver-leaf. Used to be thought odd for liver troubles. Brave flower, ossoming next snow bank. But, best all, shows its pretty blossom when has only old rusty leaves. Not like ome children, who do not go to Sabath-school, because have not good othes.

III. Harbinger of spring. "Salt and apper." Smallest of flowers, yet tells spring and warm sunshine as truly the largest. So the children can tell the love of Christ in the heart as uly as older Christians.

IV. All these teach us the lesson of ust in God, who cares for all, and puts I where He wants us to be.

D. Uros.*

#### HINTS FOR COMMUNION SERMONS.

### Communion a Spiritual Feast.

And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many.—Mark xiv. 22-24.

THE Old and New Dispensations have their respective feasts. The Gospel's great feast is the Lord's Supper. At feasts people have something to eat. Christianity has nourishment for its guests.

I. We feed on Christ. Bread and wine are only symbols of things infinitely more precious. We eat the body and drink the blood of Christ. This is not stranger than eating a book. The student has eaten it, it has done him good, and is none the less valuable to the one that follows him.

II. We must feed on Christ unadulterated by human theories. Not spiced by human hands, nor seasoned by agnostic views, but as represented by the bread and wine. We must have a whole Christ. A mutilated Christ will not sustain nor nourish us.

III. Our food, judiciously taken, will have its desired effect. People feeding on Christ become Christlike. Nebuchadnezzar fed on the fare of a beast until he became beastlike (Dan. iv. 33). This true to this day.

IV. Every one must eat for himself (verse 23). The same must be done in a spiritual as in a natural sense.

CELT.*

# Filled with the Fulness.

Christ is all and in all.—Colossians iii. 11.

CHRIST was the fulness at the Godhead in order that He might be the fulness, the supply of all things, to us.

I. Christ is spiritually all things to the believer. The Christian environment. All that the soul needs, II. Christ should be the all of the Christian's ambition. "Looking unto Jesus." Not unto fame, wealth, or pleasure. Take Christianity from Christ.

III. Christ should be in all departments of our life and work. "I in you, you in me."

IV. Heart-question: Is Christ all to you? Is He really anything? Examine yourselves. HOMILY.*

# HINTS FOR FUNERAL SERMONS. Influence of the Thought of Immortality.

This mortal must put on immortality.—
1 Cor. xv. 58.

DEATH brings this thought of immortality home to all.

I. Each feels that it is true for himself. I am immortal. My earthly life will cease. If so, the greatest thought.

II. Comparative unimportance of the prizes of the world. Death gives true standard of values.

III. Evil passions restrained. Life too short for quarrels, etc. In view of eternity, injuries, etc., insignificant.

IV. Sets the work of life in right relations to man. Earthly obedience trains for heavenly task.

V. Sweetens the affections of life. Survivors draw closer together.

VI. Mitigates suffering, and relieves inequalities. Light affliction for a moment. Eternity's rectifications. God's ways finally justified.

VII. Brings Christ near. A Christless life, a Christless immortality. Life in Christ here, immortality in Christ there.

#### A Blessed Death.

Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.— Revelation xiv. 18.

DEATH an undesirable state. We would rather live, yet must die. The Christian alone can die well. His death is blessed because—

I. He dies in the Lord. Departs with saving faith in Christ who will bring him to mansions above.

II. He rests from his labors. Tired, he sleeps until Heaven's morning dawns.

III. His works follow him. (a) Reward for doing good. (b) Saintly influence. Memory of just blessed.

IMMORTALITY.*

# HINTS FOR MISCELLANEOUS SERMONS.

#### Twelve Gates to Life Eternal,

On the east three gates; on the north three gates; on the south three gates; on the west three gates.—Rev. xxi. 18.

This is a description of Life. There is but one door, Christ Jesus, but twelve gates, to Life eternal.

I. One side of life faces toward home.

I hree gates.

1. Mother.—2. Father.—3. Brother or sister. Thousands enter life through these gates. How many present were converted through instrumentality of mother, father, brother, or sister? Illustrate from experience, observation, and history.

II. Another side of life faces toward church.

1. Preacher.—2. Sunday-school.—3. Prayer-meeting. Millions enter these gates. Some preachers like Wesley, Moody, Finney have been gates to thousands. Object of Sunday-school, to bring scholars to Jesus. Some enter through prayer-meeting.

III. Another side faces toward learning, knowledge, or culture.

Christian college.—2. Good books.
 Good periodicals. Many converted in Christian colleges, or by reading good books and periodicals. Illustrate from experience and observation.

IV. Another side of life faces toward society.

1. Godly school companions.—2. Godly business associates.—3. Godly social relations.

Companions largely make us what we are. Godly school, business, and

who do not attend church, or have no Christian home. Explain and illustrate. Architect.*

# The Presence of Satan in Human Affairs.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.—Job i. 6.

COMPARING the text with others we ind that the weight of evidence goes to show that the sons of God in this passage are the chosen ones of God, as against those people who are wicked and worldly with no hope in God. Gen. ri. 2-4; John i. 12; Rom. viii. 14.

I. Satan appears here as innocent of my harm or wrong-doing.

Evil institutions and evil deeds seek a covering of necessity, respectability, or benevolence in order to hide the reality.

II. Satan is omnipresent as an agent of evil. In the revival meeting, the sabbath services, and the prayer-meeting we sometimes detect his hateful presence. His courage and resources are unlimited when he wants to hinder a good work.

III. Satan is bold, yet he works by leception to accomplish his purposes. Illustrate: his dealings with Job, with Christ in the temptations, his blandishments at present.

IV. We have this consolation—he nay be defeated. Prayer is the instrunent of that defeat. YIRAH.*

### HINTS FOR REVIVAL SERMONS.

#### The Pointed Question.

is it nothing to you, all ye that pass by?—
Lam. i. 12.

PICTURE the abject loneliness of exled Israel as a sorrowing widow, calling to the beholders of her wretchedess for sympathy.

Show how appropriately the sinner's tate is here presented. The Spirit yould thus arouse his soul.

I. Is it nothing to you that you are lost? Illustrate the awful fulness of the word lost. (a) Turning round forever. (b) Far away from God, going farther. (c) Helpless to return, a lost sheep, child, soul! (d) Under the wrath of God—hell waiting, etc.

II. Is it nothing to you that Christ came to save the lost? Why did the Father send Him; why did He come and suffer? Set forth the fulness of Christ (a) coming and seeking, (b) saving the lost by His atoning death.

III. Is it nothing to you that Christ calls you to-day? Illustrate how Christ calls, in childhood, youth, middle age, and old age. Show the awful danger of delay.

IV. Is it nothing to you that the Holy Spirit strives? The day of grace marks His striving period. Much of it is already past. Show the danger of grieving Him eternally.

V. Is it nothing to you that your soul is priceless in value, that Christ waits to receive you and enrich you forever?

ALEPH-BETH-THETA.*

# Downward Tendency of Sin.

Send us into the swine. - Mark v. 12.

CHRIST was in the country of the Gadarenes. There was a man possessed of devils. Christ commanded the devils to come out from him. They asked to be allowed to go into the swine. LEARN:

I. Sin degrades all it touches.—These sinful spirits had degraded that man. They sent the swine downward to the sea. In Eden the serpent was sent to crawl on its belly.

II. Sin seeks lower levels.—These devils were in a man. Coming out, they went into the swine. Lower.

III. Sin means ultimate ruin.— Swine choked in sea. Sin ultimately ruins every life in which it has control. Gal. 6-1.

Is there any hope?

IV. Christ can cast out sin.—Then men are "clothed and in their right mind," and sit at the feet of Jesus.

SHETLAIN.*

#### SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHTS ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

BY REV. GEO. V. REICHEL, A.M., Ph.D., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

"DESPISE NOT ONE OF THESE LITTLE ONES" (Matt. xviii. 10).—Mrs. Laura G. Talbott, of Washington, D. C., has repeatedly called our attention to the fact that, outside of a few kindergartens, here and there, we are doing absolutely nothing for the education of the child under four years of age, which we all know is, as Mrs. Talbott says, the most receptive period of the human mind.

This neglect as related to the child's future is unpardonable, since the child of the near future will find himself in the midst of a broader, more liberal life than that enjoyed even by us.

We are reminded too, that, to use Mrs. Talbott's own form of expression, it is coming to be the conclusion of thinking persons that we shall never make much progress in our difficulties as a nation until our children receive an education that will make them independent thinkers. Mrs. Talbott says:

"The press remarks that the ambition of children is roused beyond their ability to fulfil their desires. We might also inquire if there is not too much machinery, and too much cutting after the same pattern, to the utter de-

struction of all originality.

"What immense reformatory institutions are erected by our cities for control of refractory youth! How much
better for the state to appoint women
experts as physicians in each precinct
of the city, as investigators of the
conditions of child life as they exist today. Scientific methods must come to
prevail, that each individual may receive its fair treatment in the advance
of civilization, that shall give the child
every possible opportunity to become
pure, honest, peaceable, self-sustaining, and possessed of independent
thinking powers, that will ever pre-

vent its becoming a tool of political, financial, or seemingly religious corporation."

THE OLD METHOD FOR EXTERMINA-TING EVIL THE BEST.—No experiments made up to the date of this writing have yet succeeded in showing that weeds can be so thoroughly exterminated as by the old, well-known, welltried method of sowing vigorous crops of good products. Thus no modern church-method, as yet displayed, has excelled the old, plain, Gospel method for exterminating evil from the human heart. For a time a new method prevails, but ultimately it goes back to give place to the vigorous sowing of truth-seeds, which alone, as they spring to maturity, are able to keep out the weeds of evil.

An illustration of this power of the good to exterminate the evil is given us in the following abstract of an address delivered by Professor Bailey, of Cornell University. He says:

so-called Russian (alsola kali, var. tragus) has been introduced into the northwestern prairie States, and it has spread rapidly, and now threatens the agricultural prosperity of a large area. The people are naturally much aroused, and, among other measures, a section has been in-serted in the Congressional bill making appropriations to the Department of Agriculture asking for \$1,000,000, to be expended in the eradication of the This demand has found additional support from the great numbers of unemployed men in the West, and it has been advised as a means of supplying the Commonwealers with work. It is true, however, that the best means of keeping the weed in check is rotation of crops and good cultivation.

"When lands are well occupied by a vigorous crop, weeds are not trouble-some. This is true of all weeds. In other words, proper and systematic farming is the best exterminator of weeds. If, then, the government undertakes to eradicate weeds it must go directly into farming; it must take under its charge the agricultural

conomy of the infested region; it nust overturn the present pernicious, ontinuous cropping with wheat; and i must cultivate and control all waste ands."

IMNINGS FOR TEACHERS FROM NATURE AND LIFE IN THE ORIENT.

SY REV. D. D. MOORE, M. A., M.R.A.S., PENANG, MALAYSIA.

LIGHTS IN THE WATER.—"Praise im, ye depths, . . . ye creeping hings." This thought of David has ften come to me gazing at night out pon the waters from our mission house y the South Sea. The Straits of Maacca upon a star-lit night are ablaze rith phosphorescent light. Each reiring roller seems to leave the sands on On every side flares out a splenre. id display of aquatic fireworks. lockets, Roman candles, Catherine theels, and flashes of blue light appear o illuminate the dark wave. These re the Noctiluca. The author of the Ancient Mariner" called them the water snakes:"

"They coiled and swam, and every track
Was a flash of golden fire."

he Noctiluca "transform a proporion of their life-energy in a special ray, and give out these flashes of ight." Even our humble jellyfish omes to possess a certain sublimity then we see him do this. The worms f the sea "praise Him" by letting heir light shine, thus answering the urpose of their creation. And the good God" has so constructed human ature that it should emit divine radince. He has therefore placed all men nder the obligation of letting their ght shine, as the great Teacher reninded the world. It was just as tho Ie had said in the language of modern cience: See that you transform a proortion of your life-energy in a special vay, and give out flashes of light to he glory of your Father in Heaven. The man who does this is at one with is own nature, in harmony with the material universe, and at one with God. The man who fails to obey this law of light-bearing is a scandal against the Almighty, a "jarring and a dissonant thing" in a universe that loves law and order, and will eventually expel everything that commits disorder. Only the fittest, e.g., those in harmony with law and order, shall survive, and rejoice in the unbroken circle of eternal life. The Death Christ proclaimed shall overtake the others.

THE RETREAT OF DARKNESS.—The first time any of us beheld electricity applied in the form of the search-lights of a war-ship we were astounded, and could hardly imagine a greater marvel of human genius. But, now comes the announcement of Professor Röntgen's discovery in Bavaria. It is nothing less than a device by which the utter darkness of the most dense substances may be dispelled. The process is said to be simply the passing of an electrical current through a glass tube whose interior is a vacuum. The tube during this operation gives off rays of light so intense that they penetrate solid substances, and render them transparent, so that the interior parts may be seen and even photographed. By this means the bones of a man's hand have been photographed. So have the metals in the inside of a wooden box. To medical science the importance of this discovery will be unprecedented. All internal diseases may be scrutinized with ease. Bullets hidden in the flesh may be located and removed. Everything in the body will be as clear to the eye as tho the body were transparent.

The new marvels and triumphs of physical light come to us as apt symbols and helps to faith in a time like this. The spiritual darkness of our world has become more located, and therefore more dense where it abounds. Looking at it thus aggregated many good people falter and are inclined to lose hope concerning the ultimate issue. But our God is Light essential, and in His own set time will dissipate dark-

ness in all its degrees, even that most solidly compacted and dense.

"Neither is there anything hidden that shall not be revealed." this discovery of Professor Röntgen reiterates. It brings to mind that saying of Beecher: God reads the human heart as readily as men read the time of day through the glass face of a clock. When God turns on the search-lights of that great day of the Lord, the very interior things in the most opaque places of our hearts will be clear to all eyes. Faithfully let us teach our people this great truth, emphasized as it is by the verdict of philosophy, and illustrated by the modern wonders of science.

THE PIN MAP OF INDIA. - A possible district superintendents. plan for Last year in India a district commissioner hit upon the idea of sticking pins into his map to indicate quickly to the eye those localities where crime abounded. The method was found to be so convenient that it is likely to be generally adopted by the commissioners of India. If such a device is useful to district commissioners, perhaps a similar one would be of service to pastors in our large cities, and to clergymen who superintend districts.

## LIGHTS UPON THE BIBLE AND EARLY CHRISTIANITY FROM THE STUDY OF ANCIENT COINS.

By Rev. Jeremiah Zimmerman, Syracuse, N. Y.

Or the many surviving monumental records of the ancients that shed light upon the Bible and early Christianity, none are so numerous as the coins of that early period, and few more interesting and of greater practical historical value. There is, perhaps, nothing that so intimately connects the distant past with the present, bridging over the intervening centuries, and bringing those scenes and characters of remote history and nations so near to us, and investing them with an objective reality, as the coins contemporane-

ous with those scenes and characters. These contain not only important historical data of unquestionable authority, being genuine and unrevised, but many are stamped with the portraits of the imperial rulers.

What can make the chief actors of a period more real than their money, that bears their actual image and superscription? It deepens the impression and aids the imagination in reconstructing that remote period, when we look upon the original coins, and study the actual contemporaneous portrait of that cruel Cæsar to whom the great apostle made his famous appeal when standing before the judgment seat of the unscrupulous Festus at Cæsarea, for we have a portrait of that very King Agrippa, whom Paul sought to save.

Altho we have no portrait of Paul still I find much vivid realism contributed to the study of his imprisonment in Rome, when I look upon the money of Nero and study his portrait which he ordered to be stamped upon his coins. Later, Paul saw the very face of Nero when in the Roman Forum he stood before him with more than imperial greatness, and with a triumphant faith, altho the martyr's crown awaited him.

It is true that we have no authentic portrait of the greatest Being that ever appeared on the stage of human history, and yet we do possess original and imperishable portraits of His contemporaries; that of Augustus under whose reign Jesus was born, and that of Tiberius who was emperor when our Lord suffered death on the cross. We have many portraits of these eminent emperors, in gold, silver, and bronze, and we see the same likenesses that Jesus and His disciples gazed upon time and again.

THE DENARIUS.—The denarius, unfortunately translated penny, is one of the well-known but interesting coins of the Bible. It was the legal tributemoney, stamped with the head and inscription of the reigning Cæsar, and

was typical of the subjugation of the people to Rome.

This small silver piece of tributemoney invests a New-Testament scene with realistic character, and we seem to be eve-witnesses on that memorable occasion when certain of the Pharisees and of the Herodians were plotting to catch Jesus in his words by putting the shrewd and seemingly fatal question: "Is it lawful to give tribute to Cæsar or not?" We look upon that same portrait and inscription of Tiberius that Jesus saw and pointed to when he asked, "Whose is this image and superscription?" And they said unto him, "Cæsar's." And Jesus answering said unto them, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Then the people trembled before that hated Cæsar because of his mighty supremacy, and looked upon Jesus as the humble and despised Galilean; but what a reversal of history! To-day that name of Tiberius, whose portrait and inscription they saw, exerts no power upon any living soul, but no name is so potent as the name of Jesus, while Christ's kingdom is extending throughout the world. The great quantity of gold and silver coins struck by authority of this Cæsar, and the bronze issued by order of the Senate, remain as memorials of an imperial supremacy that has been lost forever, while the kingdom of our Lord is an everlasting and universal kingdom.

The denarius being the current silver coin, worth sixteen cents, is mentioned most frequently in the New Testament, and was equal in value to the Attic drachma which also appears in the Gospels.

THE FARTHING AND THE MITE.—The farthing was the common copper coin and worth only one sixteenth of the denarius. Of course the Jewish mite was the smallest of all copper coins and only equal to about one one hundred and twenty-eighth of the denarius, or about one eighth of our American cent.

It is well to remember, however, that the purchasing power of money at the period we are considering was much greater than it is to-day—about ten times as great—for then a denarius represented a day's wages for ordinary service.

The tributary and humbled condition of Palestine, as well as the subordinate and limited power of Herod and his successors, is seen in the inferior character of their copper coinage, as compared with the magnificent portraitbearing gold pieces of the Romans, and the beautiful large tetradrachms of the Greeks. Their subjugation and restricted liberties are apparent in their coinage, for they were not permitted to issue money in gold and silver, but only in the baser metal of copper, and these rude and insignificant-looking pieces were ever suggestive to the Jews of their vanquished condition, while the silver shekels and half-shekels from the days of the Maccabees were ever goading them to the remembrance of their former sovereign power and national glory.

We are more than ever impressed with the poverty of the widow whom Jesus saw casting her two mites into the treasury when we take one of these small copper coins and observe its insignificant character. She was poor indeed in the things of this world, but rich in her faith and love to God.

The irony of history finds a climax in the life of Pilate, and this appears in a strong light when we examine the character of the coins he issued. His name is the most interesting and best known of all the fourteen procurators, and so anxious was this time-server to please the Emperor, that he not only acknowledged his subserviency and allegiance to the foreign power by stamping on the obverse in Greek, "Money of Tiberius Cæsar," but on the reverse of one appears the additional flattery, "Money of Julia Cæsar." She was the influential mother of Tiberius, and her favor Pilate sought. The coin is dated A.D. 29, and it was this same timid

governor who a few years later delivered up Jesus to be crucified, because he feared the Jews, who charged him with not being Cæsar's friend if he allowed the prisoner to go free.

All that now remains of Pilate's earthly glory is embraced within the radius of that small copper coin, and yet for the honors of his subordinate position represented by that coin, he would temporize with duty and prostitute justice, rather than run the risk of losing his temporary station.

As we look upon that coin and, by the law of association, picture that scene in Jerusalem when Christ stood before Pilate as the Roman governor who condemned Him to death, how stupendous the folly of Pilate appears! It would be well if some of our men in office would take warning from the awful mistake of Pontius Pilate. The history of Pilate shows that he was capable of this shocking tragedy, for his selfish deeds were never fettered by conscience and his life was blackened by crimes and shameful abuse of his official station. He was the first procurator of Judea who, with contemptuous disregard of the religious feelings of the Jews, had the soldiers enter Jerusalem with the Roman standard that bore the image of the emperor, tho under the cover of night.

Philo, in a letter of Agrippa I., characterizes Pilate as one of "unbending and recklessly hard character," and his rule marked by "corruptibility, violence, robberies, ill-treatment of the people, grievances, continuous executions without even the form of a trial, endless and intolerable cruelties." He was only acting a natural part at the trial of Jesus, for he knew that he was innocent, and "found no fault in him."

### HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

#### John and 1 John.

An intimate relation exists between the gospel according to John and the first epistle of John, which can only be seen by a careful comparative study. The epistle is the complement and commentary of the gospel. John xx. 81, 1 Jno. v. 13.) written that eternal life may be found in believing; the other, that the knowledge of eternal life may be found by the believer. The same great words are found in both: Light, life, love; experience, testimony, fellow-The Greek word μενω (abide, continue, remain, dwell) occurs in both, and the passages in which it occurs being compared, those in the epistle will be found to expand, complete, and apply the thought presented in the corresponding passage in the gospel. This correspondence is very striking.

For example, compare John xv. 4, 1 Jno.iii. 24, one of which presents the

fact, the other the method of His abiding in us. Compare xv. 11, and 1 Jno. ii. 28. One hints that Christ's joy may abide in us; the other, the effect on our attitude toward His second coming, etc.

#### The Divine Interest in Character.

THERE is a vital truth that men are very slow to learn—that what God cares supremely for is not what we do in the way of outward forms of active endeavor, but what we ARE. wants salt cast in at the fountain and the springs determine the streams. We are perpetually seeking to multiply good works. Consecration with us means more time spent for men, not more time spent with God-not more holiness, humility, prayer, deep search into the Word of God, closer intercourse with God, fuller surrender to the spirit, but more activity, a Sundayschool class, a new self-denial, a vow to ask so many people a week " Are you a Christian?" etc. Let us read 1 Cor. xiii. anew, and learn that God cares nothing for all outward forms of activity, even the it be self-denying, tho it involve bestowing all our goods to feed the poor, or that last act of all, giving one's own body to be burned—unless love be back of it all. the inspiration and motive. Without that, all the rest is but as sounding brass and tinkling cymbal, and we all know that the hollower and shallower the more noise! Character, to be like God, to have the spirit of Christ, the invisible requisite that is deepest, most abiding, most fundamental, that is all God cares for, for that determines all the rest.

### Capacity for Development.

PLEASURE of any high sort is a costly product, albeit the objects calculated to awaken it are so abundant and free to Dr. Mackay tells us that in Formosa he had to educate his converts to enjoy the magnificence even of grandest mountain scenery. What is a more inexpensive sight than the canopy of heaven on a cloudless night! or the shifting panorama of a gorgeous sunset! There is no charge for admission to this glorious orchestral performance. where the very orbs of heaven and rays of light are actors. Yet to enjoy such scenes needs that costliest of productsculture, which can not be bought at the price of a first-class seat in a concert-hall, though another Jenny Lind were the attraction that raised the price to its highest. There is something even more costly than such culture-it is the capacity to know the love of God and feel its power, that cost the atonement of Christ and the bestowment of the Holy Spirit.

A charming writer tells us how, dissecting a pea-blossom, he found hidden at its heart a perfect pea-pod with all the peas in it, only it was in miniature, so tiny as to need a microscope to examine it. And many other specimens of plant life reveal the same germs of the future in infantile forms. Was not

Samuel, while yet a child, "established to be a prophet of the Lord"? Had we the microscopic discernment of character, what microcosms of capacity and destiny we might find hidden in little children; what germs of awful or of sublime achievement and attainment in single motives or words or acts? What must the omniscient God see!

#### Some Papal Excommunications.

Mr. Warner again reminds us how, in the Middle Ages, the St. Bernard monks at Clairvaux excommunicated a vineyard as a matter of discipline; how, in the twelfth century, a bishop of Laon gave similar sentence against the caterpillars in his diocese; and, the year after, St. Bernard took the same course as to the flies that infested the monastery of Foigny; as also, in the sixteenth century, the rats of Autun, Macon, and Lyons had pronounced against them the fatal decree by the ecclesiastical court. It seems incredible that even Papal ignorance and superstition could ever have fulminated anathemas against vines and flies, rats and caterpillars!

The same charming author quaintly suggests that lettuce is a fine expression for good conversation; it must be fresh, crisp, sparkling, moist; needs a good deal of oil, to avoid friction and keep the company smooth; and a little mustard and vinegar so mixed as to avoid sharp contrast, and a trifle of sugar. It must not be too bitter or left to run to seed, and is of the best sort when it comes to a full head and so remains; and in salad as in conversation you may put a little of almost anything and the more the variety the better.

#### The Book of Salvation.

THE Bible is the Book of Salvation, and especially the New Testament which is its highest revelation. Every book in the New Testament has some specific bearing on the grand suject.

For example, the fivefold gospel

presented in the first five books. Matthew presents the Messianic King; Mark, the mighty Miracle-worker; Luke, the gracious Counselor; John, the eternal Son; Acts, the risen Christ acting through the Paraclete. Each book presents salvation in accord with its general purpose; in Matthew it is salvation as related to the Kingdom, and hence, in a fourfold character—worship as a concession to His majesty; submission as a concession to His authority; conformity, as a concession to His excellence; and service, as a concession to His mastership.

Mark presents salvation as a moral miracle, of which all His mighty works are types and revealings. Luke magnifies His grace in saving, as in the fifteenth chapter; John presents eternal life in believing, the privilege of becoming sons of God. In Acts, the Holy Spirit's work is prominent, in saving from sin's penalty and power, and enduing for service. Thus Matt. i. 21, not only is the keynote to Matthew but to the whole of the New Testament.

# Reynolds on Human Nature.

PREBENDARY REYNOLDS observes:
"Human nature is threefold, and our body, soul, spirit. are developed by an eternal energy, resident in the universe, and by this divine intelligence the wells of truth are filled to overflowing for replenishment of the earth. Our anatomy is strange, our mental composition stranger. We are a sort of museum with material and mental curiosities belonging in part to heredity, with things new strangely blended. We are furnished from a long-continued process, gathering representative parts from all precedent life and mind.

"Bodily force makes or gives concrete form to our structure. Spiritual force represents all that is mentally beautiful, creative, moral, in our soul. The mental contains the potentiality of five great knowledges: material, vital, sensitive, intellectual, moral. Interpret ourselves, and we interpret the universe. To equip us with material instruments for these various knowledges, the brain contains about 4,800,000,000 of fibers. The wisest man does not use to the fullest even a small part of this material equipment, but as no part is

in vain, it proves that preparation has been made for our well-nigh infinite advance. He, in truth, is wisest who counts this life as best in preparing him to be best here, and counted worthiest of remembrance as complete in every part. We build up the mind by pleasant thoughts working out intellectual and moral problems. We weaken the mind by evil, godless, devilish thoughts, which generate a poison more deadly than those we extract from material substances."

### Original Apostles' Oreed.

ACCORDING to the researches in reference to the origin and form of the Apostles' Creed and the Baptismal Formula made by the late Professors Zezschwitz and Caspari, and by the common consent of conservative scholars at present, the original form of the Creed was as follows:

"I believe in God, the Father Almighty; and in Jesus Christ, His only begotten Son, our Lord, who was born of the Holy Ghost and of the Virgin Mary, was crucified under Pontius Pilate, was buried, rose again on the third day, ascended to heaven, and sits at the right hand of the Father, from thence He shall come to judge the living and the dead; and in the Holy Ghost, a Holy Church, Forgiveness of Sins, Resurrection of the Flesh."

#### What is Wanted of the Christian.

According to the Christian Observer, "The most that the devil wants of a church-member is the least he will do for his church. The least that God wants is the most he can do." These two corresponding statements embrace about all that can be said on this subject.

# The Papal Question.

THE ablest books I have seen on the papal question are by Dr. I. A. Wylie, now dead. One is called "The Awakening of Italy and the Crisis of Rome," and the other "The Papacy: Its History, Dogmas, Genius, and Prospecta." Both are published by Hamilton Adams & Co., London. The former was reprinted by the American Tract Society. But for calm, searching, dispassionate,

and convincing presentation of the whole matter involved, there is nothing known to me in the whole range of Christian literature quite equal to them. For instance in discussing the rise of the papacy, Dr. Wylie shows how this latest form of world-embracing religion combined in itself all the great systems that preceded it: the magian philosophy, in its monastic and ascetic system; the Grecian philosophy, in the subtile casuistry of the popish schools and sensuous ritual; and the pagan polytheism of ancient Rome, in the gods and goddesses which, under the title of saints, fill the calendar and crowd the temples of the Romish Church.

The superiority of this book on the papacy may be inferred from the fact that it took the prize over all competitors, when the Evangelical Alliance offered a premium for the best essay on popery; and no less a man than Prof. James Bryce was one of the contestants.

Extracts from Dr. I. A. Wylie's Books.

"The Rhine is the Lyric, the Alps,

the Epic, of Europe."

"War opened the Simplon and Splugen passes for the Bible to follow; and so of four great wars since 1856, which opened Turkey, India, China, and Italy to the Gospel."

"Italy, a stage with footlights toned

down. "

"Of Boniface VIII. it was written: 'Intravit ut vulpes, regnavit ut leo, mortuus ut canis.'"

"Improvidence, thriftlessness, and sloth are characteristics of Italy."

"In 1865, in the scourge of cholera, not one sanitary regulation would the Neapolitans adopt—San Gennaro would save them."

"Where pardon may be had for money, the sins of the people become the wealth of the priesthood, and the vices of the state the riches of the church."

"De Boni says: 'Rome has yet power over woman, and that is power in the

house.

"Were the New Testament to be written at this hour Rome would blot out the name of Christ and substitute Mary; as already in Dublin you may read the inscription on a temple, 'Mariæ, peccatorum refugio.'"

#### ILLUSTRATIONS AND SIMILES.

**HELL IN MAN.**—There are materials enough in every man's mind to create a hell there.—H. W. Beecher.

OHRIST AND SATAN.—Christ has the power of life, Satan has the power of death, it is, however, further said of Christ that He is life (John xiv: 6); it is never said of Satan that he is death.—J. Macpherson.

Satan that he is death.—J. Macpherson.

INCOMPREHENSIBILITY OF GOD.
—In the Greek legend, she who desired to see the deity in his splendor was instantly reduced to ashes. In the Hindu mythology, when Brahma, the Supreme, shoots down a pillar of light between the two contending deities, Siva and Vishnu, one deity wings his way upwards for a thousand years with the speed of lightning, but can not reach its summit; the other wings his way downwards with the speed of lightning for a thousand years, yet he can not find its base. Christian theology has felt this no less clearly, that God in His own Being is incomprehensible. There is a picture of the vision of St. Augustine, who, when he was writing a treatise on the Trinity, saw a child trying to empty the ocean with a shell into a little hole in the sand. "What art thou doing?" asked the saint. "I am trying to empty the sea with this shell into this hole," answered the child. "But that is impossible, "answered the child. "But that is impossible, O Augustine! the mystery of the Trinity."—F. W. Farrar.

SALT AND CHERSTIANS.—The work

SALT AND CHEISTIANS.—The work of true Christians in the world is strikingly illustrated by the offices performed by salt.

1. Salt is an antiseptic, preserving that to which it is applied from corruption, disintegration, and destruction. So Christians are the preservers of human society and the world from moral corruption and disintegration and from moral corruption and disintegration and from ultimate destruction, by saving men from sin, and through the restraining of divine judgment by God for their sake. 2. Salt is a promoter of life, increasing the vigor and fruitfulness of plant-life and of the human system, when properly applied. So Christians are the promoters of life in the world, to which they present higher examples and ideals, more important ends and aims, and more powerful impulses and motives. 3. Salt gives sapldity or tastefulness to the food to which it is applied. So Christians give to society and the world all that is really enjoyable in it, lifting up and giving permanent value even to the earthly enjoyments that would otherwise be transient and unsatisfying. 4. Savorless salt (rock-salt from which all the salt has been extracted, leaving only the rock-refuse) is worthless, and even deleterious. So nominal Christians, those lacking in divine grace and the resulting Christian graces, are not only worthless for the purposes of the kingdom of God in the world, but even harmful and destructive.

A LESSON OF HUMILITY.—The everlasting God, who sitteth at the head and top of universal dominion, makes himself the servant of the very least and lowest of his creatures. Should we then be too proud to help each other? Should we scorn to lend our help or influence or sympathy to the least among our brothers? How despicable must such a disposition in us look to God!—
H. W. Beecher.

BIBLE SONG ROOTED IN REASON.—Let us look carefully into the structure of the song. First of all we notice that there is reason under the music—"Tho thou wast angry with me, thine anger is turned away, and thou comfortedst me." Does music stoop down to accept the service of reason? It always does so in the Scriptures. There are no songs detached from reason in all the inspired volume. From the earliest times down to the period to which we have now come we find that the song accounts for itself by a substantial and historical reason. It is as if a blossom should account for itself, saying to those who look upon it: You seem pleased with my appearance, you point out my many

beauties, you call me delicate, lovely, fragrant; but do you know that I could not be here at all but for a thing probably you never saw, and never may see—a poor blacklooking little root that is hidden in the earth?—Joseph Purker (On Isaiah xil).

OHARACTER OF MINDS.—We measure minds by their stature: it would be better to estimate them by their beauty.—Minds are like fields: in some, what is best is the surface, in others it is the bottom at a great depth.—Nature has made two kinds of excellent minds: the one to produce beautiful thoughts and beautiful actions, the other to admire them.—Joubert.

DEATH OF BODY AND OF SOUL—
The death of the body is the separation of the soul from the body; but the death of the soul is the separation of the soul from God—Augustine.

### EXEGETICAL AND EXPOSITORY SECTION.

# "HE BEING DEAD YET SPEAKETH."

By Prof. E. J. Wolf, D.D., Evangelical Lutheran Theological Seminary, Gettysburg, Pa.

άποθανών έτι λαλεί.--Heb. xi. 4.

HERE is a passage frequently used as the text of a sermon, and, we believe, in most instances according to a false interpretation. It occurs in that brilliant catalog of the ancient heroes of faith and their glorious exploits which is furnished by chapter xi. of the Epistle to the Hebrews, Abel holding historically the first place among those who on account of faith "had witness borne to them," or better (the authorized version), "who by faith obtained a good report."

"By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts; and through it [i. e., through faith] he being dead yet speaketh." The popular interpretation takes "yet," êrt, as temporal and puts the emphasis on it. Altho for ages numbered with the dead, the first of mankind to die, this martyr still speaks to us, his faith still serves as an example, his conviction of the invisible and future world which

prompted him to bring unto God the "firstlings of the flock and of the fat thereof," while Cain simply "brought of the fruit of the ground an offering to the Lord," still preaches to us as a sermon challenging our imitation. The long lapse of centuries can not break the force of that lesson. This will, in all probability, be given by nine out of every ten ministers as their understanding of the passage, if asked for an impromptu interpretation.

The wonder is that the non sequitur of such a rendering does not more readily occur to them. Look at the logic it involves. The writer aims to enforce the importance and the power of faith. For this purpose he holds up before the staggering Hebrew-Christians the marvelous exhibition of faith presented by the patriarchs and the ancient worthies of Israel, and reminds them at the same time of the mighty results accomplished by their faith. In the magnificent summary of verses 33-35, he reaches the climax, when, having named Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, he credits them with having through faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in

war, turned to flight armies of aliens, women received their dead by a resurrection, " etc.

What now was the gain, the achievenent, the deliverance, vouchsafed to Abel, which will serve as an incitenent to faith with the readers of this pistle, who, being hard pressed by the lery trials of their faith, were in danger of apostatizing? He succeeded inleed through faith in offering to God more excellent sacrifice than Cain. Fod bore testimony to its greater aceptability, but what did that, after all, mount to? What good came to Abel from it? What reward for being faith-'ul? What was the crown awarded his aith? According to the common renlering, he has been made an example to us. The dead he continues to peak to us. Of what? Of the rewards of faith? The only reward we know of is that "Cain rose up against his prother and slew him. " "And wherefore slew he him? Because his own works were evil and his brother's righteous" (1 John iii. 12). Would his be a powerful argument to men whose faith had been badly shaken by he disappointments of the Christian ife? Would they derive from such an example richness of encouragement to hold on to the confession of their hope that it waver not (x. 23), the admonition which chapter xi. is designed to enforce? Abel had faith, and the final esult of his faith was to suffer murder t the hands of his brother. His examole, therefore, even to this day, apeals to us to follow him, to maintain ur faith. "Cast not away, therefore, your confidence, which hath great recimpense of reward" (x. 35).

The true rendering is brought out, we think, by taking "yet,"  $\ell\tau\iota$ , as not emporal but logical. It serves then to bring out the contrast between Abel's being dead" and his speaking: although dead "he speaketh." This is the rendering of Lünemann, Delitzsch, von Boden, Ebrard, Holtzheuer, and others.

"The true interpretation," says Deitzsch, "is at once suggested by a

reference to the original text, Gen. iv. 10, 'Hark, thy brother's blood crieth unto me from the ground;' and to Chapter xii. 24 of our Epistle, when the blood of Jesus that cries for mercy is contrasted with that of Abel which cries for vengeance (cf. Rev. vi. 9-11), and for a divine testimony on his behalf. Remembering that, according to the Old Testament, the soul is in the blood, the warm, fresh, still-pulsating blood; the cry of Abel's blood which comes into the ears of God is proof that the righteous, even after death, remains a living personality, that he is neither destroyed nor forgotten before God, but remains an object of His care. Only a living man has the power of speech, yet Abel after he was slain speaks unto God, and God acts in his behalf as if he were still living. He avenges his blood upon Cain, but dead men can not be avenged, and God is not a God of the dead but of the living.

The key to this rendering is furnished in x. 38, in that passage which is the proper introduction to chapter xi.: "But my righteous one shall live by faith." The promise assured to faith is life, eternal life, that life to which death is but the portal, the transition. Faith saves the soul intact (x. 39) whatever may happen to the body.

And for the confirmation of it one need but study the context. Take Enoch, the next example of faith. Abel through faith lives on in communion with God, so by faith also Enoch escaped altogether the pains of Miraculously exempted from dissolution he passed out of this world He was lifted above the power alive. of death as a reward of his faith in the Faith brings us into living God. union and fellowship with God, and those united to the living God can never be really dead, for fellowship with God is man's true destiny.

Noah's case is another illustration of the death-conquering power of faith. It enabled him to rescue himself and his house from a judgment of universal death.

And so the thought of immortality dominates the entire chapter. Faith is the guarantee and the condition of eternal life. When Abraham reached the land of promise, he, along with Isaac and Jacob, continued to dwell in tents, for he looked for the city which hath the foundations. They sojourned in Canaan as aliens, the instincts of their faith aspiring to a higher and heavenly possession, the true home of the soul. "Their desires reached on and upwards to the eternal city."

With God death does not count. From Abraham who was "as good as dead" sprang so many as the stars of heaven in multitude, and as the sand which is by the seashore, innumerable. And afterward being tried he "offered up Isaac" as the one hope of the fulfilment of the promise, "accounting that God is able to raise up, even from the dead." And it was this same prospect of life after death, "the recompense of reward, " which inspired and sustained Moses in declining royal honors, in preferring evil treatment with God's people rather than the temporary pleasures of sin, in appropriating the reproach of Christ rather than the treasures of Egypt. Faith triumphs over death. The righteous-and none are righteous but by faith-live forever. Abel the dead retains the power of speech, a voice which resounds in the ear of Jehovah.

### THE TWENTY-SECOND PSALM-MESSIANIC MISSIONARY.

By Rev. Canon C. H. Mockridge, D.D., Toronto.

Among the passages of Scripture which are called Messianic one of the most remarkable is the Twenty-second Psalm. The wording of it must suggest Messianic thoughts to the most superficial reader, while the true Christian is filled with wonder and awe at the accuracy with which the leading events of the crucifixion of Jesus are anticipated and described. As far as the wording goes it is a most wonder-

ful prophecy of the dying Christ, and we find it difficult to believe that it was written hundreds of years'before the Christian era. There is nothing to check the flow of ideas which come from it as we naturally connect it with what we know of Christ. This is not the case with other Psalms which are usually considered Messianic. Sixty-ninth Psalm, for instance, in its first part is most striking in its prophetic description of the woes of Jesus; but toward the end it speaks in a manner somewhat inconsistent with the forbearing and forgiving nature of Him who on His very cross cried out, "Father, forgive them, for they know not what they do. "

But from everything of a denunciatory character the Twenty-second Psalm is entirely free. We see in it a simple cry of wo, full of points marvelously coinciding with the events of the crucifixion. We seem to stand in the very midst of the whole tragedy and to witness the unjust sentence carried out to its bitter end. We seem to see the dying Lord hanging on the cross and to hear Him quote the first verse of the Psalm as he cries, "My God, my God, why hast thou forsaken me." Then word after word of the Psalm seems laden with all that is Messianic. We stand at the foot of the cross as we hear these words, "I am a very scorn of men and the outcast of the people," and as we are told of "the laughing him to scorn, the shooting out the lips, the shaking the heads and the taunt, 'He trusted in God that he would deliver him, let him deliver him if he will have him,' the many oxen and fat bulls of Bashan closing in on every side, the people gaping on the sufferer as it were a ramping and a roaring lion, the council of the wicked laying their deadly siege, the piercing of the hands and the feet, the parting of the garments and casting lots upon the vesture." All these are in such strict harmony with the story of the cross of Jesus that, for the true believer, it seems little more than necessary to

read the Psalm in order to see at once its strong Messianic character.

And yet it is not in these expressions that the deepest Messianic character of the Psalm lies. The cold, adverse reasoning to which the Bible is so often subjected would reject these expressions as mere coincidences, and the true believer is driven to see if there is not something behind them, striking as they are, which may be readily made a leading feature of the Psalm. But before we dismiss them we may at least claim that they are sufficiently remarkable to incline us to regard them as Messianic. Here is a document written hundreds of years before the time of Christ. It contains the wail of a great sufferer. He seems to cry from the very depths of wo. It has a fulfilment afterward in the crucifixion of Jesus, and such a fulfilment as to be most striking. It furnishes us with most excellent and appropriate thoughts and words for a full realization of that greatest of all historic events, the crucifixion of "Jesus of Nazareth, the king of the Jews."

But let us leave these words for the present. Let us study the Psalm more deeply. Is there anything apart from the cry of wo and the piteous description of grief that would make us think that the Psalm has a prophetical reference to Christ? We think there is, and that we have it in the words of the 27th verse:

"All the ends of the world shall remember themselves and be turned unto the Lord, and all the kindreds of the nations shall worship before him."

These words bring us face to face with one of the most striking features of the Bible, viz., the occasional outbursts of catholicity, a clear indication of a universal religion for man, and all in the midst of the most exclusive people that the world had ever seen. The Jew held that his people alone were God's people and that all others were aliens and strangers. Jehovah was his God: He was not the God of the Gentiles. And wherever he might be,

whether in his own land or in captivity, whether in joy by the banks of Jordan or in grief by the waters of Babylon, there was prominently before him the fact that Jehovah was his God. The law was given for him and not for the Gentiles.

However we may admire the catholicity of Christianity, that principle which leads her to work for the salvation of all men, no matter what their nationality or color, to a similar extent must we wonder at the exclusiveness of Judaism. It is proverbial; it is a feature of the people. They were taught it; they thought that they were doing God service by it. He had said that they were His own peculiar people, and in this they gloried.

Yet side by side with this there is an occasional outlook over the whole world, an occasional yearning expressed for the salvation of all people. The exclusiveness seems for a moment to be forgotten; some force seems to take them out of themselves and to fix their thoughts upon a glowing future when the world should be filled with a universal religion founded upon a belief in the God whom they considered peculiarly their own. How often such expressions seem to break forth from their prophets! People were to come from afar and Gentiles from the remotest corners of the earth and bow down before the God of Jacob! The earth was to be full of the knowledge of the Lord (Jehovah) as the waters cover the sea. And there is room for wonder here.

A little handful of people, living in a land not much larger than two goodsized counties, unknown and despised, hated by others as much as they hated them, kept crying out with the greatest confidence that the God they worshiped would be worshiped yet by the whole world.

It is in a broad outlook like this that we are to seek for true Messianic prophecy. If Christ was to do anything for the world He was to bring it to God, to Jehovah, the God as wor-

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shiped by the Jews. And all this we say has the element of fulfilment in it in the Christian religion.

Jesus taught as a Jew. He not only taught man to love God and to do his duty to Him and to his neighbor, but His meaning was clear that this God whom He taught was the God of Abraham, Isaac, and Jacob.

He taught the moral law of Israel and the Holy Scriptures of Israel. clearly made every effort possible with the Israelites first. They were the children who were entitled to the bread of heaven, yet in the end His commission was to go into all the world and preach the Gospel to every creature. How like is all this to the ancient prophetical writings of the Jews. saw that something would lead to the conversion of the world. They saw, as the writer of the Twenty-second Psalm clearly saw, that "All the ends of the world should remember and turn unto Jehovah, and all the kindreds of the nations should worship before him."

It is this which shows the great wonder of this wonderful Psalm. this which shows it to be not only Messianic but missionary. It is not so much, after all, the startling cry, "My God, my God, why hast thou forsaken me!" nor yet those weighty expressions which culminate in the piercing of the hands and the feet and the parting of the garments and the casting lots upon the vesture. It is not all this, striking as any one of these expressions is, overwhelming as they are when taken together, which mainly stamps this Psalm as the word of God foretelling the Messiah which was to come, as it is the confident assurance that all the nations of the world were yet to bow down before Jehovah. we must consider that at the time these words were written nothing could well be more unlikely than the fulfilment of such a presumptuous prophecy as Apparently it was a bold, unwarrantable utterance wholly without the least probability of fulfilment.

Indeed we are at a loss, on natural grounds, to account for this utterance in such a Psalm as this we are considering. What apparently has it to do with the main character and drift of the Psalm? What has it to do with the abject misery and suffering with which it commenced? Here we have a sufferer crying for help in the most piteous tones imaginable. He is seen writhing in the midst of utter wo. Then, having poured out his soul in grief he turns to prayer, and that prayer gradually seems to refresh his soul. The poor weary one brightens with hope until, at the 27th verse, he calls out, as if the goal of his grief had been reached and the object of his wo attained, "All the ends of the world shall remember themselves and turn unto the Lord!"

Here is a gradual leading up from the very lowest form of suffering and grief to the highest dream of the most loving child of God. Why are these two things connected together? Why does this Psalm change its tone in this marked and extraordinary way? Is there not a correspondence here too vivid, too unexpected to be a mere coincidence, between the cross and passion of the Lord Christ, followed as it was by the speedy conversion of the old Roman Empire, in which "all the kindreds of the nations" soon bowed down before the Lord God Jehovah?

For let us look for a moment at the crucifixion of Jesus of Nazareth.

He hangs upon the gibbet of shame in the "Place of a Skull." He seems to have no friends, no power. A thief hangs on one side of Him and a thief on the other. There is no man to pity Him. He is a poor sufferer whom every one seems to hate. He feels it all keenly. God even seems to have left Him. His cry is that of a Psalm of old, "My God, my God, why hast thou forsaken me?"

Turn we now from this dark scene and look out beyond it, far beyond it. Indeed, let us look around us where we are. The world is nearly 1,900

ars older; every corner of it nearly s been discovered and explored; peoe in vast numbers are running to new nds to make homes for themselves; ey carry with them a strong and werful religion, claiming the poor fferer of the cross as their own vior and Redeemer. The born of Jewish maiden they worship Him God, and they proclaim Him whereer they go. His shameful death is t felt to be a disgrace. On the conary it is rejoiced at and gloried in. en hazard their lives to teach different tions about Him. Efforts are made all directions through churches, soeties, and individuals to teach the me of the crucified One. Whether to ws or to heathens, whether to white black, the news that He who once as a sufferer in Golgotha is now ing of kings and Lord of lords is beg preached.

Could there be a more striking anhesis than this? On the one hand a or, bleeding sufferer, hanging on a oss, without the faintest show of wer or influence. On the other hand is name of this same person known idely throughout the world, with one ing only preventing all people from lowing Him, and that is the miserle supineness of the great bulk of ose who profess His name. The ansition from gloom to glory seen in e Twenty-second Psalm represents ith striking fidelity the transition om gloom to glory as developed in e history of Jesus Christ and that eat religion which sprang from His me. Here we have a great brotherod which speaks peace on earth, good ill toward men; it has already dealt e death-blow to slavery and is conantly striving to conquer cruelty and ce; it is gradually leading men to peat their swords into plowshares d their spears into pruning-hooks d to learn war no more," and we we all this springing from a woful y, "My God, my God, why hast thou

rsaken me?" And the prophet of old sang this with the inspiration of God resting upon him when he foretold the conversion of the world to the Lord Jehovah, even to the extent of all kindreds of the earth, coming forth from misery which no cry could better describe than the words with which he began to write, the cry of desertion at the hands of God.

This surely is the true wonder of the Twenty-second Psalm. It is not only Messianic but it is missionary. Those who go forth to preach Christ, and the Christ crucified are hastening the fulfilment of the prophet's words. When will Christians generally catch that enthusiasm which will lead them to march on and claim the distant lands for their Lord? Those who are not missionary have not yet caught the true spirit of Him who bowed His head upon the cross. Their own congregation; their own little locality-awful selfishness! When will they shake it off? When will they understand what it is that the Lord requires of them? It is but a simple lesson. It is that they should think of their fellow men. Long ago the prophets urged this; later on Jesus urged it; later still His apostles urged it and noble bands of missionaries which sprang from them urged it, and we must urge it and practise it. God is waiting for this. His purpose is that all nations shall remember themselves and turn to Him. And it is allowed us to help to work this purpose out. Grand privilege! Pray we that the hearts of God's people may be touched ever more and more in favor of missionary work; that they may see that in this work they are helping God, and that the work itself is the very same work which the poor sufferer of the Twenty-second Psalm saw as he struggled from fearful wo to the marvelous light, than which none could be brighter, represented by the words:

"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him."

#### SCHOOL OF BIBLE STUDY.

By D. S. GREGORY.

# Second and Third Historical Groups—March.

#### Second Historical Group.

#### Period of the Theocratic Monarchy.

Under the Strict Theocracy the Chosen People reached the condition of absolute individualism and anarchism (Judges xvii. 6; xxi. 25).

Politically, the time had come for Government by a Theocratic Monarchy, which was at the same time limited by the Mosaic Law, the written national constitution.

Religiously there were added the Temple with its imposing worship, and the Prophet as a new spiritual agency.

The object of the Theocratic Monarchy, as of the Strict Theocracy, was to bring the Chosen People back to Obedience to Jehovah, or to restore the Kingdom of God on Earth.

The story of the Monarchy is told in three Double Books (originally single) - Samuel, Kings, Chronicles. These Books are the record of the Institution, Trial, and Failure of the Monarchy, with merely an earthly monarch at its head. Prophets whose Written Prophecies represent the later phases of development in this period bring it to a close by foretelling and pointing the Chosen People to the Messiah, the Divine King, who should set up a spiritual and universal Kingdom and write His laws in the hearts of the People (Jeremiah xxxi. 83, 84, cited in Hebrews x. 16, 17).

# Samuel—First Double Book of the Monarchy.

The Books of Samuel constitute the Book of the Establishment of the Monarchy.

The Two Books naturally fall into Three Parts, connected with the names of the Three Men-Samuel, Saul, David.

Part First.—Samuel, the Prophet, and the restoration and guidance of the discredited Theocracy through his instrumentality. Chapters I.–XII.

Part Second.—Saul, the King after the People's Heart, and the History of his kingdom from his accession till his death. 1 Sam. xiii.—xxxi.

Part Third.—David, the King after God's own Heart, the father of the Covenant line of Kings, with the history of his reign. 2 Sam. i.-xxiv.

# Kings—Second Double Book of the Monarchy.

The Books of Kings constitute the Book of Jehovah's Covenant Care over the Kings, the descendants and anointed successors of David, in accordance with His promise to David (2 Samuel xvii. 12-15) and the conditions attached.

They take up the history of the Kingdom in its greatest glory, as David turns it over to Solomon, record its subdivision into two separate Kingdoms under Solomon's successor, and then trace their gradual declension till the abolition of the kingly office at the destruction of Jerusalem and the Babylonish captivity. The Books faithfully portray the Successive Kings of the Two Kingdoms, recording such events as had a special reference to the covenant relation and condition of the Kings.

The Books of Kings fall naturally into Three Parts, corresponding with the Three Periods of the History, or the three phases successively assumed by the kingly office.

Part First.—The Reign of Solomon. 1 Kings i.-xi.

Part Second.—The Contemporaneous History of the Separated Kingdoms, till the destruction of Isael by Assyria. 1 Kings xii. to 2 Kings xvii.

Part Third.—The History of the Kingdom of Judah until its dissoluion and the Babylonish Captivity. 2 Kings xviii.—xxv.

hronicles—Third Books of the Monarchy.

The Books of Chronicles constitute ne Book of God's Covenant Care wer the Chosen People. The Books all naturally into Four Parts:

Part First.—The Genealogies, resenting the various Jewish Lines of escent, from Adam to Ezra. 1 Chroncles i.—ix. This embraces various enealogies, doubtless drawn from the ther Scriptures and from the national ecords and intended to prepare for the testoration and the Advent.

Part Second.—The Reign of Daid. 1 Chron. x.-xxix.—It embraces:

- (1) The Establishment of Jerusaem as the future religious center, with he Ark of the Covenant as the center f blessing and Throne of Jehovah.
- (2) The Glory of David in the conuest of the country and the preparaion for the Temple.
- (3) David's religious, civil, and allitary organization of the Kingdom or Solomon, and the consecration and auguration of Solomon.

Part Third.—The Reign of Solonon. 2 Chron. i.-ix. It records Solonon's Wisdom and Glory in connection with the building and dedication of the Temple, and his subsequent energise, wealth, and greatness.

Part Fourth.—The History of the Eingdom of Judah after the separaton from Israel. 2 Chron. x.—xxxvi. embraces the story of the Theoratic Kings, in the line of David, iving special prominence to the petods of Reformation and Revival of eal for the Lord, under Asa, Jehoshahat, and Josiah, and concluding with the Destruction of Jerusalem and the laptivity of seventy years, as fulfilling the prophecy of Jeremiah (xx. 9-12), and the Decree of Cyrus for the rebuild-

ing of the Temple in Jerusalem as a "House of God" or religious center.

Differences between Kings and Chronicles.

Altho the two—Kings and Chronicles—are looked upon as being so much alike, they are really very different. We have in—

1. Kings—Jehovah's Covenant Care over the Kings in fulfilment of the Promise to David.

Chronicles—Jehovah's Covenant Care over His Chosen People in fulfilment of His Promise to Abraham.

2. Kings—the great political and royal events and triumphs.

Chronicles—the Divine care over the Chosen People in their religious life and service.

3. Kings—the history of the Kings both of Judah and Israel.

Chronicles—the history of the Kings of Judah only.

4. Kings—the History of the Kings to the beginning of the Babylonish Captivity when the Monarchy ended.

Chronicles—the history of the House of David and the Covenant Ones, beyond the judgment and Captivity, till the Decree of Cyrus for the Restoration of the Remnant.

5. Kings—makes no provision for the Restoration of the People.

Chronicles—one chief aim is to prepare for the Restoration of the Jews to Canaan, and for the future Messiah. Hence, the records and genealogies, tribal and family, Levitical and priestly, royal and Messianic.

In general, Chronicles emphasizes the covenant, religious, and spiritual features of the period of the Monarchy.

In the First Phase of the History, the Strict Theocracy was shown to be inadequate to the needs of unspiritual Israel. In the Second Phase the same has been shown true of the Theocratic Monarchy.

Third Historical Group.

Period of Foreign Rule. The failure of the Theocratic Monarchy demon-

strated the hopelessness of any successful development of the Covenant Religion, or establishment of the kingdom of God on earth, under the rule of the Kings. Jehovah removed His throne from the earth so far as His earthly government was concerned—the Ark of the Covenant had been destroyed—and transferred the civil power to the Gentiles, who were henceforth to rule over His people, of whom only a Remnant was to be brought back to the Promised Land.

The judgments of Jehovah, and the Foreign Rule that followed the termination of the Monarchy, led to two noteworthy results:

- 1. The return of a pious Remnant of the Chosen People to Canaan.
- 2. The restoration of the Temple as a Religious Center for the world, under Gentile control and protection.

The story of the restoration and extension is told in the Sacred Scriptures, in its beginnings only, in Three Historical Books—Ezra, Nehemiah, Esther.

# Ezra—First Book of Foreign Rule.

The Book of Ezra—which continues Chronicles—relates the Return of the Remnant of Jews to Jerusalem; in two successive migrations with an interval of seventy-eight years, and the Rebuilding of the Temple as a future religious center for the race.

King Cyrus, who had been predesignated by Isaiah (Isa. xliv. 28 and xlv. 1) as the restorer of Israel, was now appointed by the Spirit of the Jehovah to perform the work of restoration. In the first year of his reign over Babylon, B.C. 536, Cyrus gave permission to the captives to return to Jerusalem. A Remnant, made up chiefly of the poorer and more religious of the people, took advantage of the permission, and a prince royal, Zerubbabel, led the First Migration of 43,260 Jews, bearing 5,400 vessels of the Temple, to Jerusalem. Probably not more than one sixth of the Jews returned, the remainder constituting thereafter the Diaspora, or Jews of the Dispersion. The High Priest Joshua was one of those who returned. The Temple was completed and dedicated, B.C. 516, without the glory of the Old Temple.

Of the next almost sixty years the Scriptures have no record. changes doubtless took place in the condition of the Jews who remained abroad. It was probably in this interval that Esther the Jewess had been queen of Xerxes I. and Mordecai his prime minister, and the events recorded in the Book of Esther had . lifted the Jews to a place of power and prestige in the great World Empire. In B.C. 458, Artaxerxes Longimanus, probably the son of Xerxes and Esther, issued a Commission to Ezra, the Priest and Scribe, a great expert in the Law, to lead a Second Migration to Jerusalem. Ezra went up to Jerusalem, accompanied by about 7,000 Jews. By a decree of the King he thoroughly restored the Jewish constitution and worship. King also commanded that the Gentiles should be proselyted. Ezra performed a work second only to that of Moses, in restoring the Jewish system and completing the canon of the Old Testament Scriptures.

The Book of Ezra, as the history of the two migrations, falls naturally into Two Parts:

Part First.—The Rebuilding and Dedication of the Temple, under Zerubbabel. Chap. i.-vi.

Part Second.—Ezra's journey to Jerusalem, with the work of Reformation and Restoration wrought by him. Chap. vii.—x.

Nehemiah—Second Book of Foreign Rule.

In the ancient Canon of Scriptures Nehemiah was joined to Ezra, and sometimes called the Second Book of Ezra. After the reestablishment of the Mosaic institutions, there remained a final work to be accomplished: the establishment of the Necessary

Defenses against the foes of the Chosen People, especially against those that immediately surrounded Jerusalem. King Artaxerxes commissioned Nehemiah, his cup-bearer, to perform this work. The **Book** records the history of the agency of Nehemiah in Rebuilding the Walls of Jerusalem for the defense of the Temple against the encmies in the troublous times through which they were to pass in the centuries before the Advent, and in Restoring the Civil Condition of the People, under the Gentiles, for the protection of the religious system and the maintenance of order. The administration of Nehemiah began about twelve years after the close of the Book of Ezra, and probably covered a period of about thirty-six years. After he had completed the walls and inner defenses of the Temple and City. Nehemiah proceeded to Reestablish the Jewish Nation, to furnish an outward defense beyond the City Walls.

The Book may be regarded as made up of **Three Parts**:

Part First.—The Work of Nehemiah in Rebuilding the Wall of Jerusalem and increasing its population. Chap. i.-ii.

Part Second.—The Religious Services and Renewal of the Covenant. Chap. viii.-x.

Part Third.—The Work of Organizing the People for their future Guardianship of the Divine Religion, and the Reformation of various abuses. Chap. xi.-xiii.

The history recorded by Ezra and Nehemiah leaves the returned Remnant in the Promised Land, at the very Center of the Old World, without the Throne of God or David, to become in time the center of the Synagog System which was to connect it with all the Gentile world, in preparing for the Advent.

Esther—Third Book of Foreign Rule.

Esther gives a glimpse of the Jews of the Dispersion, under the in studying these Historical Books.

hand of God and the special objects of His care. It is the Book, not of open manifestation—the name of God does not occur in it—but rather of the providential care of God over the Chosen People as scattered abroad over the whole eastern world, and as exhibited in one of the Greatest Crises of Jewish History. When Xerxes had decreed the destruction of the Jews and their religion, they were saved by the interposition of his Queen, Esther, whose son, Artaxerxes Longimanus, was instrumental later in the reestablishment of the Jews in Judea. It is probably because of its close connection with these events, that the material of the Book of Esther-apparently taken from the Persian court records, possibly made by Mordecaiwas incorporated in the Canon of the Old Testament.

The Book of Esther may be divided into Three Parts:

Part First. The Elevation of Esther, a Jewess, foster-daughter of Mordecai, to be Queen of Ahasuerus (Xerxes) in place of the deposed Vashti, and Mordecai's discovery of a plot to destroy Ahasuerus. Ch. i.-ii.

Part Second. The Exaltation of

Haman, an Agagite and mortal enemy of the Jews; his jealousy of Mordecai, and his plot to destroy him and all the Jews; the defeat of the plot and exaltation of Mordecai to be Prime Minis-Ch. iii.-vii.

Part Third. The Counter Decree permitting the Jews to resist; its successful execution; and the institution of the Feast of Purim to celebrate the deliverance. Ch. viii.-x.

The Book of Esther brings to a close the **Historical Books** of the Old Testament, and the Historical Phase of Jewish development. The Strict Theocracy and the Theocratic Monarchy having been found wanting, the Chosen People passed under the politi-cal control of the great World-Monarchies that were to contend for supremacy and universal sway for centuries to come. The outcome of the course of training will be considered in connection with the result of the work of the Poets and the

The works already referred to as authorities will serve as aids and guides

### PASTORAL SECTION.

An Institutional Church.

BY REV. RUSSELL H. CONWELL, D.D., PASTOR OF THE BAPTIST TEMPLE, PHILADELPHIA.

EVERY Christian believes that the followers of the Lord should imitate His example. If Jesus were living among us to-day He would do as He did when on earth, with such modifications and adaptations of methods as the changed surroundings made fitting. He "went about doing good." In what special lines? "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of diseases among the people." (Matt. iv. 28.)

The Baptist Temple is organized and carried on with a special view to follow out these three lines of Christ-like work.

The great central idea of building up a church is to get each member of the church to do some particular kind of work. The Baptist Temple is what is called an institutional church, and such a church, properly speaking, is one that is doing this trinity of work which characterized Jesus Christ: first, teaching the ignorant; second, healing the sick; third, preaching the Gospel. We are at work on these three ideas all the time, and we raise a great many thousands of dollars a year for teaching the ignorant and healing the sick. Our money is raised by collections, except that we assign a seat to each member of the church and he pays what he can afford, a regular yearly sum agreed upon, payable weekly. We do not rely upon rich members for our contributions. It is the small sums that make the ag-Our church property cost gregate.

* An interview with George J. Manson. In the February number of the Homeletto Review, Mr. Moody referred to Dr. Conwell as one of the most successful men engaged in church work.

\$250,000, the college adjoining cost \$125,000. Practically, we began on nothing and have had no large gifts to help us along.

When we were building the college we raised \$6,000 by a method known as "the talent penny." Four thousand new cents were obtained at the mint and were given to applicants of all ages, of all kinds. Each talent was enclosed in an envelope on which were printed these sentences: "Take this envelope home. It contains One Talent for your use. Do whatever you choose with it; for by it you can test your own heart and practically predict your own fortune. Read Matt. xxv. 14-80." The people sold their talents at a premium and invested the money thus gained in many curious ways. Men, women, and children were engaged in the work. For instance, one man put his talent in a neat book, took it to his office, and exhibited his "talent" at a nickel a "peep. " A dentist bought of a fellow-dentist one cent's worth of cement filling material. By and by he used it, giving his labor and getting fifty cents for his work. With this sum he bought fifty cents' worth of a better filling, part of which he used, again giving his labor, and from this work he returned three dollars, with "more to follow." There were many curious incidents growing out of the investment and reinvestment of these "talents."

The power of prayer has been illustrated in the upbuilding of this church. I mention one fact, in no boasting spirit but because it may be suggestively helpful to other pastors. When we were building our church, every week for five years, seven persons, no more and no less, arose to ask for prayers or to make application to be admitted to church membership. This singular fact became generally known, and correspondents would write to us giving instances in which the

umber seven had borne some peculiar sart. This incident gave us courage of go on with our enterprise, which therwise might have been abandoned. The actual membership of the church s 2,446; its seating capacity 3,135, and 1,200 extra chairs. There are 280 coices in the choir, 1,900 children in the Sabbath-school, about 1,200 persons in the pastor's Bible class, and at the Friday-evening prayer-meeting it is not uncommon for the attendance to each 1,500.

Those who object to the instituional church have a false idea of what such a church should be. They hink that such a church is started for ensation, show, and display. Someimes people get that idea of the Bapist Temple which has often been misepresented. Our methods are all piritual, the church is founded on a piritual basis, and no week goes by hat people do not rise for prayers at our weekly meetings.

I once said on this subject: "The Church of Christ should be so conucted always as to save the largest umber of souls, and in the saving of ouls the institutional church may be f great assistance. It is of little mater what your theories are or what aine are; God, in His providence, is noving His church onward and movng it upward at the same time, adusting it to new situations, fitting it o new conditions and to advancing ivilization, requiring us to use the ew instrumentalities He has placed n our hands for the purpose of saving he greatest number of human souls."

My sermons grow out of my work, which occupies all of my time. I do ot prepare them and preach topically retutually; for subjects I depend pon the impulse and the needs of the time. I think we place too much rependence on preaching, i.e., on treaching from the pulpit. I believe in individual preaching, and church-members ought to do more of such work than they do. We aim to preach to adividuals in conversation personally.

Each member of the church is engaged in some special work. When he joins the church he is given a pamphlet containing a list of our different enterprises and brief suggestions as to the kind of work that can be done in each.

The prayer-meeting I conduct in the old-fashioned way of prayer, reading the Scriptures, and then leaving it to the people to take care of. Many times we have a gathering of 2,000 or more. As I have said, we resort to no sensational methods and never advertise a sermon or a service.

The Sunday-school is conducted on the old-fashioned plan. We fill the building full of scholars.

I repeat, individual work is the secret of all this growth and success. The minister don't make it. something like the superintendent of a factory, and the people are all engaged in the work. I scarcely ever go into the Sunday-school, and yet I know the good work it is doing from the inquiries I have from its members in regard to joining the church. The Sunday-school is the great feeder to the church. We have intelligent Sundayschool teachers, but consecrated teachers. I find, do the best work. It is not so much intelligence as goodness that tells. In church or Sunday-school we are never troubled about the "Higher Criticism." We take the Bible to be true and go along in our work. I was brought up a Methodist, and I believe in the plain, old-fashioned preaching of Jesus Christ as a Savior, and I do not think it requires any great degree of organization or of learning to present the Gospel truth, altho such things are helps and we want to use them to the highest degree that we can.

We do not have inquiry-room services to any extent, because a member usually meets any person that comes forward for prayers and talks to him individually and personally. We find, therefore, that we do not need the formality of an inquiry-room.

We have reading-rooms, a gymna-

sium, etc., but everything of that kind is subordinate to the spiritual needs of the church. We believe in such things, but they must be kept in their proper place. There is great danger of churches overdoing the matter of amusements. Such matters are to be governed with a strong hand, or else they will lead the church over to the world instead of being a means, as such things should be, of bringing the world into the church. The apostle's injunction is, "Be not unequally yoked together with unbelievers;" if you are going to be yoked together with them be sure that you can handle them. The deacons and the elders of the church must look after the entertainments; the spiritual forces of the church must be in every enterprise of that kind. Never give them over into the hands of the young entirely. We had a lecture some weeks ago. spiritual officers of the church put our best workers through the audience, in every division, urging them to become acquainted with strangers in their particular section and invite them to attend our church and prayer-meeting. So out of a lecture or a concert we bring out a spiritual good.

This church work is so simple that it can be done in every city in the United States, and any pastor can take hold of As I travel through the country I am frequently asked: "How do you do it?" That is not the way to put it: it is the united work of the people, each one having his individual work to do, as, in a factory, each man has his place. More depends on organization and following, personally, each member, than on the preaching, or even the prayer-meetings. The preaching will take care of itself and the prayermeetings take care of themselves if the people are actually at work. A preacher will always find something to say if he is at work in the cause of He will not get his subjects Christ. out of books but out of life. I see more in a day than I would have time to preach about on a Sunday.

### THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MARCH 1-7.—A PROOF.

Come and see, —John i. 89.

It is very beautiful in its exhibition of sincerity and humility on the part of the Forerunner; in its disclosure of sensitiveness to the least approach on the part of Christ.

John the Baptist is compelling crowds and causing vast stir there in the wilderness. He declares himself to be neither Elijah nor the prophet of whom Moses spake, nor in anywise Messiah, but only a voice heralding the advent of Messiah.

Soon Jesus, the real Messiah, is disclosed to him, and John, in glad self-forgetfulness, points Him out—"Behold the Lamb of God which beareth away the sin of the world."

Two of his disciples detach themselves from John to follow Jesus.

How sensitive is Christ to our least approach! These disciples seem to be following at a distance as the held back by a strange awe. But Jesus, noticing them and turning, asks, "Whom seek ye?" They reply, in a sort veiling their desire of closer contact, "Master where dwellest thou?" "Come and see, "is the quick answer of the Lord. Ah, how open and gracious Christ is to the humblest and most diffident sinner following Him!

And now that is the proof Christ is continually offering for Christianity—Himself.

- (A) Come and see His character.
- (a) Its sinlessness. This singular sinlessness in a sinful world is a most challenging phenomenon. Scrutinize it and you will discover that, as gold resists usual acids, it stands all tests—



the test of the intimacy of His disciples, of the bitterest enmity of those hostile to Him, of Christ's own assumptions of sinlessness, of the long searchings of the succeeding centuries. Christ is confessedly the sinless One. Therefore He must be the truthful One. Therefore what He declares to be the truth is the truth.

- (b) Come and see also the universality of the character of Christ. His religion is world-wide because His heart is world-wide. And this world-wide heart is another challenging phenomenon. It is the grand exception to all the laws of heredity and environment. A Jew with a Jew's nationality and narrow culture, and yet a brother of every man, of every time, of every clime. Surely, here is a supernatural and Godlike quality of the Christ.
- (c) Come and see also the certainty in the speech of Christ. His "I say unto you" is more authoritative than the statement of lawgiver and prophet. His affirmations are unquivering. His disclosures are unshrouded by the mists of guessing. In this world, crowded with problems, He is the answer to, and the solution of, the vastest problems.
  - (B) Mark now His achievements.
  - (a) In spite of His poverty.
  - (b) Notwithstanding His youth.

The utmost religious leader of the ages is only a Galilean peasant, and one who was hung upon the cross at the threshold of an early manhood.

(c) Come and test Christ by the experience of Him. Tarry with Him as did these two of John's disciples. Accept Him as Savior and Lord as they did. Put Him, with them, to the test of trial. No one who ever really did it was ever disappointed.

Yes, come and see Jesus. The proof of Christianity is Christ.

MARCH 8-14.—THE QUESTION AND THE ANSWER.

What is Iruth? Behold the Man!— John xviii. 38. John xix. 5.

What is Truth? Behold the Man!

However Pilate may have asked that question—"What is Truth?"—whether carelessly or contemptuously; or with a gleam of sincere seeking in it, he really asked the most momentous question man can ask in this life and world. And when Pilate said, "Behold the Man," tho all unwittingly, he furnished the only real and satisfying answer. For, over against the question, What is Truth? stands our Lord and Savior Jesus Christ, Himself the Truth, Himself the embodied answer to the tremendous question.

First. What is the truth as to Right Living? No question can be more important. You have but one life in this world. Is it not a grappling question as to how you may make the best use of it? When can you find answer? Instinctively all reply, Behold the Man!

Ah, what better answer to the question, What is truth as to right living? than this, Behold the Man! have Him always and everywhere devoutly before the eyes of your mind.

Second. What is the truth as to the other life? The only satisfying answer to this craving question is again, Behold the Man.

- (a) He affirms the fact of it.
- (b) He tells the nature of it.
- (c) He furnishes me with granitic reason for belief in His disclosures concerning it—in His character and in His Resurrection.

Third. What is the truth as to the forgiveness of sins?

Again, here is the answer to the question—Behold the Man!

Oh, Behold the Man in His atoning sacrifice, and get God's answer to the mighty question.

MARCH 15-21.—THE HINDERED LIFE.

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles.—Eph. iii. 1.

Yes, he is a prisoner, and very closely kept in prison too—this prisoner of Jesus Christ.

And in a very real way this prisoner of Jesus Christ is a quite close type and illustration of the most of us. He was hindered; we are.

- (a) There is the limitation and hindrance of disappointment.
- (b) Of faculty. Even Sir Isaac Newton, according to his own confession, was but as a little child picking up a pebble or two on the shore of the ocean of truth.
- (c) Of the family relationships. These bless, but at the same time they bind and prevent from many things.
- (d) Of various troubles; chance small, pay meager, sickness, maladjustment of circumstance, infelicities, burdens.

First. This prisoner of Jesus Christ is a prisoner by Jesus Christ. Christ has a hand in his imprisonment. This prisoner is no waif cast adrift on a rudderless world. The loving and everuling hands of Christ have brought him to this prison—

- (a) That he might rest. He is worn with mighty toil.
- (b) That he might be protected under this Roman guardianship from bitter Jews.
- (c) That he might have access soon, because of him there are saints in Cæsar's household.
- (d) That he might write and send abroad his letters, and so speak through all the centuries.

And if you are Christ's be you sure Christ is also in your hindrances and has benignant purpose in them. "I have learned," said one, "a new fashion of spelling disappointment. Change but a single letter and the word begins to shine with wonderful radiance. In the place of d put h, and read it His appointment; and be sure that what that love appoints is surely best."

Second. This prisoner is a prisoner for Jesus Christ. This is what this prisoner says about his bonds in another place: "According to my earnest expectation and my hope that in nothing I shall be ashamed; but that, with

all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." That is a great truth amid whatever hindrances—my hindrances can not hinder me from doing, if I will, my best for Jesus Christ amid them.

Third. This prisoner of Jesus Christ is a prisoner set on becoming like Jesus Christ. "Not as the I had already attained, either were already perfect," he says. But he "will follow" after. And he does.

A prisoner by Jesus; a prisoner for Jesus; a prisoner to become like Jesus; yes; even hindrances may be helps.

Some practical suggestions, as I have elsewhere indicated them—

- Get out of your prison, if you can. Paul did; he did not stay in it a day longer than he need.
- (2) Get the good out of your hindrances. They all have lessons for you. They may be severe teachers, but they are at heart kindly.
- (8) Instead of moodily complaining of hindrances and imprisonments, look around in them for the chances of service. They surely proffer such. And when you see the service go on and do it.
- (4) In our imprisonments, let us think more of Jesus Christ than of the enclosing walls. It was thus Paul did, and his most joyful notes of praise were struck while he waited here in prison.

MARCH 22-28-BOOTH-BUILDING.

If thou wilt let us make here three tubernacies, one for thee, and one for Moses, and one for Elias.—Matt. xvii. 4.

The gist of the prayer was that Peter wanted to make the mountain of the Transfiguration a place for tarrying.

Had Christ granted the prayer, there had been for Christ no atoning cross and glorious Resurrection and Ascension; nor for the disciples the sublime function of their apostleship.

This prayer of Peter's represents a common tendency. We want to tarry in the pleasant booths; we do not like

to go on into the duty and the service out of which only a great and noble future can be won.

(A) Here is one easy-going booth many professing Christians want to arry in—that of a somnolent carelessness of personal responsibility in church-membership.

A too-frequent conception of the church is that of a kind of ideal entity eparate from ourselves. But a true conception of a local church is that of body of which each professing Chrisian is a real part. Church membership is relation with the church, and out of relationships spring duties. As to pecuniary support of church, presence in it, definite service in it and for t, help in prayer-meeting, Sundaychool, Christian Endeavor Societyoo many dreamily say the church will lo it, and stay on in their soft booth of efusal of personal help and identificaion. Poor tabernacle or leafy booth hat for a professing Christian to build or himself. He had better move out of it as soon as possible.

(B) I think we ought to refuse to ouild—or if we have built it move out of it—the booth of carelessness of peronal attempt toward winning souls.

(C) I think we ought to refuse to ouild, or if we have built it move out of it—the booth of any pleasure which nay result in harm to our Christian profession.

"Let us build here three tabernacles -leafy booths"-was Peter's prayer: et us stay here in this pleasant shining n the mountain. But better than the cooth-building and the tarrying was he service into which Christ went Himself and led His disciples. Let us top booth-building, and go on into oble serving.

MARCH 29-81; APRIL 1-4.-THE RENT VEIL

And, behold, the veil of the temple was ent in twain from the top to the bottom. fatt. xxvii. 51.

Edersheim tells us that it has been anded down by trustworthy authority, that this veil of the Temple was sixty feet long and thirty wide, and so massive with embroidery it was of the thickness of the palm of the hand.

It hung before the Most Holy Place. It at once hid it and hindered access to it.

It shut off the whole Israel from the Most Holy Place—one man excepted. Once, and only once in each long year, might the High Priest lift the veil, and, passing beyond it, with the blood of the atonement upon himself and with that blood carried in a golden vessel in his hands, kneel in the directest presence of Jehovah.

But, listen; look! yonder on Calvary the Sufferer utters the majestic "It is finished;" and His head falls death-struck. And, just then, at the time of the evening sacrifice, that vast and massive veil is seized, as by superhuman hands, and rent-not from the bottom to the top, but in twain from the top downward. And, that Most Holy Place, secluded for so many centuries, is flung open to the common light and for the common gaze and entrance.

First. That rent veil is significant of a complete and final sacrifice for sin.

For, the substantial sacrifice, of which all the ritual which for so many centuries had been going on before it and once each year behind it was but dim prophecy and shadowy type, has now, on the great cross-altar of the And the rent world, been offered. veil proclaims the completeness and finality of this sacrifice.

That rent veil is signifi-Second. cant of the Divine intercession for us.

Behind the massive veil, the High Priest, consecrated by the blood, went, representing in himself the people's prayers, and making intercession for the people. But now, the veil is rent, the types are done, the reality has come. For Christ is not entered into the Holy Places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us, Heb. ix. 24. Ah, what comfort here of knowledge of us and prevalence for us!
Third. That rent veil is significant

of access.

Through the rent veil "which is his flesh" the way is open for the feet of any trusting soul. All hindrances from the closest approach to God are cast away for all.

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### PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism — Not a Review Section — Not Discussion, but Experience and Suggestions.

### Scholar vs. Specialist.

In the excellent article on "Theological Thought in Germany," in the February number of the Homiletic Re-VIEW, the author gives the prevalent definition of the scholar-especially as it is held in Germany: "He who, by independent research, has added to the sum total of human knowledge by bringing to light new data and facts or by correcting old errors." This false ideal of a scholar has already produced much evil-by creating a desire "to produce something new at all hazards, and leading to hasty hypotheses. " "A corrupt tree bringeth forth evil fruit." And the sooner this tree is hewn down the better it will be for the cause of truth. It was an evil day for Israel when "the vile person was called liberal, and the churl said to be bountiful." And so it will be for us as long as the specialist is called a scholar, and the rash novice is regarded as a brave savant.

This narrow notion of learning and the prevalent lionizing of specialists has already affected the courses of education in colleges and universities. The studies which are mainly for general development are neglected. The cry is for studies which will bear directly upon some one narrow line of investigation, whereby the student hopes to become famous and well supported.

That there should be a "division of labor" in the realm of learning is evident, and becomes more so every day, as the horizon of knowledge widens. And it is quite likely that many will—if not necessary that they should—give themselves entirely to some one line of investigation; only, such men should not be confounded with true scholars. This is not done in the common arts. The quarryman who drills holes deep in the rock and handles skilfully his giant powder is not regarded as a great build-

er, however dependent on his service the builder may be. However awkward. clumsy, and unsafe a seven-story building would be, built by a common quarryman, the mental superstructures of the German specialists are much more so. Skilful watchmakers and clever lapidarians might as well be called great scholars, as the cunning readers of cuneiforms and the exact grammarians of Oriental languages. To be an expert with the crucible, the scalpel, or an Egyptian papyrus is one thing, but to be a true scholar is quite another thing. The scholar, first of all. must have his heart quickened and trained to love deeply and intensely all that is truly great and grand in humanity. Then he must have his mind trained for close observation, exact definition, broad classification, fair inference, and wise application of the discoveries made.

It is likely that the present extreme tendency to narrow views of scholarship will soon correct itself. The pseudo-scholar of the present is a usurper, and until he is dethroned and the true scholar is again crowned by wiser sentiment, there will be no end of confusion and nonsense in high places. Unless the proud Germans soon change their methods, they are likely to become in the near future inferior to the Scotch, British, and American scholars in exact science, broad philosophy, and sound theology.

REV. DAVID DAVIES, M.A. OSHKOSH, WIS.

### Christ and Peter.

Dr. FAIRFIELD, in commenting on "the rock," mentions three interpretations and gives the preference to that which makes it mean the "truth which Peter had announced." This does not seem to give sufficient place to the play upon the two words, which are rather

compared than contrasted. In Eph. ii. 20, we read that the prophets and apostles are the foundation of Christ's church. Peter was one of those "apostles," and, therefore, in some sense a part of the foundation. Without supposing that he had any authority over the others, we know that he was at that moment to some extent a representative of the group, as is plainly seen by what Christ goes on to say about the keys, etc. Must we not understand Christ's meaning to be somewhat as follows? "You are a stone, a piece or part of the rock [i.e. one of the apostles] on which I build my church!" This gives harmony to the whole, and especially falls in with the context. It does not make the rock "synonymous" with stone, but emphasizes their oneness as a part and a whole.

Of course, in this I take Dr. Fairfield on his own ground of the Greek words, and do not go into the question as to whether Christ used some other language. 'Whether he did or not, I take the Greek as correctly representing His thought.

REV. S. W. HOWLAND. . JAFFNA, CEYLON.

### "The Church and the College."

In a carefully prepared article bearing this caption, in THE HOMILETIC REVIEW for January, 1896, the writer calls attention to and deplores the as-

sumed fact that colleges are "losing their original type." He gives his grounds for the state of things, which certainly seems to be anything but hopeful.

No doubt it is a fact, so far as Eastern colleges are concerned, that they are not now, as they once were, chiefly training-places for the Christian minis-Western colleges, however, are quite different from this, having a larger number than usual of students preparing for the Christian ministry, with faculties composed almost entirely of clergymen. I will mention a few of these: Bethany College, Bethany, West Virginia; Kentucky University, Lexington, Kentucky; Drake University, Des Moines, Iowa; Hiram College, Cotner University. Hiram, Ohio: Bethany, Nebraska. Bible chairs have been organized in connection with the University of Michigan at Ann Arbor, A Divinity House has been established in connection with Chicago University at Chicago, Illinois. and this for the express purpose of encouraging young men to prepare for the Christian ministry.

Altogether, I think the prospect for the education of young men for the Christian ministry in our Western colleges is encouraging, and their number, I believe, is largely on the increase.

So much can certainly be said in truth in favor of our Western colleges.

C. P. EVANS.

### THE QUESTION BOX.

Is St. Paul's conversion a normal type? It came to him without any effort on his part. Can a minister safely preach this as a norm?

ALPHA.

Paul's case was undoubtedly exceptional. He tells us why in 1 Timothy i. 15, 16, he was the "chief of sinners," i.e., the greatest sinner of all time. Jesus Christ saved him by the greatest miracle of grace, in order that He might hold him up as an example for all who should thereafter believe, of the wonderful power of that grace in saving great sinners, that such sinners might be kept from despairing.

His case was thus strictly exceptional. There is an analogy in the case of the dying thief as illustrating the possibility and the danger of death-bed repentance. As the great English preacher said, the Bible gives one instance of salvation in the dying hour, in

order that none may despair; but only one, that none may presume.

Will you please explain the difference in leaning in the expressions, "confession of meaning in the expressions, "confession of Christ," and "profession of faith in Christ,

The two phrases are perhaps oftenest used interchangeably. Strictly, and from the etymological side, confession of Christ looks upon the act from the point of view of the soul making the confession, and is that soul's full and thorough acknowledgment of Christ as its Savior. Profession of faith in Christ, on the other hand, properly regards the act from the side of others before whom it is made. It is the acknowledgment made publicly, or before all, of this relation of the soul to Christ in salvation.

### SOCIAL SECTION.

### THE SOCIAL PROBLEM.

By J. H. W. STUCKENBERG, D.D.

### Union of Reforms.

THE large range of topics included in the social problem constantly thrusts on the attention their relation to one another. Excessive toil, ignorance, the social evil, pauperism, theft, violence, the loosening of family ties, are intimately connected. Crimes often go together, as r bbery and murder; sometimes a criminal is a catalog of crimes. Evil is epidemic, not only in the sense that like begets like, but one sin may have a progeny which completes the whole family of iniquities. We are obliged to regard evil as a system, and as such it ought to be studied.

The same is true of reforms; they are vitally connected and ought to be treated as a system. We weaken our reforms by isolating them; in union is their strength. Since intemperance is but one factor in an extensive system of evils, it can not be successfully treated by itself; it is but one branch, and we must root out the tree itself to get rid of the evil. The consecration of the Lord's Day involves the problems of religion, of legislation, of labor, of recreation, and of all the evils perpetrated on that day.

If the whole physical system is poisoned, the cure can not be affected by getting rid of a single boil on the surface. Its removal may be followed by worse evils. Here is where reformers so often fail; they are absorbed by an eruption, they lance a boil, and the poison inherent in the system itself is ignored. The fundamental need is that of regeneration; the ax must be laid at the root, not at a twig. A reform that is not total is always shallow.

No deep and earnest worker for reform can fail to realize the need of uniting reforms into a system, just as the evils to be removed are united and

form a system. The difficulty consists in determining how this can be done. The evils are so intricate, so complex, that we find it impossible to indicate their exact relations. From statistics we may learn that in a certain place 100 cases of pauperism are due to old age. But how indefinite this cause. Perhaps the pauperism in old age is due to insufficient wages before that time, or to the size of the family, or to sickness, or to intemperance, or to thriftlessness, or to lack of employment. We must get rid of all the producing causes if we want to get rid of pauperism.

The cause, that is the citadel which must be stormed; and a study of the causes of the evils will aid us in promoting the unity of reforms. We must aim at the tap-root; and in this aim all reformers must be united.

Two evils are so dominant in our age that we must regard them as the fruitful source of iniquities from which we suffer: the love of money and the love of pleasure. These may be traced to infidelity or to worldly-mindedness, but we prefer to consider them in that specific and concrete form in which they are so strikingly revealed to our The evils which spring directly from the love of money are everywhere apparent, and millions feel the curse it inflicts. Its products are avarice, oppression, exploiting men, gambling, unscrupulous competition, the corrupting of the judiciary, the perversion of politics, fraud, theft, and a thousand forms of injustice. The love of pleasure assumes refined and gross shapes, but when dominant in life it is always evil, perverting reason, the heart, the conscience, the will. Everything is made to minister to appetite, literature and art not excepted. To this radical evil must be attributed intemperance, sensuality and lust of every kind and degree, and numerous vices which degrade intellectual and refined society. The love of money and the love of self-gratification as passions constitute the mire and dirt which the sea of humanity is perpetually casting on the shore.

Their prevalence is patent. We ourselves are in the contagion; we live in these things, are a part of them, and our very familiarity makes us unconscious of them. Those who realize their appalling effect, however, are startled. They constitute that madness which is the forerunner of destruction. The president of one of our most prominent colleges said in public lately, that men no longer study for scholarship but for money. The very highest interests are made to minister to the lowest. We are the best housed. the best clothed, and the best fed people, it is said; and our very prosperity promotes luxury, and serves to make pleasure life's supreme aim.

If we go a little deeper we shall find one root instead of two. Men want money for the pleasure it brings. Business pursued for the sake of getting the means of gratification is developed to a passion, until gaining for the sake of gain, pure avarice, becomes the life. The use of money is lost sight of and its mere accumulation is made the aim of life. This insane greed is but another form of pleasure. Indeed, we are justified in saying that pleasure, self-indulgence, constitutes the great crime of the age. It gives birth even to covetousness, the source of so many other evils.

Now, we see no hope of radical reform so long as self-gratification is made the supreme law, crushing the higher personal interests of the spirit of a man, of his reason and his conscience and his heart, and ignoring the claims of God and the demands of society. So long as the passion for pleasure reigns, every reform can have only a temporary and superficial effect; its very success may mean a more luxu-

riant growth of evils in other quarters. Here we have the basis for the unity of reforms. The evils they fight have a common cause, and the reforms must be united in exterminating this cause. Not merely do we want to root out the curse, but we want also to put a blessing in its place. We want to get rid of the supremacy of the lower interest by cultivating the higher. The spiritual concerns must be made supreme: men must be made conscious of their souls; realizing other than earthly needs, they must be directed to that spiritual supply which alone can satisfy them; the great ideas to which Christ gave the primacy must again be made dominant; truth, and love, and sacrifice for the brother, must be put on the throne. Not merely of doctrines do we speak, but of life; the chief concerns must be the formative energies of practise as well as of theory.

With this radical aim as the determining factor reforms become deeper and broader; we have the root from which they grow into an organism. With this basis for union and cooperation there is room enough for specific work in each particular reform. Every department of the great system has its peculiar studies and peculiar needs, and there is abundant room for specialization. But in so far as all strike at the common root of the evils, they work with and for one another. Put the higher in place of the lower motives in employer and laborer, and much study may still be needed before the labor problem can be wholly solved: but much of the solution will have been found, and the first condition will be given for the entire solution.

Another benefit is to be derived by the discovery of the unity in diversity. There are many in our churches who see the need of reform and yet do not consecrate themselves to any particular reformatory work. This is true of preachers as well as of the laity. They labor in the general mission of the church rather than for any special department. This great host we want to

enlist in the work of reform. Every believer ought to have some specific besides the general work of the church. But we can make them helpers in all reforms by enlisting their energies in fighting the radical evil. Every reform is helped by the man or woman who puts ethical and spiritual truth and interests in place of selfish pleasure and of avarice.

This deeper view leads us beyond and behind many of the contentions of the times. It may at times be hard to decide between employers and laborers. if both are dominated by pleasure and greed; but the difficulty vanishes so soon as one party places itself on the basis of right and humanity, while the other is controlled by the principles that dominate brutes. If might is the arbiter, the dominion may one day be transferred from capital to labor, and who will say in which case it will be the more brutal? The cause of righteousness is the cause of humanity; it is the side to which human sympathy will turn, and to it the victory will eventually belong. As all reformers and all Christians are one in destroying the tap-root of evil, so they are one in promoting that righteousness in which all reforms are to culminate and in which, just as in their work on the root, they are united.

For this supremacy of the great Christian ideas to destroy the base tendencies of men, the words attributed to Napoleon at St. Helena teach a significant lesson. "I know man, and I tell you that Jesus Christ is not a man. The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. Alexander. Charlemagne, and myself founded empires. But upon what did we rest the creation of our genius? Upon force. Jesus Christ alone founded His empire upon love, and at this moment millions of men would die for Him."

On the supremacy of the ethical, considered in the next article, all true reformers can unite. But this suprem-

acy must not merely be that of the deeper thinkers, but it ought to be made the dominant factor of thought and life in the nation.

### The Dominance of the Ethical.

For a long time philosophy has been devoted mainly to the discussion of what is known as the theory of knowledge. Such as the following were regarded as fundamental problems of thought: What is knowledge? How is it obtained? What are its limits? How is it related to the objects outside of the mind, which it professes to interpret? What is its relation to faith? The significance of these questions for an age that is skeptical and critical, intent on testing the foundations on which it rests, is evident.

The age has no philosopher of greater prominence than Professor Wundt, of Leipsic. He passed from physiology to philosophy, and unites in an unusual degree the scientific and the speculative factor. His laboratory for psychological experiments. his "Logic," his "Physiological Psychology, his "System of Philosophy," and various other works, have placed him in the front rank of thinkers. He has given especial attention to the theory of knowledge. All this gives emphasis to a statement made by him a few years ago, that philosophy is turning from the theory of knowledge to ethics. This trend to give the dominance to ethics he attributed especially to the supremacy gained by the social problems.

Yet this is but one voice among many. One devoted to reformatory work said lately, when asked to attend a literary address: "I have no time to give myself to what is merely literary." With all its noble elements, we know that literature has largely become a fad and a fashion, a dissipation and a luxury. Indeed, much of it must be put among the vanity of vanities, than which life has more earnest work.

Political economy is being transformed by ethics. Leaders in eco-

nomic thought insist that their science is not brutal, that its laws are personal as well as natural, altruistic rather than selfish, and that it is essentially ethical in character. All bring economics into intimate relation with ethics, and some permeate political economy with ethical factors. Professor Wagner makes economics an art as well as a science, showing that in their industries men are not the slaves of fate, but that economic affairs rest largely on personal initiative, on purpose and choice, so that a man's business depends on inexorable laws in part, but also on character, on volition, on the aim of life. Just as a man uses and directs the laws of nature to accomplish his ends, so he may use the economic laws for the highest intellectual, moral, and spiritual aims.

We come to the theological and religious trend, and hear the same story. No Christian questions that love to God is the first command, but he also knows that love to the neighbor is equal to it. We are learning as never before that the spiritual and the ethical are indissolubly connected. New discoveries are being made in the ethical treasures of the New Testament. Some ministers have preached a salvation which consists solely in the change of a man's relation to God: now they discover that Christ's religion teaches a salvation which equally involves the change of a man's relation to his fellow-men. Conversion has a man-ward no less than a God-ward side. man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen. how can he love God whom he hath not seen?" This emphasis on the neglected ethical element of Scripture has given prominence to Christ's teachings respecting man's relation to man, and is transforming the church, increasing its sphere, making it not less divine but more human, adapting it to the age, and using its energies. according to Christ's example, to meet the deepest needs of the times. This means enlargement for the church, new inspiration, and a fuller, richer, deeper and broader mission and life.

There is also a trend from esthetics to ethics. We seek beauty, but we subordinate it to morals. Art consecrated to nastiness has found its grave in its own filth. Even in France a strong idealistic reaction has set in. With disgust men turn from the vulgar and sensuous in music, painting, sculpture, romance, and poetry; enough of them are furnished by real life, and they crave pure ideals and ethical inspiration in art.

The same spirit is seen in other deep researches besides philosophy. That strong impulse to master sociology is due mainly to the hope of discovering social forces in order to use them for social reform. It is surprising how many writers treat the theory of society as of supreme importance for the reason that it gives the conditions for practical work to promote social progress. It has in fact become a sign of the times that the deeper thought is appreciated for the sake of the life it can mold.

Meaningful as all this is, we have not stated its full import. In order to do this we must consider the movement in ethics. Many of us remember the time when in ethical works it was the individual who was chiefly, if not solely, taken into account. Even society was discussed from the individualistic standpoint. But now the emphasis is shifting to society, so that social ethics is becoming dominant; there is even danger of losing the ethical individual in the social environment. stead of discussing social ethics from the standpoint of the individual, we are on the verge of treating individual ethics from the social standpoint. Thus the responsibility of society, of the municipality, the state, the school, and all social institutions, for crime, is absorbing the attention. We are beginning to wonder whether the punishment now inflicted on the tramp, the thief, the drunkard, ought not rather

to be inflicted on society. No intelligent man any longer questions that frequently an individual is made the scapegoat for the crimes of society. If through its examples and wicked institutions society thrusts iniquity on a man, ought it not to share the suffering as well as the guilt, if he falls in the trap which it has set for him?

It is therefore evident that the dominance of ethics is rapidly coming to mean the dominance of social ethics. While we hail with joy the due stress on the social factor, we insist on maintaining the rights of the personality.

Well do we know that this deep ethical trend is in glaring conflict with the social actuality. It may take long to work out in life what the better thought demands. Good service is, however, rendered by making the ethical demands general. Thought, conviction, opinion, are energies which determine practise. But we already have more than ethical thought. The growing conviction that the supremacy belongs not to what is, but to what ought to be, is everywhere leading to regenerative and reformatory efforts. There is a savage unrest, but not less is there a divine unrest in human hearts. We feel that it is impossible any longer to tolerate slums; that scoundrels must be cast out of high places, as the devil was cast from heaven to hell; that legalized crime must end if the nation is to be saved; and that the cry of the oppressed, which has long reached heaven, is now heard on earth and must be avenged. Not this or that expedient or palliative will meet the case; great ethical principles are involved and they must be vindicated. The labor movement, the social problem, the political questions, the mission of the church, are recognized as ethical in essence. This is the progress, and in this there is hope. There is a great awakening; and it is the awakening of heart and conscience in the right direction.

### Social Politics.

This expression is quite common on the continent of Europe and has also been introduced into England. It stands for an idea of great importance, and for that reason we introduce it here.

It is common to treat politics in an abstract or theoretical way. The discussions of politicians are often fruitless harangues of empty generalities. What most of all concerns the people is ignored. Sometimes partizans may avoid particulars on questions of finance and tariff, and agriculture and industries and commerce, for fear of coming in conflict with the views of their constituents or with the program of their The more common opinion, however, is that ignorance is the main cause. When business is depressed and laborers suffer, the people can not believe that their interests could be so flagrantly neglected by their representatives if they were fully masters of the situation.

By social politics we mean such a state or national policy as is based on the actual social condition and is calculated to meet the needs of that condition. It implies that the situation of the country is understood; that its resources are properly developed; that the needs of the people are investigated; and that a thorough knowledge of the possibilities and requirements of the country are made the basis of legislative action. The finances of the nation depend on the prosperity of the country. The welfare of the people is the source of the national revenues. What shall we think then of men who discuss national finance as an abstraction, ignoring the very foundations of a healthy financial condition?

The problem presented by social politics is a great and difficult one. It involves the study of the various classes of society. What they are, how they are related to each other, what brought them into their condition, and what demands the condition

makes, must be investigated. Are the sufferings of one class due to itself or to another class or to the general constitution of things? The causes must be known if the evils are to be remedied. But what difficulties are presented by these causes? Who, for instance, has a dogmatic solution of our financial crises? A specialist found fifteen different explanations of them and was still in search of others.

In view of the uncertainties in the case it would be wrong to blame politicians for not solving the problems involved. But the failure to study these problems is culpable. It requires some great strike to bring the conflict between capital and labor into political prominence. Even then we lack the statesmen who fathom the meaning of the conflict, who estimate the antagonists according to the merits of the case and not according to popular sentiment and political influence, and who offer a radical cure instead of temporary expedients. No man has the solution of the labor problem, and we do not blame legislators for not solving it. But some evils are too patent to be ignored: some remedies are within reach. The country ought at least to know that we have statesmen who are investigating these great questions; it ought to know that efforts are being made to consider labor as favorably as capital, in legislation, and to treat all classes equitably; and the conviction ought to be made universal that disputes which involve the welfare and the very existence of the nation shall not be left to the decision of prejudice and passion and force, but shall be made questions of law and equity. Why have we legislators if they will not make the interests on which the whole national life rests their especial concern and study?

The progress of opinion and of events leaves no doubt that political parties which ignore the social condition are doomed. The country has no use for them. Whatever ideals may be cherished, the only material to be

molded is that which actually exists. It is the living men who are to be improved, it is the actual suffering that is to be relieved, it is the existing conditions which are to be ameliorated. Boundary disputes between other nations are not matters of indifference to us; every blow we can strike for Armenia should be struck with greatest decision and utmost vigor; Cuba and Hawaii have our sympathies and may require our active cooperation; but all we can do for others will depend on peace and prosperity and power at home. Our social politics concern us most and are most completely under our control. Let us reach out into the world, but first let us attend to our family affairs and get the conditions for efficient influence over other nations.

### Public Interests in Private Hands.

Politicians have a keen scent for public opinion. This makes their denunciation of unscrupulous and greedy corporations so significant. All parties are engaged in this, a striking proof that these corporations have become unpopular and that votes can be gained by means of opposition to them. On this subject the public sentiment is aroused and is rapidly being educated. Special privileges are given to companies by our municipalities, large dividends are paid to the stockholders, and the people are realizing that the money comes out of their own pockets. Frequently these companies tyrannize over the municipalities which created them, so that they oppress the people whom they were to benefit. They often do what they please, seize or purchase, by bribery, more privileges, and even defy the law and the authorities. If subjected to restrictions they ignore them, and sometimes they use their enormous power and influence to promote their selfish interests through political corruption.

The people see and feel that out of their pockets comes the very wealth which is used against them. They now demand that greater care be ex-

ercised in conferring privileges, and that the companies be held strictly accountable for the use of the same. A company which takes the public thoroughfares for its cars ought to pay an equivalent, and ought to make proper provision for carrying the passengers. We make laws to protect cattle when transported, but human beings are obliged to be wedged in street-cars and to hang on the outside at the risk of limb and life, and it is deemed all right so long as the company collects the fare. The people in many places have been outraged and have endured it patiently; but now they are aroused to a sense of their rights, are indignant at the treatment received, and insist on a change. They have the power in their hands and are determined to exercise it at the ballot-box. Not only are they preparing to overthrow abused privileges, and oppressive monopolies, but likewise their lawyers, aiders, and abettors, which infest our legislatures and make the lobbies dens of thieves.

There is a limit to the abuse of the public, and not a few are convinced that this limit has been reached and even passed. The voters are asking why the city can not manage its own interests, and not only use the people's money most economically, but also exclusively for their benefit? It is rapidly becoming an axiom that the affairs of the public can not be left safely to individual selfishness. A public interest in private hands must either be rigidly controlled by the municipal authorities or else the direct ownership of the same must be assumed. The trend is strongly toward ownership as the only means of justice.

This applies to other than municipal affairs. There is a growing conviction that the time is not far distant when the attitude of the state and national governments to telegraphs and railroads must change. These and other monopolies often own governments; the government must own them, if it can not otherwise control them in the interest of the nation.

The trend was clearly indicated in a recent address of the lieutenant-governor of Massachusetts, when he said, respecting this state, that "the progress of legislation is to-day uninterruptedly in the direction of careful scrutiny, of safeguarding the interests of the community, and of that sort of control that shall prevent these corporations that are created to do the business of the community from ever becoming the tyrants or the despots of the community."

### For the Thinker and the Worker.

France has a class of persons known as angel-makers. They are women who take charge of children, particularly those of mothers obliged to labor away from home, and, through neglect, abuse, starvation, promote their rapid exit to the next world. In one district the angel-makers relieved ninety-seven children out of a hundred of the sufferings of this mundane sphere.

How astonishing that J. S. Mill could write of Americans, "That the life of the whole of one sex is devoted to dollar-hunting, and of the other to breeding dollar-hunters." After our indignation has subsided, we can calmly consider what Schulze-Graevernitz means when he says: "There are, indeed, republics entirely under the sway of the almighty dollar, where the working classes have no hope except in revolution."

As life was ebbing away, Sismondi said: "Above all, I have always considered wealth as a means, not as an end. I hope it will be acknowledged by my constant solicitude for the cultivator, for the artisan, for the poor who gain their bread by the sweat of their face, that all my sympathies are with the laboring and suffering classes."

Not of African barbarians is the following written, but of Americans by an American. Gunton says: "The pest-breeding and morally degrading

conditions of the homes and the social life of the great mass of the laboring population in our industrial centers almost beggars description. I have long been convinced that if their true condition was fully realized by the great intelligent middle class, they would not long be permitted to be used for human habitation."

Jesus had His Gethsemane and Calvary; Christianity set up its banner among the nations amid persecutions and martyrdom; every noble achievement in the upward march of humanity is marked by suffering and blood; and only ignorance of human nature and human history can look for noble triumph in the present crisis without the ravages of cruel warfare. Wendell Phillips was right: "Every step of progress the world has made has been from scaffold to scaffold, and from stake to stake."

No, no, this is not the end, it can not be the last step in the stage of progress, this living for money, this haste to get rich, this dominion of material interests. Every instinct of humanity rebels against it and impels to something better beyond. Never, never can this gold-hunger be ultimate; it is but the low, narrow, dark, horrid tunnel through which we pass to the pure air and bright light of heaven.

Ultimate is God, the spirit, the reason with its ideals, the heart with its yearnings, the conscience with its imperatives, religion, ethics, art, culture, the ennobled personality and its exalted productions, society and its highest interests. The uplifting may be slow and difficult, but we shall arise and step upward on the very things which now weigh down the nations and crush the ideals. Men are awakening, they shake off the incubus, and they vow that, cost what it may, humanity shall be the goal of humanity.

A philosophical writer in England emphasizes the fact that men are not merely exploited by men, but likewise by things, and that this reveals the depth of the degradation to which we have sunk. From his own environment every one can learn the facts. The age seems to be exploited by money, the soul being reduced to a mint whose greatness is estimated by the gold it coins. Multitudes are exploited by capital, by machines, by instruments of toil. Is it any wonder that human hearts are hot, and that the fire threatens to burst through the crust it can not melt, even if the eruption means a destructive volcano?

Jesus fed the multitude; now it sometimes requires a multitude to feed one man.

### SCHOOL FOR SOCIAL STUDY.

By J. H. W. STUCKENBERG, D.D.

The Social Problem in the United States—(Continued.)

AFTER the student has a general outline of the social problem in the United States and of its relation to the same problem in other countries, he ought to make his inquiries more specific. For this purpose he can take up the study of his immediate environment. The exact social condition of that environ-

ment should be determined, who are capitalists, who employers, who laborers, what their relation to one another, and what the situation of each. The laborers will naturally receive most attention. The questions to be investigated pertain to their education, religion, character, whether competent, thrifty, and temperate, the kind of employment, the wage, their treatment, and the condition of their families.

Their grievances should be learned and the grounds of the same, whether due to themselves, to some employer, or to the social arrangement. Such personal inquiries, even if limited, are among the best introductions to social studies. It may be found advantageous to take a particular class of laborers or a particular social group, as the workers in a factory or the foreign laborers.

For church work this local study is of inestimable value; it gives just the knowledge needed for efficient home missionary operations. The inquiries can be conducted, under the supervision of the pastor, by committees of men, by women, or by young people's societies, each taking what is best adapted. Rare wisdom will often be required, wisdom which must be taught by the work itself. Inquisitive, curious people, fond of prying into the affairs of others, can not be used. Young men can inquire into the condition of their own class. To women an important field is open: they can investigate the situation of working-women, of servant-girls, and of children. All engaged in this undertaking should cooperate, reporting the results of their inquiries in order that all may have the benefit of them. In this way the data for religious work and for all kinds of reform can be secured. New interests will thus be awakened, new avenues of usefulness will be opened, and the result may be a new life for the church. Sermons and addresses on the subjects investigated will naturally be connected with social study and social work. plea that the task is too difficult is a confession that the church can not do its part to meet the most urgent needs of the times.

From the immediate environment the study can be enlarged so as to include the entire community, a state and the nation. For this purpose the literature of other investigators must be used, and on many important subjects it is very meager. Much valuable material is, however, furnished by the census

reports, and by the annual and special reports of the United States Commissioner of Labor. For the history of labor and labor organizations, see the books of McNeill and Ely mentioned in the last number. On the early condition of labor there are excellent hints in McMaster's "History of the People of the United States."

So varied are the social conditions in our vast country that what applies to one part may not apply to another. Different sections have different interests, and those of the South, the East, and the West are often thought to conflict. Of the social situation in each section hardly more than an outline can be expected. But general features may be obtained by determining the character of the pursuits, whether agricultural, and then whether devoted to cotton, grain, or grazing; whether mining is the chief interest, or manufacturing, or commerce. The character of the population in each section must also be taken into account.

Of vital importance are the power and growth of capitalism. The marvelous concentration of wealth is regarded as one of our greatest dangers. Is it true that monopolies, trusts, corporations, and the wealthy classes control society, politics, our courts of justice, and enslave labor? The material interests are overwhelming. The example set by wealth and the contagious influence on the other classes should be studied. Many believe that capitalism must be destroyed and that it can be done only by the destruction of private capital.

The land question we can only mention. Millions of acres that ought to belong to the people have been given to corporations; and what guarantee have the people that the very power conferred on these corporations will not be used against them?

The condition of laborers in this country requires much study. Many erroneous views prevail. Since the war great changes have taken place. Many foreigners have come whose low

standard of living enables them to underbid the American workman and drive him out of the field. Our labor problem is largely a foreign problem. In New England the Yankee is pushed out of the way by the Irish, the Italian, the Canadian, the Swede, and the German, and this is but a type of the process seen everywhere. The character of immigration has, in the last decades, changed for the worse, an alarming percentage belonging to the illiterate classes of Italy, Russia, and Poland, besides Bohemians and Hun-This influx of foreigners tends to bring our laborers on a level with those of Europe. Many of our workingmen now live in precarious conditions, and it is difficult to meet the needs of their families, to say nothing of sickness and old age. The foreign population are affecting the whole life of the nation, its moral and religious character, the Sabbath, temperance, and crime.

The hours of labor, the wages received, the relation between the employer and the employed, the social position of laborers, all are important themes. Under the plea of liberty, the law in most states does little to protect the laborer. In this respect we are far behind some European nations. Even women and children are little protected. Frequently the laws made in their behalf are shamefully ignored. The labor laws of the different States are given in the Second Special Report of the United States Commissioner of Labor. The Fourth Annual Report of the same bureau gives statistics of working-women in large cities, and contains most valuable information. The same is true of the Seventh Special Report on "The Slums of Great Cities." The Eighth Annual Report is on "Industrial Education," the Third gives the statistics of "Strikes and Lockouts," the Fifth those of "Railroad Labor. " In the beginning of each volume a condensed summary of the results of the entire investigation is given. It will be difficult anywhere

to find material of equal importance. The United States Census Reports are also very valuable.

A careful study of an important subject is "American Charities, a Study in Philanthropy and Economics," by Amos G. Warner. In a small volume on "Philanthropy and Social Progress," there are excellent addresses on "Social Settlements, Philanthropy, and Charity."

A threefold division can be adopted for the inquiries: First, what are the needs of laborers? second, what efforts are now made to meet these needs? third, what other agencies ought to be instituted? Self-help has become the watchword and hope of many laborers; hence their numerous organizations. In various ways the other classes are also trying to ameliorate their condition. There is temporary relief, pressing emergencies are met, but little is done for radical and permanent cure. Some employers have the interests of laborers at heart: others care no more about them than about a mule or machine which does the required work. Much of the difficulty in the situation consists in the fact that employers and laborers are related as things, as work and wage, as capital and labor, not as persons.

We have reserved for the last one of the most momentous themes-the relation of the pastors and the churches to the social classes. Does the spirit of mammon or of Christ prevail? Is it safe to read the second chapter of James in the pulpit? The class spirit in the church requires candid inquiry. It must be determined how far the alienation of the masses from the church is due to the church itself. We should be much farther on in the solution of the social problem if the enthusiasm of laborers for Jesus of Nazareth could be won by the church likewise. Is not now, as of old, Christianity the help and hope of the needy and the distressed?

Enough has been outlined for the life of a specialist. But it is hoped that each can select something of interest and profit.

### LIVING ISSUES FOR PULPIT TREATMENT.

### A Free Employment Bureau.

Behold, this was the iniquity of thy eister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughter, neither did she strengthen the hand of the poor and needy.—Ezekiel xvi. 49.

In a room on the Third Avenue side of Cooper Union, this city, is an enterprise recently inaugurated by the Association for the Improvement of the Condition of the Poor, which promises large things for the solution of problems that vex both capital and labor. A placard on the door opening from the street announces, "Cooper Union Labor Bureau." The intention is to make it a place where the employer can find reliable men suited to his needs, and where the man who is out of work can be brought into employment again.

The ordinary man, who loses his job, can do one of three things: He can go to an intelligence office, where he usually finds that the man who is willing to put up the most money gets the job; he can answer some newspaper "ad.," and be one of a thousand awaiting his chance; or he can walk the streets looking for a place.

Here the free employment bureau offers its aid. Entering the office, the man is given a kind word. He states what he can do and gives his references. A representative of the bureau goes to his last employer, and to the one before the last if need be, and finds out all about the man. If he proves all right he is put on the list for an opening.

Places are secured for all classes of workers. The great majority are unskilled laborers, but positions are obtained for machinists, salesmen, bookkeepers, traveling salesmen, useful men around, etc. Several have been placed at \$100 per month. The bureau wants as good men as can be had, and

seeks to bring labor up to a higher grade.

The bureau has several methods of securing places. A number of large firms in the city have agreed to come to them for help. Two men are constantly employed going about the city among the business men, telling them what is being done and offering to furnish them with help when needed. Then they answer all newspaper "ads." for help, offering men of known good character to fill the place advertised. A specialty is made of getting places for men in the country, so as to relieve the over-supply of the city. To this end they advertise in many country papers in the surrounding States.

The bureau is steadily gaining ground. It was started September 7, In October 40 men were placed, 1895. in November 60, in December 118. For the three months ending January 1, 1896, there were 2,976 applicants for positions. Of these 587, after careful investigation, were found to have satisfactory characters, and 218 of these have been placed in permanent positions. The men rejected are the riffraff who want soft jobs with plenty of money and little work, or those who are out of a job because of wrong-do-Many of this class applied at the beginning, but they are learning that the Bureau has no aid for such as they. The figures for December make a better showing. There were 555 applicants, of whom 140 stood the test, and of these 118 secured positions. About 40 per cent. of all placed went into the country.

The whole secret of the matter is that business sense is applied to the management of the Bureau. It costs money to look up a man's references, but in this way the Bureau is acquiring a reputation for reliability that can be secured in no other way. Among the more striking of the rules and regulations of the Bureau are the following:

"4. The names of all persons who have been registered will remain on the register for fourteen days only (Sundays and holidays not counting), unless such persons on the fourteenth day after registration give notice that they are still out of employment and resident in New York, such notice to be repeated on every succeeding fourteenth day that they remain out of employment.

"6. That in the selection of men to be employed by the city, preference will be given as follows: (a) Married men, with families. (c) Single men.

"9. All employers engaging labor through the agency of the Bureau are expected to pay the wages usually paid in their respective trades.

"11. No applicant shall be registered unless he shall have resided for at least six months in New York city.

"12. No fee shall be charged for registration, or for securing employees."

### A Big Coal Trust.

What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.—Isaiah iii. 15.

THE 11 leading anthracite coal companies, after several fruitless attempts have at last succeeded in pooling their issues and have formed a combine. Their representatives met in this city January 30th last, and decided upon the following percentages of total output for the several companies named, from February 1, 1896, to March 31, 1897:

"Philadelphia and Reading, 20.50; Lehigh Valley, 15.65; Central Railroad of New Jersey, 11.70; Delaware, Lackawanna, and Western, 18.35; Delaware and Hudson, 9.60; Pennsylvania Railroad, 11.40; Pennsylvania Coal Company, 4; Erie, 4; New York, Ontario, and Western, 3.10; Delaware, Susquehanna, and Schuylkill, 3.50, and New York, Susquehanna, and Western, 3.20. Total, 100."

The production of hard coal for the year 1895 was 46,545,670 tons, a large part of which, the companies claim, was mined at a loss. The new agreement reduces the annual output to-40,000,000 tons. The sales agents of these roads met in New York city the following day, January 31st, and advanced the wholesale prices of coal an average of 35 cents a ton.

A year ago an attempt was made by these companies to get together, but at that time the Reading stood out for a larger percentage than the other companies were willing to accept, and the result was that the agreement fell through. Since that time J. Pierpont Morgan, who engineered the syndicate gold-bond deal, has acquired a controlling interest in the Reading railroad, and is said to be the chief factor in this new deal which puts practically all the anthracite mines of the country under the control of the combine.

### A Church Studies the Tramp Question.

Where no counsel is the people fall; but in the multitude of counselors there is safety.—Prov. xi. 14.

IN December last a Men's League was formed in the Park Hill Reformed Church, of Yonkers, N. Y., which has met every Sunday afternoon since the first of January for the discussion of questions of practical sociology. Four Sundays were given to the question, "What to do with the Tramp." After careful investigation the League agreed upon the following points:

"To feed the tramp in four cases out of five encourages the professional.

"To give him money will almost certainly result in its being spent in the saloon.

"To turn him over to an officer who will put him in fail to be supported in idleness, increases the tax burden without abating the tramp nuisance.

"The tramp should be compelled to work. Work can not be supplied by the city or county, nor usually by the family. The league therefore recommends that, instead of feeding the tramp, he be sent to Grace Gospel Mission, 48 Palisade Avenue, where, in exchange for work rendered, he will receive a comfortable bed and food, be brought under Christian influences, and, if found worthy, aided in securing permanent work."

The league has distributed cards among the people calling attention to these facts and urging them to support the mission.

Such study of the various burning questions of the day by Christian men would give good results in many of our churches.

### MISCELLANEOUS SECTION.

## THE INSPIRED DEALING WITH SKEPTICS.

By R. M. PATTERSON, D.D., LL.D., MALVERN, PA.

Paul's speech in Athens (Acts xvii. 21-31) has been described as "the most extensively and permanently effective oration ever uttered by man." The more one knows of the history and condition of ancient philosophy, the more wonderful this little speech appears. And so strange is the enlarging circle with which the world advances, it rings out just as sharply and clearly against philosophic and scientific teachings of this day as against those of the first Christian century. But there are three things, at its beginning, its middle, and its end, that impress me peculiarly.

1. Dealing with Epicureans and Stoics and others, men who "had speculated themselves out of the first principles of all religious truth." and were wandering in endless mazes of error and uncertainty, Paul courteously meets them on their own grounds and opens with a complimentary reference to a feature of their life which was right at its root, the wrong in its manifestations. He does not begin by denouncing their errors, or anathematizing them for their sin and folly, or calling them hard names, or imputing to them bad motives. "Ye men of Athens," is his opening sentence, "I perceive that in all things ye are devout above other men, " * or exceedingly careful in religion. True their religion was one "which ministered to art and amusement and was entirely destitute of moral power." Still the Apostle courteously alludes to it for the purpose of drawing them up to a higher and purer one. And then he proceeds to argue with them, not from the Jewish Scriptures with which he started

* A.V., "too superstitious;" R. V., "somewhat superstitious;" Marg., "religious."

when addressing Jews, for the Athenians did not believe them, but from natural religion and from the confession involved in the altar "To the Unknown God."

Now, in dealing with all errorists, two things are absolutely necessary: to start from some point of agreement, and to conciliate the feelings.

An eccentric character in "Romola" thus described a philosopher: "The last sort of animal that I should choose to resemble. I find it enough to live without spinning lies to account for life. Fowls cackle, asses bray, women chatter, and philosophers spin false reasons: that is the effect the sight of the world brings out of them."

I am not sure but that a good many religious people and a good many theologians deal with skeptics of our day promiscuously, as if they were men who are deliberately engaged in "spinning lies to account for life." But why should we suppose that they consciously want to do that? Of what advantage is it to them knowingly to seek and to hold error? If we want to influence them, we must not tell them at the outset that they are spinning lies to account for life; that they are deliberately and intentionally wrong: that of set purpose they are outraging truth and walking the way which leads down to everlasting destruction. It is not human nature to listen to us if we approach them from such a No doubt honest and standpoint. sincere men are puzzled by science and befooled by a false philosophy, and are therefore to be greatly pitied.

2. But the apostle, amid the errors that he exposes, makes his appeal to a craving which he knew was in the hearts of his hearers, "that they should seek the Lord, if haply they might feel after him and find him." That ever is the craving of humanity, which scientific error and philosophic speculation can not utterly destroy.

Innate in man, implanted by the Creator, is this reaching of the mind after communion with Him.

The Materialist may spin out his hard atomic theory which declares, "There is no God." Matthew Arnold and his school may depersonalize the Deity by defining Him or It as the stream of tendency by which all things fulfil the law of their being, and the enduring power which makes for righteousness. Evolutionists may try to account for our beliefs and feelings by their iron-clad law. But come here how it may, the spiritual faculty which feels after God, and seeks to know Him and be satisfied by Him, it is here, in us, and the religion of God alone meets it. Speculation may deaden it for a time, other pursuits may shove it aside, the world with its business and amusements may drown it, but it must be heard and yielded to, or true bliss can not be had.

8. Having, however, met his hearers courteously and candidly, and having pierced through their outer errors and touched the great want of humanity, the Apostle, in the close of his address, takes the high stand of warning, and tells them that for the new light which has come to them they shall be judged: "The times of this ignorance God overlooked: but now commandeth all men everywhere to repent; because He hath appointed a day in the which he will judge the world in righteousness by that man whom He hath ordained: whereof He hath given assurance unto all men in that He hath raised him from the dead."

Whatever allowance might be made, before the advent of Jesus and without the knowledge of Him, for those who lived in a false religion or no religion at all, there could be none for those who heard of Him, of His work, of His life, and His death.

In our own days nothing is more amazing to one who is familiar with literature than to read the terms of commendation in which skeptical philosophers write of the man Jesus, of the purity of His life and the majesty of His demeanor, and then to notice the way in which they coolly brush aside His supernatural claims, and keep from Him the obedience of their hearts and lives.

But for the rejection of Him by those who have His Bible in their hands, and can fairly examine His claims and His proofs, there can be no excuse. Whatever may be the rule by which Socrates and Plato and other wise heathen who never heard of Him, and the heathen who are still living and to whom He has never been preached—whatever the rule by which they are judged, inexorable must be the condemnation of those who, in Christian lands and under the Gospel light, turn from Him and reject Him.

This, then, was the attitude which the great and inspired apostle occupied toward those skeptics of his day; and it is the one for ministers and private Christians still to occupy in their intercourse with the rejecters of Jesus. (1) Treat them courteously, and not as men who deliberately want to be wrong; (2) try to reach the heart and the conscience, which can not eventually be satisfied with anything short of God; and (3) point with sad and tender but plain authority to the coming judgment when those who, under the light of the divine Word, repent not and yield not to the Savior, must be condemned by Him.

### SOME GREAT PREACHERS I HAVE HEARD.

By Rev. John Balcom Shaw, D.D., New York City.

### III. Joseph Parker.

AFTER several unsuccessful attempts I succeeded, last summer, in hearing that great pulpit orator who has for years attracted large crowds in the City Temple in London — Joseph Parker. For some time after Mr. Beecher's death, it will be remembered, the report went forth that Plymouth Church was considering Dr. Parker for

its vacant pulpit, and having come to America about that time, ostensibly to make a lecturing tour under Major Pond (tho it was generally believed that there were other reasons which induced the visit), the pastor of the City Temple was invited to preach to Mr. Beecher's pastorless flock, but failed to make an impression sufficiently favorable to lead to a call. The lecturing tour was a failure in other respects than this, for the doctor was the subject of some severe criticisms, and returned to England without leaving a very enthusiastic coterie of admirers.

Having heard so much about his temperament and style, I was prepared for something striking when I went that Sabbath evening to hear Dr. Parker, and I was, of course, not disappointed. The service was a unique one from beginning to end—the music, the prayers, the reading, the sermon, the order of exercises, the audience, and all. It was the last Sunday of July, and yet the Temple was crowded, packed, with an interested, evidently earnest and enthusiastic congregation. We took pains to reach the church fully three quarters of an hour before the service, and had difficulty in getting a desirable seat even then. As I sat waiting for the service to begin, I found it interesting to study the gathering audience, which was more or less heterogeneous in its character, tho predominantly representative of the middle class; and equally interesting to watch the great volunteer chorus as they came in, one by one, and took their places. This is one of the features of the Temple service, and adds greatly to its attractiveness. Their rendering of the hymns was inspiring, and especially their chanting of the opening confession of the Common Prayer-Book. It is unfortunate that America can not make the success with a volunteer choir which England does everywhere in the non-conformist churches. The hymns were not announced, neither was the Scripture lesson, but these were indicated on the printed bulletins which were distributed through the pews.

Dr. Parker's prayer was a gem. I thought that I had never heard a better. It was unconventional, brief, and decidedly dramatic, but reverential and impressive and thoroughly uplifting. I have often read the prayers which he publishes in connection with his expository lectures, and have found myself admiring and praising them, but when I heard him pray and noted the personality that breathed itself out through his prayers, I felt that I had never before been able to appreciate their worth or to pass judgment upon their excellence.

The sermon was on the necessity and certainty of the Judgment, its argument being drawn from the law of consequences, its illustrations culled from every-day happenings, and its applications directed to the ordinary routine of life. It had evidently been committed word for word, and was delivered as an actor would render a playwith studied gesture, inflection, expression of face, posture, and variation of tone and manner, all of which was strikingly, at times somewhat offensively, dramatic. His epigrams were choice, his illustrations forcible, his antitheses strong, his applications pat and pertinent. Occasionally there was burst of passion, but oftener, perhaps, an interjection of wit or humor, which strengthened rather than weakened the discourse. One young English girl who sat next to me was so overcome with laughter at some of the bright things which the speaker said, that she did not recover till after the sermon was over and the congregation rose to sing the closing hymn. It was very easy to see what basis the public have for criticizing Dr. Parker, as they so commonly and universally do. He is not popular in England, and, strange to say, not in London, the he does attract so large an audience. charged with conceit, with a haughty consequentialness, with recklessness of statement, and even with insincerity of purpose. But he is an exceptional man, a great man. His writings show that, his ability to draw and hold around him so loyal a following is another proof of it, but its best demonstration is the eloquence, magnetism, I aball and power of his preaching. have a higher admiration for Dr. Parker now that I have heard him, and I am sure that others hearing him under favorable circumstances would have a similar experience.

### EDITORIAL SECTION.

### SERMONIC CRITICISM.

### Abstruse versus Doctrinal.

THE confusion of abstruce and learnedly expressed sermons with doctrinal sermons has no doubt done much to discredit the latter. Their difference may be illustrated by the treatment by different persons of the opening verses of the Gospel according to John: "In the beginning was the Word," etc.

Here is one treatment:

The Word which was in the beginning, a testimony—
(1) To the eternal Personality as

the ground of all things;

(2) To the eternal Spirit-Light as

the law of all things;

(8) To the eternal Love as the kernel of all things:

(4) To eternal Life as the life of all things.

Here is a second treatment:

The three great words concerning Christ: "In the beginning was the Word:"

(1) In the beginning was the Word; the divine nature of Christ;

(2) In the beginning was the Word; the eternity of Christ;

(8) "In the beginning was the Word;" the eternal operation and generation of

Here is a third treatment, that of Dr.

Philip Schaff:

The transcendent glory of Christ. (1) His eternity (against Arianism) : "In the beginning was the Word."

(2) His distinct personality (against Sabellianism): "The Word was with [in intimate personal intercommunion with] God."

(8) His essential divinity (against Socinianism and Rationalism): "And

the Word was God."

The third treatment furnishes three plain, clear statements in such form that the doctrines embodied in them can be brought out clearly in contrast with the fundamental errors to which they are opposed. The contrasted error is a most important adjunct in this case.

In the second treatment the textual statement is admirable; but beyond that everything becomes more abstruse all the way to the end, where "the eternal operation and generation of Christ" would daze any hearer except a theological professor trained to German methods of thought and expres-Moreover, the concrete element in contrasted errors is not taken advantage of, and in the third head could not well be made use of, as the statement is so abstruse that the contrasted error would be hard to find and formulate.

The first treatment is so abstruce and metaphysical as to be beyond the range of any mind not trained to indistinct and speculative methods, and for the average hearer might about as well be stated in Sanscrit.

### Stale Texts and Treatment.

THE preacher makes a great mistake who always takes the old texts of the Bible and treats them in the same old threadbare way. The Bible is so rich and varied in its presentation of truth that there is no reason why the preacher should pursue this humdrum method. Moreover, the method is fatal to preaching; for as soon as the text and subject are stated the average deacon settles down to pleasant dreams of the preacher's well-known orthodoxy, and the average hearer to quiet practical or business meditations of his own, letting the sermon "go in at one ear and out at the other."

All this may be avoided by using the requisite amount of brain-labor in studying the Scriptures and in presenting the results of that study. and fresh theme, so evidently in the old text that it fastens the attention at once, makes the old text much more effective than any new text in lodging

the truth in the hearer's mind. Take as an illustration 1 Timothy i. 15, 16: "This is a faithful saying, etc. Everybody has heard it preached from times without number, always in pretty much the same way, and often perhaps by much abler preachers than the one who last takes it up. The announcement of text and theme puts the audience to sleep. But let the preacher give out as his theme: "The salvation of the greatest sinner of all time, and the divine reason for it," and proceed to bring out the real meaning of the text and the one so often ignored. The attention of every hearer will be the more thoroughly aroused and the more intently fixed just because of the old text.

### HELPFUL DATA IN CURRENT LITERATURE.

Physics and Sociology, by W. H. Mallock. Contemporary Review, February, 1896. Leonard Scott Publication Company, 281 Broadway, New York.—This is the third in a series of articles by Mr. Mallock, the first two of which have already been noticed in this Review. There is no falling off in this article from the high order of clear and sustained thought of the former articles. The opening statement is a summary of the points made, maintained, and sustained in the previous articles, and is as follows:

VII. Brief Summary of the Argument of the two preceding Articles. Great Men analogous to Atoms of superior size, on whose presence the aggregation of all the other Atoms depends. Great Men the first Study of the Sociologist.

The author here calls attention to a first point—admitted and insisted upon by all sociologists, but "which, having insisted on it, they thenceforward neglect, never in the least perceiving, or, at all events, never following out, its consequences. The point is as follows:

"All social phenomena, all conditions of society, and all changes from one conditions

as follows:

"All social phenomena, all conditions of society, and all changes from one condition to another, depend on the character of the units of which society is composed; and each unit acts on its social environment, and is in turn reacted on by it; equally in virtue of its character, being what it is."

He emphasized a second truth that flows from the first:

"Men are divided into dissimilar groups, not only by a variety of characteristics, but by the varying degrees in which these various characteristics are possessed by them.

Whatever may be the faculties or characteristics in the human units, to wheh social civilization is due, these faculties are found existing in a minority of the units to found existing in a minority of the units to a degree which is quite exceptional; and the a degree which is quite exceptional; and the minority possessing them to this degree, is marked off from the majority as a practically separate class. All sociologists will admit, indeed they do admit, this much; but what they do not admit, or what, at all events, they do not scientifically recognize is as follows: All social civilization, and all progress, is due primarily to the action of this minority?

is as follows: All social civilization, and all progress, is due primarily to the action of this minority."

The social units thus "divide themselves broadly into two classes—the exceptional and the ordinary—into great men and average men. Progress and civilization result primarily from the action of units of the former on those of the latter class; and secondarily from the reaction of those of the latter class on those of the former class. The characters of both, therefore, require an equally careful study."

The author then takes up and considers the first of these factors in progress and civilization, under the following heads; the points in each of which he amply illustrates by concrete examples:

VIII. Great Men are of various degrees and kinds. Accidental Greatness and Congenital Greatness. The Men Cougenitally Great to be studied first.

IX. Congenital Greatness requires to be educed and developed. The Development of Greatness dependent on the Motives supplied by Society.

Y The Truth of the foregoing Contentions

Greatness dependent on the Motives supplied by Society.

X. The Truth of the foregoing Contentions Implicitly Acknowledged, the Practically Disregarded, by J. S. Mill, in his "Logic of the Social Relations."

These articles of Mr. Mallock deserve to be studied by every man who desires to know what is the truly scientific basis of Sociology.

THE ARMENIAN QUESTION: EUROPE OR RUSSIA? by H. F. B. Lynch, Same review and publishers.—This is a calm and inteland publishers.—This is a calm and intelligent statement of the present status of the Eastern Question in its relations to Armenia, by one who has looked into the questions involved in the problem for himself and on the ground and with as much freedom from prejudice as can be expected of the average Englishman. He also presents some new aspects that are of interest and value. Mr. Lynch's three articles on the Armenian Question in Russia and in Turkey—in The Contemporary Review for June, July, and September, 1894—are the most complete statements accessible of the subjects treated in them.

FOUR TYPES OF CHRISTIAN THOUGHT.—III. The Epistle to the Hebrews. By Alexander Balmain Bruce, The Biblical World, February, 1996. The University of Chicago Press.—This article is of special value as bringing out and helping to answer the vital question, What is the aim of the Epistle and how does it accomplish its aim? The author's answer is in brief this: is in brief this:

is in brief this:

"It is an apologetic treatise in epistolary form, meant to help Hebrew Christians who had no true insight into the nature and value of the Christian faith, while still bearing the Christian name. . . Christianity, the religion of free access; Leviticalism, the religion of distant ceremonious relations; such is the radical contrast of the Epistle."

We regard all such work as of great value to the preacher in his efforts to secure a knowledge of the Word of God; altho we look upon the distinction of "Types of Christian Thought,"— so often used as implying not merely diversity of point of view, but contrariety, if not contradiction, in the New Testament writers,—as entirely specious.

We have been familiar with The Biblical World from its inception, and we are in full

We have been familiar with The Biblical World from its inception, and we are in full sympathy with its professed aim as an aid to the knowledge of the Word of God. Its point of view is not the traditional and conservative one. The following passage from a review, by one of the responsible editors, of Dr. McCurdy's book on "History, Prophecy, and the Monuments," will give a clew:

"Now the student of the Old Testament will have, with his Driver for Introduction and his Smith for Geography, also his Mc-

will have, with his Driver for Introduction and his Smith for Geography, also his McCurdy for History, a triad of works whose faithful and diligent study will make the Old Testament a new book, a living, fruitful book, revealing its character, purpose, truth, and power as these have never before been revealed. Happy the learner in sacred lore who with open mind and earnest purpose sits at the feet of these masters!

THE REVIEW OF REVIEWS, for February, 1896 has its usual rich summary of the news of the world. It is easily alone among all the monthlies of its class

monthlies of its class.

Clerical readers will be particularly interested in the article on "The Massacres in Turkey. From October 1, 1895, to January 1, 1895." It is a brief and comprehensive statement calculated to neutralize the effects of the misleading statements of the Turkish Government. The paper is based upon full accounts of the massacres, written on the ground, by many persons—"French, English, Canadian, American, Turk, Kurd, and Armenian—persons trustworthy and intelligent, who were in the places where the massacres occurred, and who were eye-witnesses of the horrible scenes." It is therefore to be depended upon implicitly. pended upon implicitly.

### NOTICES OF BOOKS OF HOMILETIC VALUE.

THE LAWS OF SOCIAL EVOLUTION. By Rev. Franklin M. Sprague, author of "Socialism." A Critique of Benjamin Kidd's "Social Evolution" and a statement of the true principles that govern social progress. Boston: Lee & Shepard, publishers, 1895.

Price \$1.

This little book is a somewhat fundamental criticism of a book now famous but already on its rapid way to the upper shelf. Mr. Sprague states the opposite views that have been taken of Mr. Kidd's book, and then gives a sympathetic outline of its discussions. After an "Outlook" over the social field, he proceeds to show that the "Conditions of Human Progress" are rational, rather than irrational as Mr. Kidd holds them to be; that Mr. Kidd's notions of religion are entirely superficial and unsatisfactory; and that his statement of the chief factors of "Social Evolution" is entirely infactors of "Social Evolution" is entirely in-adequate. The author conjoins with his criticisms his own statement of what he considers the true elements of progress and civilization.

FOR THE WORE OF THE MINISTRY. A Manual of Homiletical and Pastoral Theology. By William Garden Blaikle, D.D., LL.D., Professor of Apologetics and of Ecclesiastical and Pastoral Theology, New College. Edinburgh. Sixth and Revised Edition, with New Appendices and Enlarged Bibliography. London: J. Nisbet & Co., 21 Berners Street. 1896. Price 5 shillings.

Probably the most compact comprehensive manual in existence on this broad subject. It is a marvel of research, condensation, apt statement, and vital suggestion.

THE READER'S SHAKESPEARE: His Dramatic Works Condensed, Connected, and Empha-sized for School, College, Parlor, and Platform. In three volumes. By David Charles Bell, author of "The Theory of Elecution," etc., etc. Vol. I. Historical Plays, English and Roman. New York: Funk & Wagnalls Company. 1895. Price, \$1.50.

The author says:

"There are many editions of Shakespeare's Works which appeal to the eye and to the mind; these abridgments are enlefty intended for the voice and ear—to facilitate the much-prized but still neglected art of reading aloud."

This first volume is to be followed by a second containing all the Tragedies and Romantic Plays, and a third containing all the Comedies.

Apart from the "Notation of Expression," which is of great value especially to the student of reading and elocution, the running commentary, historical, topographical, critical, and psychological, which makes the various plays, acts, and scenes luminous to persons of ordinary intelligence, is an exceedingly valuable, if not indispensable, feature of any edition of Shakespeare that is to be intelligible to such persons. We have often heard habitual theater-goers declare that Mr. Locke Richardson's running commentary of this kind, in connection with his Shakespeare Readings, had given them their best, and often their first, insight into the works of the greatest of poets. works of the greatest of poets.

Social Theory. A Grouping of Social Facts and Principles. By John Bascom, author of "Ethics," "Sociology," etc. Thomas Y. Crowell & Company. New York and Bos-ton: 1895. Price \$1.75.

What Dr. Bascom writes is always thoughtful and suggestive. The present volume is Number Seven in the Library of "Economics and Politics," edited by Richard T. Ely, Ph.D., LL.D. It is an attempt at a grouping of the widely scattered mass of sociological or social facts. An Introduction on the Claims, Definitions, etc., of Sociology is followed by five Parts, treating subjects as follows: Customs, Economics, Civics, Ethics, and Religion, as Factors in Sociology. The book is a helpful, tho tentative, attemnt at book is a helpful, tho tentative, attempt at systematizing the matter arising from new investigations in an old and very difficult field of thought.

of thought.

THE AGNOSTIC GOSPEL: A Review of Huxley on the Bible; with Related Essays. By Henry Webster Parker, Late Professor of Natural Science, Iowa College; Author of The Spirit of Beauty, etc. New York: John B. Alden, Publisher, 1896. Price 75 cents. This little volume, issued in very neat and tasteful form, will be of special interest to our large number of readers who are philosophically inclined. The two principal papers—that on "Huxley and Hebrew Tradition," and that on "Huxley and Christian Tradition"—were prepared on occasion of a request, by the Philosophical Society of Great Britain, for the author to criticize Huxley's proclamation in Nature, Nov. 1, 1804. The result was probably the most searching study and the most thorough scientific criticism of Professor Huxley's two volumes—"Science and Hebrew Tradition," and "Science and Christian Tradition"—that and "Science and Christian Tradition — was have anywhere been made. Professor Parker adds literary skill, sharp wit, and genial humor to his scientific knowledge, and the present his theme, "The is thus able to present his theme, "The Agnostic Gospel," in an attractive shape for the average reader.

### EDITORIAL NOTES.

### The Teaching of Temperance in the Public Schools.

SEVERAL teachers in New York city object to the new State law which compels the teaching of the poisonous nature of alcohol, because, as they say, some of the children under their instrucparents use wine and beer," and all are "healthy." To observe closely is a rare gift. It can be true only in exceptional cases that children are healthy who habitually use alcoholic Carefully collected insurance statistics demonstrate that total abstainers are about thirty per cent. safer risks than are even moderate drinkers.

The Deutsche Versicherungs-Zeitung, an insurance journal of Berlin, gives an account of a lecture delivered within the past year by Dr. Brendel before the Anthropological Society of Munich, the center of beer-growing and beer-

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drinking in Germany. Dr. Brendel said, "Alcohol, which apparently brings so much pleasure to its par-taker, acts as poison, by means of its cumulative action, if consumed even in small doses daily, as strikingly shown here in Munich, the center of beer consumption, by the frequent sudden cases of death of apparently healthy men."

According to the same paper, Prof. Dr. Bollinger, of Munich, proved "the prevalence of various diseases of a definite nature, of the internal organs, caused by the universal drinking of beer in Munich. A normal heart or kidney is the exception here. state of affairs also injures the prog-eny in a most serious manner." Dr. Demme, also of Munich, declares that he "found that of the children of nondrinkers eighty-two per cent. were sound, while of those of drinkers only seventeen per cent. were sound.

The French Academy of Medicine has recently adopted a series of resolutions, which not only declare that the drink evil has become a "permanent danger, " attacking the "very life and force of the country," but lays stress on the fact that even "the purest and least poisonous alcohol is none the less always and fundamentally a poison. These resolutions were brought before the Academy by M. Bergeron and M. Laborde. M. Rochard, who was foremost among those taking part in the discussion, declared that "Alcohol is always a poison, and the consumer who can afford to drink pure brandy may resist longer than the unfortunates who poison themselves in the saloons; but nevertheless he will succumb to alcoholism in a short time. . . . coalition of retailers with the habitues of the wine-shops, the union of those who live by alcohol with those who die by it, ought to be opposed by all interested in public health."

On this awful subject of the alcoholic drink traffic the conscience of the American people is awakening slowly, but it is awakening, and when once fully awakened it will never sleep un-

til the evil is ended.

### For Social Purity.

Our readers will be interested in a bird's-eye view-which we hoped to give in this number of the REVIEW, but which has been laid over till the next number - of the proceedings of the National Purity Congress recently held in Baltimore. The crusade in behalf of social purity, first inaugurated in London, has been extended to this

country, and, under the direction of the Young Men's Christian Association of America, promises large results. The hideous depravity of a portion of the English aristocracy in this regard was revealed several years since by Mr. W. T. Stead in *The Pall Mall Gazette*. The intrenched evil was powerful enough to thwart and wreck him, but its very success is bringing reac-tion and retribution. The Christian forces of the world are massing and organizing for a war of extermination against this giant evil. We hope soon to see the day when the hideous moral lepers, who have been so long and so openly preying upon society, will be doomed to the cell of the felon where they belong. Every Christian should do his best to help on the good work. Preachers should not only bring the subject before their churches, but should also organize their young people in the army for the prosecution of the warfare. The pledge of this army is as follows:

"I promise, by the help of God—
"I. To treat all women with respect and endeavor to protect them from wrong and

degradation.

2. To endeavor to put down all indecent

** To endeavor to put down all indecent language and coarse jests.

**8. To maintain the law of purity as equally binding on man and woman,

**4. To endeavor to spread these principles among my companions and to help my younger brothers.

**5. To use every possible means to ***181

"5. To use every possible means to fulfil the commandment, 'Keep thyself pure.'"

### Armenia's Appeal Unheeded.

CHRISTENDOM still seems to be paralyzed by the iniquitous trickery of the "unspeakable Turk," and the more ini-quitous diplomacy of the so-called Christian governments. The butcheries still go on. The cry of the wretched and forsaken Armenians still goes up: "How long, O Lord?" The day of retribution will inevitably come!

### Look Out for the "Bosses"!

THE "bosses" are at present diligently engaged in a double work, that of thwarting the efforts of the people in behalf of civic reform, and that of arranging for nominating machine candidates for the Presidency of the United States. They are combining with Tammany and all the other worst elements of political corruption, and with the liquor traffic and all the other forces of moral corruption, and resorting to every form of trickery and fraud, in order to compass their ends. practical watchword of all good men should be: "Look out for the Bosses!"

Printed in the United States.

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## To Our Patrons.

Christ's Trumpet Call to the Ministry; Or, the Preacher and the Preaching for the Present Crists—This is the title of a new work by Dr. D. S. Gregory, which we are about to issue. Its five chapters cover the whole field of ministerial duty in its relation to present conditions and exigencies.

It presents an entirely new aspect of the great crisis to which the church of Christ has come.

It demonstrates her obligation for the immediate evangelization of the world, and shows that Christ has given into her hands all the requisite means, forces, and agencies.

It brings out and emphasizes the fearful responsibility of the ministry as the divinely constituted leaders and directors in this work.

It unfolds the methods and agencies by which the minister as preacher and pastor is to bring the gospel to bear with the requisite preaching power and administrative ability for meeting the crisis and conquering the world for Christ now.

The seven leading articles in the Homiletic Review from June to Dec., 1895, were extracted from parts of the volume, with much modification and curtailment, and are fragmentary. Of one of its chapters a writer in one of the religious journals says: "We regard this article as containing more valuable suggestions in respect to pulpit efficiency than many large volumes on homiletics that we have consulted."

In view of the present great crisis in the work of the world's evangelization, and in view of the wide and anxious expectation of the speedy coming of a great and world-wide awakening and quickening of the church, this book ought to be read by every reader of the HOMLETIC REVIEW and by all ministers of the gospel everywhere.

The size of the book will be 12mo, about 350 pp.; price, \$1.95. The work is further advertised on page 90.

The New Standard Hymnal—The new hymnal for general use, composed of standard old and new hymns now used and usable in church, etc., compiled by C. C. Converse, composer of "What a Friend We Have in Jesus" and numerous other popular pieces of sacred music, will be ready by about the first week in April.

This new hymnal is a collection of hymns for use in the Church, at the Prayer-meeting, in the Sunday-school, at Christian Endeavor Meetings, Missionary Meetings, Revival Meetings, etc., and is so compiled as to render a resort to other books unnecessary as regards appropriateness and choral excellence. It is intended to dispense with the necessity of using two or more different hymnals, namely, one for the Church and others for its subordinate departments; it is, therefore, adapted for the use of both the young and the old members of the congregation.

The book is a 12mo, 112 pages, about 150 hymns, with words and music, bound substantially in cloth, and the price, 35 cents a copy, places it within the reach of all.

Theodore L. Cuyler, D.D., of Brooklyn, writing of the new book by Rev. S. B. Halliday (formerly assistant pastor of Plymouth Church, with Henry Ward Beecher), and Dr. D. S. Gregory, entitled "The Church in America and Its Baptisms of Fire" (see advertisement on page 91), says of Rev. S. B. Halliday and the work:

"The men who help to make history are the men to write history. There is no man now living in America, who has had a wider opportunity to know thoroughly the great revival movements in this country than the Rev. S. B. Halliday. From his early youth he was in contact with the great preachers and leaders in spiritual movements—such as Charles G. Finney, Joel Parker, Nettleton, Barnes, Kirk, and the men who led in great spiritual awakenings. As the superintendent of the Five Points House of Industry, he had fine opportunity to study civic philanthropies, and as the assistant of Henry Ward Beecher he studied pastoral work.

"This book ["The Church in America and Its Baptisms of Fire"] is a perfect treasury of vitally important facts in the history of evangelical religion in this country, and enlivened by intensely interesting incidents. To every young minister it is a book of immense value for the facts, and is full of soul-kindling inspirations.

"If I were a millionaire, I would send a copy to every minister, and it would be a seed of fire to kindle Christian activities. It also contains condensed histories of all the leading denominations. It ought to have a vast circulation."

For price and further particulars concerning this important book, see advertisement, page 91.

George H. Hepworth, D.D., in the New York Herald, says:—"The Elements of the Higher Criticism, by A. C. Zenos, is a book of intense interest to all religious folk, and one to be placed in the hands of the younger generation. . . . There is no cant in his book. He faces the objections which every man with brains has made. . . . Asking no odds of any one, but simply demanding the facts, and all of them. The chapters on archeology, showing to what extent the exacavations in Nineveh and Babylon corroborate the Old Testament story are specially valuable. We want more books of this kind, dealing open-handedly with the Bible, and we commend it very heartily as a scholarly and instructive volume."

This is a book no pastor, preacher, or Biblical student should be without. It is not a plea nor a philipic. It is essentially an exposition yielding a concise and non-controversial answer to the questions: What is the Higher Criticism as a method of study applied to the Bible? Is there any legitimate sphere for such a thing? It is eminently reassuring as to the Divine source of the Holy Scriptures, the Bible, and is full of intelligence upon all phases of its much talked of subject. "No one who pretends to a popular knowledge of this subject can afford to be without the book," says the Central Baptist, St. Louis.

The book is a 12mo, cloth, 268 pp.; price, \$1.00, post-free.

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"The Faculty of the Seminary have wished me to express to you their appreciation of the lectures on Social Problems which you delivered to the students last week, and their thanks to you for the course. We recognize the wide study which you have given to these subjects, and the large number of valuable facts which you have collected. We recognize also in your treatment of facts the caution and the desire to be fair and thorough, which are necessary for a proper discussion of such practical and important topics. You seem to us bent on apprehending the whole truth and in doing justice to all sides of each case. We are especially gratified by your presentation of the idea that religion as well as economic science has a part to do in the solution of social problems, and we believe that our students will be better prepared by your lectures to exert the proper influence in social and civil relations which is possible to ministers of the Gospel. We congratulate you heartily on the ability you showed in the preparation of your lectures, and feel sure that you have done a most useful work in delivering them before the Seminary. Please accept our thanks.

"Very sincerely yours, GEORGE T. PURVES."

"Princeton, February 18, 1895.

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"DEAR SIR: I wish to say to you how highly I. in common with my colleagues and your auditors generally, appreciated the brief course of lectures which you have delivered at the Seminary on sociology. The practical acquaintance which you manifested with the numerous and complicated questions arising under this theme surprised and delighted me. The wise reserve shown in avoiding hasty and inconsiderate judgments upon matters that require further investigation, and the impartial attitude taken in regard to matters which have led to serious strife and agitation, cannot be too highly commended. And the high-toned Christian principle which marked the entire discussion, without running off into extravagance and excess, inspired confidence in the solution which must thus be ultimately reached. There is but one feeling among us, that of high gratification that we have been permitted to hear these instructive and valuable lectures, and we are greatly obliged to you for consenting to deliver them to our students.

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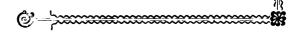
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### THE HOMILETIC REVIEW.

Vol. XXXI. --- APRIL, 1896. --- No. 4.

#### REVIEW SECTION.

#### I.—THE TRIUMPH OF CHRISTIANITY.*

By Rev. John Henry Barrows, D.D., Late President of "The World's Parliament of Religions."

I AM going to India to present Christianity to the educated English-speaking Hindus, because many of my friends think that my connection with "The World's Parliament of Religions" has brought me into sympathetic relations with the representatives of the ethnic religions, and thereby opened the way for a favorable reception by the adherents of these religions in India. This farewell seems a fitting occasion for outlining the method proposed in pursuing this end, and I take advantage of it for this purpose in order that my Christian friends in America may follow the work in India with intelligent appreciation and sympathy.

In presenting Christ to the educated classes in India it is not proposed to ignore what the light of nature and the reflected rays of revelation have done in rare instances for those who have not had the direct light of the Gospel. But notwithstanding the shining examples of the elect few in the non-Christian world, there is a vast area of idolatry, and pollution, and unrest, and superstition, and cruelty, which can never be healed by the forces which are found in the non-Christian systems. Recognizing to the full the brighter side of so-called heathenism, rejoicing that the light has been shining everywhere, and that foreshadowings of the evangelic truths are discoverable

*This farewell address was delivered in the chapel of the Presbyterian Building, Fifth Avenue and Twentieth Street, New York City, February 24, 1896, on the day before the departure of Dr. Barrows for Europe, on his way to India, to lecture on Christianity to the educated Hindus in all the great centers of that country. The assembly that listened to its delivery was presided over by Chaplain McCabe, of the Methodist Episcopal Missionary Society, and was made up of the secretaries of the great mission organizations and of leading workers in the cause of missions. Dr. Barrows was addressed on behalf of India, by Dr. Chamberlain, for thirty-four years a missionary in India, and by Rev. Dr. F. F. Ellenwood of the Presbyterian Foreign Board, in behalf of this country. The eloquent address of Dr. Barrows, the concluding portion of which will be printed in the May number of the Review, will, we feel assured, suggest a most forcible and timely line of argument for bringing home the central truths of the Gospel to many of the educated classes in this country whose religious opinions have become somewhat unsettled during the recent years of conflict and skepticism.

among the nations, I yet see that in Christ only is there full salvation for the individual and for society. Many wise and true opinions are doubtless held by disciples of the ethnic faiths, but opinions however true are not man's crying need. Jesus Christ is not only the truth, but He is also the way and the life. Men need to know the way which is the way of the Cross; they need to feel the touch of the life, from Him who came that men might have life and have it more abundantly.

Our Savior promised that, lifted up from the earth on His Cross and Throne, He would yet draw all men unto Him. While Christ is yet far from having conquered the earth, it is evident that He is already the magnetic center of the intellectual and spiritual world. All the hopes and all the valuable faiths of humanity find in Him their fulfilment. When I speak of Christianity, I do not identify that great word with the church, with Christendom, or even with the sacred Scriptures. Christ is greater than all, for He is the life of all.

We are rapidly coming to the conviction that Christianity is identified with its divine Founder. If men ask me in India what is the substance of the Christian belief, I shall point them to Christ, as predicted by the prophets, as disclosed in the Gospels, as interpreted by the Epistles. He is the Alpha and the Omega, the beginning, middle, and end of Christian belief. The true recognition, the loving exaltation of Christ, is the triumph of Christianity!

My argument for that principle will proceed along several lines, lines, I believe, of dazzling brightness.

First of all I shall argue the universal victory of the Christian faith, the world-wide establishment of the divine kingdom from the prophesies and promises made in the Scriptures, and especially from the program of Jesus.

Opening the New Testament literature we find that the idea of a world-wide conquest lies at the foundation of the Christian religion. The Apostles were to make disciples of all nations, and were to be witnesses of Him to the uttermost parts of the earth. The world of their thought and knowledge may have been restricted to the Roman Empire, even as the world of the Buddhist emperor, Asoka, who deemed himself a universal king, was confined to India, and the world which Confucius and Lao-tse surveyed was bounded by China. But in the expanding thought of Christendom all national limits disappeared, and the Church saw in Jesus a redeeming king, who had made a propitiation for the sins of universal humanity.

But the world-embracing purposes of the Gospel can not be understood apart from the historic Jewish background. The Christian faith is the outgrowth and culmination of Judaism; its doctrine of a universal divine kingdom is a republication of the teachings of Israel's greater prophets. Whatever may be justly said of the earlier narrowness of conception, which regarded Israel's Jehovah as a tribal deity, there is

a grand universalism discoverable in the purposes that run through Hebrew history. In the midst of Israel's later life there grew into sublime proportions one of the noblest ideas that ever blossomed on the stem of time; the idea of the whole earth as a single divine realm, a world-encompassing commonwealth. And the the Assyrian and the Chaldean, the Medo-Persian, the Greek, and the Roman harassed and smote down Israel, he never gave up his magnificent and imperial hope, identifying, however, the coming of the Messiah and the establishment of His kingdom with the lifting up of his own race and capital.

But when the meek Teacher of Galilee appeared, while He claimed all the prophetic ideas of the kingdom, He purified them and founded a new society, whose principles ran athwart the gross nationalism so dear to Israel. Breaking away from the so-called kingdom of heaven, represented by the Jewish state, He launched a new and better commonwealth, giving it laws in the Sermon on the Mount; describing its spiritual and, hence, pervasive character in a score of parables; placing its sovereignty in the soul; and lifting it out of the ancient provincialism, which was yet great enough to dream of a universal commonwealth of God.

From the beginning to the end of Christ's life we catch glimpses of the universal purpose and character of His Messianic work. At His cradle the representatives of the old star-worshipers of Persia are drawn to His feet, and in the last week of His ministry in the temple, the Greeks, who represented the universal spirit of inquiry and of reason; the Greeks, in whose brain was the civilization of the modern world on its intellectual side, desired to see Him. And, while He went first to the lost sheep of the house of Israel, His ministry was largely given to the semi-Gentile populations of the North. He even preached to the Samaritans, and once He departed to the Tyrian coasts, and discovered a great heart of trustful love in a Syro-Phœnician woman. It was of a Roman centurion that He said: "Verily, I have not found such faith; no, not in Israel," adding that many "shall come from the East and the West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." It was a Samaritan that Jesus chose to illustrate what neighborly kindness is. It was an African who bore His cross over the shuddering rocks of Golgotha; it was a Roman captain, who, seeing the dying Redeemer, cried out, "This surely is God's Son!" And upon His cross Pilate placed a superscription, which proclaimed, with significant prophecy, the Nazarene's universal kingdom; for it was written out in three languages, the Hebrew, the old and sacred speech belonging to a people of unequaled genius, in the realm of religion; the Greek, the language of a race which still rules the intellectual and artistic world, the language in which Homer sang and Plato taught and Demosthenes fulmined, in which Paul and St. Chrysostom were to preach; and the Latin, the language of the masterful and militant Roman, in which Virgil and

Horace had already written, in which Tacitus was to compose his histories, and Tertullian his sermons, and St. Augustine his expositions of Christian philosophy,—Latin, the sacred language of Europe for more than a thousand years.

Thus the command which was finally given by the risen Jesus on the Mount of Galilee, "Go ye into all the world and preach the gospel to every creature," appears, in the light of the preceding history, as the brilliant heavenly flower of long ages of development and prep-Salvation was of the Jews; from them came the world's Savior, and with them was the highest and purest spiritual knowledge. But the stream of salvation was not narrowed to Judaism, or, if seemingly thus confined, it was only making ready for the wider diffusion of God's grace. His providence is like the River Abana, the modern Barada, the River of Damascus. High up among the perennial snows of the anti-Lebanon, a thousand little rills are born of the kisses of the sun, and roll their sparkling and musical waters down the sides of the great mountain-wall. These are mingled with torrents that rush from natural fountains, bursting from beneath the shelter of mighty rocks, or flowing from the bosom of some templecovered cavern, all uniting in one narrow channel, along whose course a profuse and wonderful vegetation springs up, in striking contrast with the barrenness of the hill-sides through which it passes, willows, poplars, hawthorn, walnut, growing along this rushing volume of crystal water. Such was the spiritual and best life of old Judea as contrasted with the surrounding world; a river of water of life pouring down through the rocky wilderness of death. But, take your stand, as it was my privilege to do one April morning, upon some low spur of the anti-Lebanon, where you can watch the eastward rushing Soon it leaves the last cleft in the mountain-wall, it touches the Plain of Damascus, and then spreads for thirty miles around, a wilderness of verdure that bursts on the view like a sapphire island floating in a desert sea. As far as the eye can reach, the fertilizing stream has covered the sand-wastes with an earthly paradise, and there on the horizon lies the crown jewel of the Orient, Damascus, the Queen of the East, embedded in roses and luxuriant in the wilderness of fruits, with minarets, like priestesses in prayer, stretching their white arms heavenward, while the mountain-born stream, cut now into seven channels, rolls beneath her streets its cooling tides which bathe the feet of little children in the precincts of many a sacred mosque, and gurgle in diamond fountains, feeding the roots of orangetrees in the courts of many a stately palace. So the stream of Providence, born of a thousand rills of mercy, which converged into the channel of Judaism, left that narrow river-bed at the command of Jesus to fertilize the desert world, rushing not eastward but every whither, through wider and fairer gardens than those of Damascus, while on the horizon ever appear the towers and shining walls of the

New Jerusalem, the universal spiritual commonwealth, the city of our God.

But, secondly, I expect in India to argue the universal triumph of Christianity, from the fact that it alone of all the world's faiths is fitted to meet and supply man's highest and deepest spiritual need.

So far as I can discover, Christianity alone makes adequate provision for redemption from sin. It alone gives us a perfect picture of God, as mercifully seeking to reach and restore His lost children. No other religion knows of a divine Savior, like the Christ of Bethlehem and Calvary. Foreshadowings of the great facts of atonement appear in the sacred books of the nations. Many have regarded certain strange sentences in the Vedic hymns and in the laws of Menu, as being "traces of the revelation once made to mankind of the promised atonement for the sins of the world."

But how fragmentary and feeble are the best representations of the God of all mercy to be found in Pagan literature, compared with the mighty and full-orbed truths of the Christian Scriptures! No other faith in history, as Fairbairn has said, "has been so continuous and invariable" as faith in the Divine Incarnation in Jesus. And the inspiration of the Church's activity to-day, like the foundation of the Church's hope in the beginning, has been this faith that He whose equality with God was not a matter of eager desire voluntarily withdrew Himself from the unspeakable fellowships of the Godhead, and took upon a human form and a human nature for our salvation.

I look around the world to-day and find no other religions which seriously attempt the work of redemption. As Dr. Jessup has said, "They have no healing for the sin-stricken soul." Christianity makes much of sin, because the vivid consciousness of sin leads to a higher sense of personal responsibility and to a closer union with God. Hindu pantheism, like all pantheism, identifies man with his Creator, making the divine being the ultimate cause of all evil, thus weakening and almost eradicating the sense of personal demerit. In India. where one of the finest and most religious of races sank, after a time. into hopelessness before the problem of delivering the world from sin, one of the results of its failure and despair has been the gradual elimination of the thought of sin. The Hindu philosophy has almost destroyed the sense of personal guilt, and thus has weakened the will. Not that men have been delivered from fear and the desire to do many things to placate the heavenly powers in order, through self-torture, to be reborn into some higher existence and at last to reach the painless calm of deity. The world over, whatever be the philosophy taught, we hear men crying out, "Can any human arm deliver us?" and one is stirred, it has been said, "with a deeper and broader sympathy for mankind, when he witnesses this universal sense of dependence, this fear and trembling before the powers of the unseen world, this pitiful procession of the unblessed millions ever trooping on



toward the goal of death and oblivion. And from this standpoint, as from no other, may one measure the greatness and glory of the Gospel of Jesus Christ."

For this corruption and gloom of paganism, the preaching of Christ crucified is the only and never-failing remedy. The messenger to-day, like the great prophet on the banks of the Jordan, exclaims, "Behold the Lamb of God, who removes the world's sin." It is historically certain that wherever the Gospel has gained a strong and vital hold of pagan peoples, it has been through the preaching of the Cross, as the supreme manifestation of the suffering love of God. And evermore the strength of the church has been not the disclosure of a human virtue so eminent as to be called divine, but the revelation of a divine nature so loving as to become human in its limitations, in its lowliness of spirit.

The Church of Christ was not to rise from the bones of martyred saints and to be filled with the memories of human sanctity; such a church would not survive the assaults of evil. The Christian Temple was to rise from the foundation of God's own nature disclosed in the Man of Nazareth, and its altars were to flame with offerings made to the crucified Lord of Glory. Men struck with sin and smitten with moral death and overwhelmed with despair, listen with feeble interest to the story of a fellow man, who, whether his name be Socrates or Buddha, in a distant age, rose above the wretched conditions around him to a lofty height of virtue. But the world is being regenerated by the story of Him who was the Word of God, dwelling among men, and who, for love's sake, humbled Himself unto the death of the Cross. Wherever this truth of the divinity of Him who suffered for human sin has been received, there and there alone has the church presented a doctrine strong enough to cope with Hindu pantheism and to give the soul its full deliverance and enfranchisement.

What other faith has such a clear, decisive, and satisfying message to carry it to the fear-haunted and defiled sanctuary of the human spirit? Nothing else has answered the question, "How can the heart and hand that have been crimsoned with sin be cleansed?" Other remedies do not go to the root of the disease, but Christianity does. It undertakes and accomplishes the greatest of all tasks. How it does it we may not adequately tell. That it does it, we surely know. And indeed we may now rightly appropriate and adapt to our use the old legend of the man fallen into the pit. The modern humanitarian comes along and seeing his distressed brother, reaches to him a hand of help, but the arm is too short and the strength too feeble. More than a year ago, in Trinity Church, Boston, Dr. Edward Everett Hale said, in the presence of General Booth, "I believe in the Salvation Army," and then he told the story of a drunkard in his congregation whom for years he had tried to rescue by means of his own gentle and graceful ethics, but he failed. This drunkard, he said, "had

been taken hold of by the Salvation Army, with its fervent belief in the divine Christ and the power of the cleansing blood of the Cross, and had been made to stand and rejoice in the hope of the glory of God." Humanity has fallen into a deep pit, and the teacher of Hinduism comes along and says, "You are not really fallen; there is no lapse or apostasy, it is only one stage of the cycle of evolution, but as you believe that you are in peril and in misery, I recommend four efficacious remedies, pilgrimages to holy places, giving food to the Brahmans, repeating the name of the deity, and eating the five products of the cow." Then Confucius comes along and says, "Helpless sufferer, it is good enough for you, you have not kept the laws of society, you are receiving your own deserts, in part at least; for what may be beyond, I do not know. When the archer misses the center of the target he turns round and seeks for the cause of failure in himself." And he goes away. Then Mohammed comes along and says, "You are predestined to that fate unless you repeat my formula and espouse the cause of Islam." Then Buddha comes along and says, "Make the best of the situation you are now in; be patient, subdue desire, have no desire for release; desire is a great evil, when it is suppressed Nirvana awaits you. Do not trouble yourself about the forgiveness of sins, all things are under the dominion of inexorable laws, your sin will find you out, and the idea of pardon must be given up." Then Christ comes along with a face of brotherly kindness, with words of tenderness and hope, brought from the bosom of the Godhead, and with a hand of divine deliverance, mighty with the power which girt the heavens with stars, and He lifts him out of the horrible pit and puts a new song into his mouth, that song which is the most gladsome music that earth ever hears and shall blend at last with the anthem of those who sing in Heaven the song of Moses the servant of God, and the song of the Lamb.

When Mr. Mozoomdar was last in America, this man who stands, as you think, only on the threshold of Christianity, but who knows all that his native India, with its subtle philosophies, can do for the human spirit, thus spake of his indebtedness to Christ: "Can there be any sorrow which the Man of Sorrows can not comfort and heal; can there be any sin that is beyond the limit of His wonderful forgiveness? Can there be any pain which communion with Him can not convert into pleasure?" It seems to many of us certain that this man has received as yet only a partial Gospel. But what an unspeakable glory is given us to-day that we may tell all men the full and matchless Gospel which centers in the Christ, the atoning God set forth in His Word.

We lay down two principles: No man is saved by merit, but only by faith. No man is saved except in Christ. "There is none other name under heaven given among men whereby we must be saved."—F. W. Robertson.



#### II.—THE PHYSICAL RESURRECTION OF CHRIST.

By Robert F. Sample, D.D., New York City.

The doctrine of Christ's bodily resurrection is fundamental. The sacred writers never represented it as a proof of Christianity, nor is it cited as a miracle. It is not regarded simply as a luminous center without, related to the sum of saving truth as the sun to our planet, revealing and authenticating it. While it is all this, it is far more. It is an integral part of the Christian system, and so essential to it that its absence would destroy the whole, as the removal of the keystone would destroy the arch. Paul regarded Christ's incarnation, death, and resurrection, followed by His glorious enthronement, as component parts of one great system of faith. He said: "For I have delivered unto you, first of all, that which I also received: How that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures" (1 Cor. xv. 3, 4).

Here the resurrection is not referred to as a mere credential but as an essential fact. No miracle Christ or His apostles ever wrought is so significant and indispensable as the resurrection. "If Christ be not raised, your faith is vain; ye are yet in your sins (1 Cor. xv. 17).

Other events in the previous life of Christ had established His Messiahship. When he raised the widow's son at Nain and summoned Lazarus from the tomb, many believed on Him. The Jewish Sanhedrim, while resisting the truth, yet recognized the force of the argument drawn from the exercise of supernatural power, that Jesus was the King of the Jews. They feared that all the world would go after Him. The only way to break His power was to terminate His life. Strange commingling of conviction and unbelief!

Then, too, there were events connected with the death of Christ that carried a convincing proof of His Godhead. Heaven stooped to Calvary and threw a pall of unnatural darkness over it. sympathized with the royal sufferer. It trembled, and its everlasting rocks were cloven. The holy place of the temple could not hide the sorrow that filled it, but rent its veil, as mourners were wont to rend their garments. Strangely blinded were the priests and rabble that they could not see in the sufferer, at whose dying heaven and earth met and mourned, their own Messiah. They did not need to wait for further proof; not even to witness in Christ's ascension the fulfilment of ancient prophecy—"God is gone up with a shout; Jehovah with the sound of a trumpet" (Psalm xlvii. 5). On the day of crucifixion there were doubtless some standing by the Cross, or gone back to the city in fear, deeply impressed by the closing hours of Christ's life, who could say with the Roman Centurion, "Truly, this was the Son of God."

The resurrection then, as an evidence of Christ's Messiahship, was not simply to be classed with the miracles he had previously wrought. It was the fundamental thing to be believed. There was no fact so important. It was His victory and ours over death; the opening of prison doors; the triumphal arch of a new-born hope. It was Christ leading captivity captive and giving gifts to men. Paul so esteemed it. Hence he preached the resurrection.

In all this we do not discredit or disparage the evidential value of Christ's resurrection. We only difference it from simple proof, making it a part of our Christianity, as the foundations of the earth are a part of the planet, or the sun of the solar system.

In all human annals there is no event more clearly established than the bodily resurrection of our Lord. Yet it has been denied by many who were inimical to Christianity. To admit it would have been to surrender their opposition. Spinoza said, "If I could believe the resurrection, I would become a Christian at once." To avoid such a result some have denied an actual death. They say Christ had simply fallen into a syncopic state from which He was resuscitated by cordials administered by His friends, aided by the cool and stimulating atmosphere of the sepulcher. This view, held by some German Rationalists, was adopted by Schleiermacher, but wholly rejected by Strauss and others of his school.

The vision theory originated with Celsus in the second century but was promptly dismissed, to be revived by Spinoza in the seventeenth century, when it again soon ran its course, to be resuscitated by Strauss and Renan, and supported by these conspicuous names it gained more genial approval than in the previous centuries; but, altho still maintained by the Tübingen school, it is evidently in its decadence. Like most rationalistic hypotheses it will complete its cycle with the generation that has revived it. It charges Christ with practising deception on His friends; it is inconsistent with the fulness of testimony to His personal reality; and it breaks confidence in all history. If delusion may exist in connection with one widely accepted objective existence, then delusion may attach to everything. The resurrection is a myth, and such historic characters as Moses, Daniel, and Christ never lived.

The witnesses to the resurrection are as follows: The two Marys, Peter, the two disciples on their way to Emmaus, the eleven, and the five hundred gathered in Galilee. Testimony is given by ingenuous, truthful persons. It was not on one occasion and in one place that Jesus was seen, but repeatedly in different places and in diverse conditions. The testimony was accepted. Within a few weeks thousands believed it. Before a generation had wholly passed away, the world believed it. Pride, prejudice, and hostility passed through the empty tomb into the Kingdom of Heaven.

Paul's testimony, which is later, is valuable. He met Jesus on

the Damascus road and conversed with Him. Holstein endeavors to weaken this evidence by psychological argument which refers to an excited mental state the apparently objective reality. He claims that it was a vision only. But a vision does not produce; it can only reflect what the mind had before apprehended and accepted as true. Then it must be proven that before the vision Paul had believed that Christ had risen. This would be out of harmony with his denial of the resurrection up to the hour of his conversion. But if it were possible to break Paul's testimony, making it a mere vision, this would not disprove the statement of above five hundred witnesses, for it can not be shown that all these, like Paul, translated a subjective beliefthe fact of which we dispute-into an apparently objective reality. Some would dispose of Peter's testimony in much the same way. He was of an excitable temperament and had what might be called an exceptional capacity for hallucinations, as appeared in his experiences on the tanner's roof. How weak the position which must resort to such an expedient to support it!

It is claimed that Jesus could not have had a material body, since He is said to have appeared on a later occasion in another form. Doddridge's answer is sufficient; what the historian intended was that Christ had on a "different habit to what He had previously worn." Then it is reported that, on several occasions, He was not recognized by His disciples. In one instance He may have walked a long distance with two of these, along the Emmaus road, and conversed with them, without being recognized by either of them. This might be accounted for on rational and psychological grounds. The circumstances were so exceptional, and the resurrection so foreign to the minds of the disciples, that similarity of appearance and of voice, if they detected any, would not suggest that it was the risen Christ who accompanied them in their sad journey. And as to the statement that Christ vanished from their sight, there is nothing more incredible than this or more inconsistent with the belief in a material body than His escape from the hands of His enemies who sought His life in Nazareth, or His sudden appearing to His disciples on the Sea of Galilee soon after they had left Him on "the other side."

Thus far, we have been mainly occupied with the objections offered by persons who are not in sympathy with evangelical religion. But there are others who claim to accept the Apostles' and Nicene Creeds, which hold to the resurrection of Christ, and yet unite with the more advanced criticism in repudiating the bodily resurrection. They insist that at His death Christ laid off the body in which He had dwelt during His natural life, as one disrobes at night, and in the morning of the resurrection put on another body which was spiritual, then walked abroad, and eventually ascended. This is substantially the theory of Ewald and Keim. Schenkel also holds that Christ's appearances to His disciples were real manifestations of His death-sur-

viving and glorified personality, not of a resurrected body. This is not in accord with the accepted creeds of Christendom. It does not harmonize with the accounts of the Evangelists. It is not, in any sense, a resurrection. The same may be said of Prof. George Bush's theory, set forth in his "Anastasis," in which he insists on a spiritual as against a physical resurrection. This is in no sense a rising from the dead.

The etymology of the word resurrection is against such a speculation. It signifies rising again, a reanimation of the body laid down, and its resumption by the human soul. A spiritual body might be an evolution, but it could not be called a resurrection. Christ settled this question of His physical rising on the third day. To His terrified and affrighted disciples who supposed they had seen a spirit, He said: "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have."

To deny our Lord's physical resurrection thus unequivocally affirmed, and to maintain the theory of a spiritual body only, is to charge Christ with a wilful deception. On this hypothesis, how can we escape the conclusion that He was an impostor? Then He is wholly unworthy of our confidence. All His teachings are false. His life was a cruel mockery. That were blasphemy.

We also observe the record of the Evangelist concerning the women who met Jesus as they returned from His sepulcher, hastening to give His disciples word. "They came and held him by the feet, and worshiped him." This clearly proves that His was a material body. Thomas, also, can be cited as a witness, at least through ocular demonstration, to the same.

But it is alleged that the properties of Christ's resurrection body were essentially different from those of the body laid down. It was superior to the laws of nature. Solid walls presented no barrier to its passage. Its movements were as rapid as thought, and entirely under the control of the will. The law of gravity could not detain it, but at pleasure it rose into the air and at last passed from sight.

To this several replies may be made:

1. It can not be demonstrated that these phenomena were not expressions of Chrst's supernatural power. He wrought miracles before His death. Why may He not have wrought miracles after it? He who bore the Tishbite aloft in a chariot of fire might make a cloud the chariot of His ascent.

And surely He who so suspended the law of gravity that He could walk on the water, seen by His disciples as He toiled across the Galilean Lake, could make the pulsations of the air the stairway of His return to the Father. Better to refer these exceptional incidents in the movements of the risen Christ to supernaturalism than to deny His own declaration concerning the materiality of His resurrection body.

2. It is quite possible that, in the act of rising, the properties of

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Christ's physical body, while retaining all its essential elements, underwent important changes, partaking of such sublimated and etherealized qualities as might account for the phenomena to which we have referred. And yet that Christ's resurrection body remained material is evident from the fact that the disciples touched Him; that the women embraced His feet; that Thomas was solicited to put his finger in the print of the nails and thrust his hand into the spear-wound in His side; and that Jesus, on another occasion, ate of the broiled fish and the honeycomb the disciples gave Him.

3. If there was no physical resurrection we can not account for the empty sepulcher. The material body of Christ was laid in the tomb. If it did not rise it is unaccountable that no one ever saw it in the tomb, or knew where it had been laid. The supposition that it was surreptitiously removed is directly contrary to the Scripture narrative, and, as we have already suggested, a gross deception on the part of Christ, who, as He stood in the presence of His disciples, said, "It is I myself." So Jesus tarried with His disciples forty days after His resurrection, appearing repeatedly in material form.

To this theory, which at intervals has been revived and lived for a little only, that the resurrection of Christ is not physical, as the Church has always intimately believed, we have many and serious objections.

1. It is unscriptural. This we have endeavored to show. Not a single passage in the Word of God sustains it. The facts are against it. To endeavor to support any human hypotheses by exploiting supposed contradictions in the Gospel and denying the proper inspiration of the Scriptures, so weakening confidence in their authority, and encouraging complete and absolute unbelief, is an offense which no line of human thought can measure.

2. We object to it because it impairs the doctrine of the atonement. If the resurrection body of Christ was not a true body, then it is only a step to the denial of a true body from the beginning. This is the error of the Docetæ, of the second century, who held that Christ wore the appearance or shadow of a body, by which He became visible, and His sufferings which at a later period they admitted, were not the results of natural law, but of choice; so denying both the incarnation

and the atoning sacrifice of our Lord.

3. We object to this unscriptural theory because it takes from us the comfort the resurrection is fitted to give. The words of Jesus which in sore bereavement have so often relieved our sorrows, "I am the Resurrection and the Life," lose their significance and power; we love the earthly tabernacles with which are associated the spiritual experiences of life; which aided our communication with Christ, and were the instruments of righteousness, in happy Christian service, and as we approach the grave there is an earnest longing for a resurrection which shall restore what shall be for a season lost.

I close with a brief quotation from the venerated Dr. Philip Schaff: "Before we can reason the resurrection out of history we must reason St. Paul and Christianity itself out of existence. We must admit the miracle or frankly confess that we stand before an inexplicable mystery."

#### III.—GOD'S GLORY IN THE HEAVENS.

By Professor Charles A. Young, LL.D., College of New Jersey, Princeton, N. J.

#### (Second Article.)

In our previous article we considered the spatial extent of the universe as illustrating the tremendous meaning of the Divine omnipresence. The time-scale of the universe matches its vastness. "Our little lives are rounded by a sleep." Not so with the life, the genesis, growth, maturity, and decay of worlds and systems. The cycles of the stellar universe are as far beyond the power of human conception as are its distances.

As we study in the geological record the history of our own small globe we find that even after it became a world, ages upon ages, millions upon millions of years, must have been occupied in fitting it for human habitation. It may not yet be possible to reckon with certainty the time consumed in each successive stage, and so to fix the length of the creative days, but it is clear beyond all question that the whole summed-up duration of the earth bears some such ratio to a human life as the earth's huge bulk to that of a human body.

And when we consider the present condition and peculiarities of the solar system, recognizing in it the evident traces of a formative process, facts and phenomena which seem to mark it as a growth rather than a structure, and when we consider how gradual and slow such a process must have been, then I say we are forced to conclude that even the ages of the earth's existence as a habitable globe can be but a fraction of the time elapsed since the system itself took form and In the heavens we find bodies in all the various stages of our system's history. There are nebulæ which are mere formless clouds of luminous gas; others that are more or less globular and partly condensed around a starlike point; some are like spiral whirlpools; and there are some, of which the great nebula in Andromeda is the most conspicuous example, in which we have what seems to be a central globe with whirling rings around it, like the strange appendages of Saturn, which first suggested to Laplace his famous theory of planetary evolution. There are certain stars also, like those in the Pleiades, with wisps of nebulosity attached to them, reminding us of newly hatched fledglings not yet quite freed from the adhering shell.

And if we classify the stars by the character of their light, we find some with spectra intermediate between those of nebulæ and finished suns; others whose spectra match that of the sun with precise exactitude; and others yet whose spectra suggest an intenser heat and a more dazzling radiance than even that of our own central orb. Still others seem to be on the downward grade and verging to extinction. Perhaps one of the most remarkable results of the work of the past

few years is the almost certain demonstration of the existence of stars which, in mass and bulk, resemble the bright stars near them, but themselves are dark * and utterly invisible. One can not say for sure that they have lost their light, because we have no absolute knowledge that they were ever luminous; presumably, however, they were; and now, their usefulness as suns outlived, they await changes by which, as in all other departments of the creation, the remains of those which have perished are utilized in the building up of new forms and activities; or possibly some sort of stellar resurrection by which they themselves shall be restored to the ranks of the shining ones.

It is true that individual stars and systems indeed give clear indications that they are by no means eternal; it is not impossible that hereafter men may find out the figures that measure their existence. But the great whole, it must be that its duration exceeds as much the countless ages of the life of any single system as that of the entire human race surpasses that of any one man. In time, as well as in space, the Divine presence and activity declares itself as transcending all limits we can fathom.

What now is to be said of the power of God as revealed in the astronomical universe?

When we consider the forces which act between the heavenly bodies, their tremendous masses and the swiftness with which they move, we find that the figures which express the so-called molar energy of the universe (i.e., the energy of masses as opposed to that of molecules) are utterly beyond conception; on the same stupendous scale as the measures of space and time.

Add to this molar energy the "molecular energy" of heat and light, of electric and magnetic activity, and that of chemical affinities, energies acting either within the celestial bodies themselves, or radiating from world to world through the depths of space—and the result is simply overwhelming.

Attempt, for instance, a comparison between the energy expended in driving across the ocean the largest vessel of the Atlantic steam-fleet, and that stored up in the axial revolution of the moon; we find that this stored-up energy of the slowly turning little satellite, which occupies a whole month in each rotation, exceeds the other in the proportion of more than fifty millions to one. The earth's energy of axial rotation is more than eight hundred thousand times as great as that of the moon, and the energy of her orbital motion, as she darts along at the speed of eighteen and a half miles a second, exceeds the rotational energy by more than eleven thousand times.

What shall we say then as to the accumulated energy of such a planet as the swiftly whirling giant Jupiter? Or that of the sun and its attendant planets in their vast journey through inter-stellar space

^{*}As to the number of these non-luminous stars there is some reason to suppose, with Sir Robert Ball, that they may far outnumber those that shine.



with a velocity at least twenty-five times as great as that of a cannon-ball? What then must be the total energy of all the spinning, rushing universe of stars and systems!

Again, think of the heat-energy of the universe (to consider no other form of molecular activity); recall that every square yard of the surface of our sun is pouring off continuously more than five times as much power as that exerted by the great engines of the *Campania* at her highest speed; and then remember the millions upon millions of other suns as great and fiercely hot as ours.

Consider too the forces—the pulls and pushes—that pervade and control the universe; how in some mysterious way each separate atom of the mighty whole is urged toward every other atom by what we call "attraction," a name to express a fact, and at the same time to hide our ignorance. To one who has not thought much about it this attraction seems a very simple thing, and in a sense it is simple; a fundamental fact, as certain as the results of the most elementary mathematics, and no more to be called in question, cranks to the contrary notwithstanding; and yet it remains an inscrutable mystery, one that defies all attempts at explanation as obstinately as the kindred problem, how the indwelling spirit of a man or an animal calls into action and controls the action of the muscles, and so is able to act upon, and push or pull, the material masses around him. In the last analysis I think we shall be compelled to recognize all the forces and energies of nature as in some way manifestations of the power of the omnipresent, omnipotent, imminent Deity.

Even if it should become clear hereafter that all the inter-atomic forces, all the pushes and pulls of the universe, are only various consequences of the constitution of the hypothetical, mysterious, space-filling "ether" of the physicists, the conclusion would remain untouched.*

Once more the whole astronomical universe manifests not only power, but intelligence and wisdom. Our planetary system is an orderly organization, governed by laws of extreme simplicity and beauty—laws which our human intelligence delights to search out, recognize, and apply in scientific prophecy.

And while the stellar system is different and much more complicated, so that as yet we can only partly comprehend its plan (as being that of a vast republic rather than a despotism ruled by one central, solar, dominating power), yet here also we catch glimpses of divine symmetries, and, like far-off music only faintly heard, we begin to make out the harmonies, intricate but exquisite, of the multitudinous chorus of the stars.

It is something more than merely fortunate that we and what we

^{*}If space permitted I should be glad to quote here a short, but most suggestive, paper by Sir John Herschel. It is entitled "Atoms," and may be found in his "Familiar Lectures upon Scientific Subjects," of which a new edition has recently been published.



can do are so proportioned to the universe, and our powers of observation so limited, that we can perceive in the heavens no trace of the little ripples in the progress of astronomical phenomena; otherwise we should be hopelessly confused. We are made so small in size and power that we can exercise our freedom to the utmost, and disturb things as much as we are able, without obscuring the manifestation of the heavenly laws; we can do no more mischief than flies on a locomotive, and may be allowed, so to speak, to play with the universe as much as we please. It is, however, I think, from the philosophical point of view worth noting as we pass, that the astronomical prediction of events can never be absolutely precise, unless indeed we are to adopt the strict necessitarian theory of so-called voluntary action. If our means of observation were delicate enough to enable us to note the million-millionths of a second as easily as we now note the single seconds themselves, an accurate almanac would be impossible. The majestic course of even astronomical events is really (tho at present only imperceptibly) swerved and disturbed by causes which are unpredictable, such as the actions of animals and men. build a house, or even throw a stone, without, in fact and to some extent, changing the length of the day; to say nothing of the immensely greater disturbances due to such natural causes as storms. volcanoes, and earthquakes.

One other point remains to be briefly noticed: how the unity of God declares itself in astronomical phenomena. Identity of substance and of law, similarity of plan and purpose, run through the whole material universe. As to material, the only celestial specimens, the only pieces of non-terrestrial matter upon which we can actually place our hands, are the meteorites which from time to time fall upon the earth. It may perhaps not be quite certain that they all have had their origin outside the solar system, but the prevailing opinion is that they come to us from far beyond, from the depths of interstellar space. Now we do not find in them a single chemical element unknown upon the earth; nor any combination of elements inconsistent with the laws of terrestrial chemistry. We do find, however, many new compounds in the form of minerals which are never met with elsewhere, and seem to have been formed under conditions very different from those which exist upon our planet. Their whole testimony, tho not absolutely conclusive, is relevant and weighty so far as it goes, and indicates a widespread identity of matter and of law.

The more recent evidence of the spectroscope bears in the same direction with still more force, and with a far wider reach. We can not enter here into extended explanations how the light of every shining body carries with it a more or less satisfactory record of its constitution and condition. It is enough to say that the lovely ribbon of color which we call its "spectrum" is marked with transverse lines and bands, sometimes bright and sometimes dark, and these are char-

acters which, to those who can read them, tell more or less completely the story of its state and nature.

Now in the spectra of the heavenly bodies, of the sun and stars and nebulæ, we find the clear record of the presence of familiar elements. Here and there, it is true, we meet with undecipherable characters, some of which may possibly indicate bodies unknown upon the earth; the the recent identification of the long-mysterious "helium" lines in the spectrum of the solar chromosphere warrants some hope that other similar mysteries may in time find an explanation. But always. and most strikingly, stand out the well-known lines of hydrogen and calcium, of sodium, magnesium, and especially of iron, the same which are the most conspicuous in the spectrum of the sun; and Rowland says that if the earth were heated to the solar temperature its spectrum would be substantially the same as that of the sun itself. signatures of many of our terrestrial metals are written upon some of the remotest stars as plainly as any monumental inscription. and Vega, indeed a large majority of the nearer stars, exhibit hydrogen as distinctly as any bell-jar upon the laboratory table; and in its luminous properties this stellar hydrogen is identical with the solar, and this with the earthly. The sodium of Arcturus, and the magnesium and iron of Capella, ring out in perfect luminous unison with the same molecules upon the earth.

So also the law of gravitation appears, with the highest probability, to be actually, the not necessarily, universal. The motions of the double stars are precisely what they ought to be if the same attractions which control the movements of the planets are also dominant in those distant regions; it is true that the demonstration is not yet complete. There are other conceivable laws of force which would produce similar results; but they all involve the improbable supposition that the force which acts between the two stars that constitute a "binary" pair depends upon their direction from each other as well as their distance, and that in a complicated and unreasonable manner. Some years hence, when spectroscopic observations have been longer carried on, it will be possible to settle the question decisively, and there is hardly room for doubt that the outcome will be to show that gravitation fully explains and rules the motions of the stars.

Other ways might be instanced in which the "oneness" of the universe appears; the manner, for instance, in which the stars in all portions of the heavens allow a single consistent classification according to their spectra, the similarity of the forms and characteristics of the nebulæ, and, in many cases, the curious connections between stars and nebulæ. Identical appearances and behaviors manifest themselves in objects and regions as far apart "as the East is from the West," separated by distances so vast that light itself must require millenniums to traverse them. In short the universe of astronomy, inconceivably immense as it is in time and space, is not an aggregate



of differing, discordant, and unrelated parts, but a single homogenous whole, an orderly "cosmos" of organized activity; and its oneness illustrates and declares the unity of the Creator, the one Eternal, Omnipresent, Omnipotent, All-wise God, glorious forever and ever.

And now, finally, let me for a moment emphasize one other thought that has continually recurred to my own mind, as I presume it has to yours, while we have been considering the great universe of matter, law, and energy revealed to us by the eye and the telescope. This, namely, that, after all, the human mind and soul is greater and more wonderful, higher and nobler, than even the stars of heaven. We are "made in the image of God," an expression the fulness of whose meaning I imagine we shall better understand hereafter. We share His nature and His eternal life. Strange as it sometimes seems when we measure our weakness and littleness against the immensities of the heavens, still it is true that God "is mindful of man, and visits the Son of Man," "in whom is the breath of the Most High." As the poet has expressed it—

"The thoughts of human hearts Outvie the movements of a million suns, The rush of systems infinite through space."

#### IV.—PAPERS IN COMPARATIVE RELIGION.

#### I. THE FETISH.

By DAVID JAMES BURRELL, D.D., NEW YORK CITY.

"In the beginning, God." This is the true order. Man, as created in the divine likeness, was a child of God. There was nothing between him and his Father. His theology was truth; his ethics were righteousness; his life was prayer without ceasing. He "heard the voice of the Lord God walking in the Garden." But sin entered and by sin came death. Death is falsehood; death is error; death is heresy; death is unrighteousness; death, in a word, is alienation from God.

When Adam sinned he fled from the Garden, and the night closed around him. He was without God. Pandora's box was emptied of all but hope. Nay, of all but memory. He was without hope in the world. But amid the ruins of his innocency walked the dim figure of his Creator. God was lost, but atheism could not replace him. Blessed reminiscence! The prodigal could not forget his father and his father's house. Greeks and barbarians alike have reared altars and groped their way homeward through the blinding smoke of sacrifice. "For we are also his offspring." The soul panteth for Him, can not live without Him.

In Comte's "Primordial Philosophy" the fetish is made the starting-point in the evolution of religion. But this is putting things wrong end to. The real process is not evolution but devolution; the starting-point is God, and fetishism is its antipode. Fetishism is the point of arrest in the retrogression of the soul from God.

This is Max Müller's view: "Fetishism," he says, "so far from being a primitive form of faith, is, on the contrary, as far as facts enable us to judge, a decided corruption of an earlier and simpler religion. If we want to find the true springs of religious ideas we must mount higher. Stocks and stones were

APRIL,

not the first to reveal the infinite before the wondering eyes of men." Here it is again: B'reshith Elohim, —"In the beginning, God."

Of like tenor is Rawlinson's remark: "A dark cloud stole over man's original consciousness of the Divinity; and, in consequence of his own guilt, an estrangement took place. Man, as under the overpowering sway of sense and sensual lust, proportionally weakened, therefore, in his moral freedom, was unable any longer to conceive of the Divinity as a pure, spiritual, supernatural, and infinite being distinct from the world and exalted above it."

If this was indeed the natural order—God first and all else afterward—it should not be difficult to trace the successive points of departure from Him.

(1) First, naturally, would come the effort to get rid of His invisibility; and this means Pantheism. Pantheism is God unveiled in all. So long as the uncorrupted race was permitted to walk with Him in the Garden there was a sweet content; but sin brought separation. God's face was hid; His voice was hushed. His being was still an indubitable fact; but where was He? "Oh that I knew where I might find him; that I might come even unto his seat!"

This longing of the soul must find a resting-place. From question to answer is but an easy step. If God is over all and under all and within all, then every thing reveals Him. So speaks the ineffable Brahm: "I am the light of sun and moon; I am the radiancy of all shining things, the fragrance of the fields, the song of birds, the eternal in time, the beginning, midst, and end of all." The formula is, "There is only One and there is nothing beside Him."

But the wandering soul could not abide here. Pantheism is not a destination but a milestone. "The all-pervading soul of the universe" puts no pillow under a weary head, no cup of water to thirsty lips.

- (2) So we find the second point of departure in the effort to individualize and localize the all-pervading One; that is, in Polytheism. It was an easy matter for the Greeks to make the transition from a deification of nature to the worship of idols. If God is in the voice of thunder, why not represent Him in the carven form of Jupiter Tonans? If He speaks in the murmur of a brook, why not more articulately from the lips of a water nymph? And if God is the whole why shall not every part be a god? Nature is the Polytheist's treasure-trove. The Greeks had more than 30,000 gods. In the Hindu pantheon there are said to be 880 millions of major and minor divinities.
- (8) It is obvious, however, that the mind must weary of the strain of ever perceiving the one universal and indivisible God in a stock or a stone; wherefore we note the third point of departure in an utter abandonment of theism and the investiture of the idol itself with the dignity of God. This is Henotheism. If the mere making of a visible representation of the invisible God were the sum and substance of idolatry it might, as Paul says, be winked at; but, alas, to a moral certainty the idol takes His place and becomes itself a god. There is now no other. Prayer is not made through the image to the all-pervading Spirit, but to the image as living and divine. The process is inevitable. The glory of the uncorruptible God is changed "into an image made like corruptible man, and to birds and four-footed beasts and creeping things."
- (4) Then the fourth and final point of departure: the image is divested of Godhood and becomes fetish. It is no longer worshiped as in any sense divine; but is regarded with superstitious fear on account of a supposed supernatural influence residing in it.

A few observations with respect to the fetish.

(1) It is, as already stated, not an idol. Webster's definition is as follows: "A material thing, living or dead, which is made the object of brutish and superstitious worship, as among certain African tribes." But here is a confusion of terms. A fetish is not worshiped at all. Waitz's definition is, "An object of religious veneration, wherein the material thing and the spirit within it are



regarded as one;" another confusion of terms. Fetishism has nothing of religion in it; for religion is that which "binds back" to God. Here is Schultz's definition: "Any object whatsoever viewed anthropopathically or as endowed with human characteristics;" but this falls short. A fetish is always endowed with superhuman characteristics; no man could perform what is expected of it. We prefer, therefore, to say that a fetish is anything, living or dead, which, without being divine, is supposed to possess a supernatural power over life and destiny.

- (2) Observe the practise of fetishism may coexist with a belief in the invisible God. The argument as to whether all nations and tribes believe in one overruling Spirit is practically closed. The overwhelming testimony of such as are qualified to judge is to the effect that He is recognized, under one name or another, everywhere on earth. This is distinctly true of those benighted tribes of Africa where fetishism is most prevalent. "It is not necessary," says Dr. Livingstone, "to inform the people that there is a God; they all know and recognize it." But no prayer is offered to him. The close relation of the people to their fetishes has crowded him aside. He is afar off; he is the unknown God.
- (3) Observe the practise of fetishism is frequently if not always accompanied by a belief in disembodied spirits. The whole barbaric world, indeed, is peopled with ghosts.
- (4) But observe that the fetish is quite distinct from this belief in disembodied spirits as it is from belief in the invisible God. The fetish is not regarded as the embodiment of a spirit or the abode of any living thing. Its supposed power is as mysterious but impersonal as that of the lodestone. It is feared for itself alone. The African regards his fetish precisely as some, who should know better, regard the scapular, the stray horseshoe, and the four-leaved clover. The word "fetish" was first used by de Brosses in 1760, who derived it from the Portuguese fetisso meaning "enchanted." The thing so characterized is supposed to have a power in and of itself for good or evil. In other words it is simply—to use the vernacular—a mascot or a hoodoo. The football team that uses a bull-dog as its mascot does not regard it as animated by a real spirit, but merely as associated in some mysterious manner with the outcome of the game. So the savage treats a stone or crooked stick; he invokes its kind offices or placates its wrath, believing that his luck is made or marred by it.
- (5) It is obvious that the kind and number of fetishes know no limit. are innumerable. Trees, rivers, and mountains are invested with the mysterious power. The Australians stand in reverent fear of the rock-crystal. The aborigines of North America attribute a peculiar virtue to the wampum belt. There are negroes in mid-Africa who attach their fortunes to a cord worn about the calves of their legs. (The Jesuit missionaries took advantage of this superstition. by substituting a jute-rope which had been blessed on Palm Sunday.) A star. a cloud, the lights of St. Elmo, an elephant's tooth, a lion's tail, a rabbit's foot, a bunch of hair from a white man's beard, a splinter of a tree struck by lightning. a curious stone, a heap of mud, serpents, birds, and beasts of every kind, are A Kaffir broke a piece from the anchor of a stranded vessel and soon after died; the whole tribe thenceforth regarded the anchor as a fetish and saluted it as they passed by. In Lapland a ring is used for divination upon the head of a magical drum. The North American Indians foretell coming events by taking the direction of smoke from the wigwam of the great medicine man. In Alaska potsherds are scattered around the new-made grave to keep off evil spirits; a beaver skin or an earthen pot on a pole in the midst of the encampment is an effective charm or totem to keep off evil. In some parts of Africa it is the custom for a son to preserve the skull of his father as a great fetish; he keeps it in a secret place, propitiating it with food and sacrifice, and thus secures victory over his foes. Here we have the most abject form of spiritual bondage. It is the harpy, superstition, wielding a whip of scorpions.

(6) Observe fetishism is not confined to barbarous lands and races. Have not we our charms and amulets, our magic numbers and unlucky days? Were not our grandmothers afraid to walk over the sweepings of their rooms? And why do the common people cover up their looking-glasses in presence of the dead? Or why do farmers fear to disturb the swallows under their eaves, lest doing so they blast the growing harvest?

And is it not a strange commentary on human infirmity that in the van of Peter the Hermit's army of Crusaders was carried a sacred goose, on the life or death of which was thought to depend the fate of the Holy Sepulcher?

The red string which a lad ties around his finger to cure warts is a fetish. The Holy Grail was a fetish; so are the bones of the saints, splinters of the true cross, and similar relics, as well as charms, talismans, and images set apart by priestly benediction. Thus as Emerson says: "Things are in the saddle and ride mankind." From all such false and frivolous dependencies, good Lord deliver us!

There is this to be said for the barbaric fetishist: he believes in a something not himself which controls his life and destiny. He has faith in an unseen and mysterious Somewhat; and therein he is a better man than either the Agnostic or the Materialist. Tho he does obeisance to nothing better than a coil of dried intestines hung over his ridge-poles, he is nearer truth and nearer heaven than the fool who saith in his heart, "There is no God." He has something that serves him as a rule of both faith and practise tho it be, as Bastian says, "A system of the universe in smallest 12mo." Better a grim confidence in the invisible power of a magnetic stone than what Carlyle calls "a religion of frog-spawn, a philosophy of dirt." Better believe in the superhuman influence of a hornspoon or a crooked sixpence than to be a bond slave of the senses and to live within the circumscription of one's finger-tips.

But oh, the unspeakable joy of coming forth out of this low miasmatic valley of superstition into the clear air of an overruling Providence. Providence! What infinite stretches of crag and chasm lie between the fetish and our Father God! On these clear heights of faith there is no room for ill-luck or good luck. There are no fates; there is no fortune; all is Providence; and behind all providences, good or ill, as behind the chaos on the ceiling of the Sistine Chapel, shines forth the face of the personal God.

We live beneath the glowing light of the sun. We know that God liveth and ruleth over all. Let us take heed of investing anything whatsoever with qualities or attributes that belong alone to Him. The temptation is constant, and our surrender is oftentimes unconscious.

#### V.-LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

By James M. McCurdy, Ph.D., LL.D., Professor of Oriental Languages, University College, Toronto; Author of "History, Prophecy, and the Monuments."

THE FOURTEENTH OF GENESIS.—ABRAHAM AND THE CITIES OF THE PLAIN; ELAM AND BABYLONIA.

THE study of the Bible has long been directed to showing that there was an order and progression in the development and revelation of the truths of religion. It was reserved to the present age to demonstrate that there is also from the very beginning a plan and purpose in the historical events recorded in the Bible. It is Assyriology above all which has shed upon the remotest past the light that enables us to perceive and set forth the relations of the epochs and occurrences of ancient times which the Bible commemorates. In the first of this series of papers

a passage was chosen from what is often called the prehistoric literature of the Old Testament; and it was shown that the events there pictured are, according to their natural interpretation, in perfect accord with the discoveries and conclusions of the latest Oriental research. In the second article an attempt was made to lay a broad and sure foundation for the intelligent study of the Old Testament in connection with its great historical setting and environment. The close and vital connection between the Hebrews and the Babylonian and Assyrian empires was emphasized, and it was pointed out that the recovered literature of these civilizations not only confirms but abundantly illustrates the records of Revelation, and, what is of equal importance, bears an important part in indicating the providential process of the training and discipline of Israel. The present paper will deal briefly with an ancient document which may fairly be called the most singular phenomenon in all literary history.

As has been said, the biblical history in the proper sense begins with Abra-What precedes the vocation of Abraham is not presented in strict conseontion or with a pragmatic purpose. It is panoramic, eclectic, and, in great part, written, so to speak, in large hieroglyphic symbols, and not in the plain characters of every-day narration. And yet the local setting and the historical presuppositions correspond to the most remote ancient conditions that are revealed to us in the monuments. The connected story then begins with the migration of Abraham from "Ur of the Chaldees." The historical as well as biblical importance of this movement is so great that attention is incessantly, and we may say naturally, called to it in current Old Testament criticism. Moreover, the assumption of a Babylonian origin of Israel is quite startling in view of the long residence of the family in Canaan, and the still longer semi-nomadic career of the people before they attained to a fixed settlement. We, therefore, very properly make some demands upon the sacred writers who tell us the story. If Babylonia was the home of the head of the Hebrew race, we should expect that the two peoples would possess in common, at least, a few far-reaching traditions. This requirement, to put it summarily, is satisfied by the Babylonian story of the creation and of the deluge, by the acquaintance of the Babylonians with the Sabbath, and with the cherubim and seraphim. These reminiscences are found only among Semitic peoples. Among the Semites they are found only among the Hebrews and the Babylonians. Not that other nations have no very ancient traditions of their own. But it is only in the Bible and in the cuneiform records that the same traditions are found.

But further, if Abraham came from Babylonia may we not expect among the numerous monuments of that country some contemporary evidence of his life and deeds? Not that we should find an account of his personal career in the public records of the nation. The great emigrant and his family belonged to a simple race of shepherds, within the territory controlled by the city of Ur but outside of its political life. Yet many corroborative facts may be cited from the inscriptions, showing that the compiler of the story was familiar with the scenes and localities which he had in mind. The name Abram has been found in business documents. Ur and Charran, the two residences of Abraham's kindred before Canaan was reached, are often coupled together because they were sister cities, devoted to the same worship and attracting the same classes of pilgrims and tradespeople. Charran indeed would necessarily be the place where a traveler from Ur going far westward would make his longest halt.

Yet all such evidence is as nothing compared with the incidental illustration of Abraham's life and times furnished by the Monuments. The fourteenth chapter of Genesis stands out as a solitary memorial of what appears at the very first glance to have been a great and eventful national history. Repeated movements of kings and armies over a region two thousand miles in breadth testify eloquently to an immense historic background. The story was for long ages a



In this remarkable out-of-the-way chapter we notice five principal things: the chief persons mentioned; the places alluded to; the actions recorded; the historical significance of the story; the motive for its insertion in the inspired records.

- 1. Until within a few years the names of the Eastern kings referred to in Gen. xiv were totally devoid of significance. They might almost as well have been rulers in China or Japan for the interests of even the learned reader. Indeed it was their apparent irrelevancy that led to their being suspected as mere inventions. Now we can read their names on the monuments of their own civilization and fix them in place and time and rotation. "Arioch" is known as a king of Larsa ("Ellasar"), which in those days was a dependency of Elam. Chedorlaomer could only have been an Elamite. The very form of his name proves it; for we have learned something of the language and people of Elam also in these latter days. "Amraphel," as king of Shinar, was, it would appear, no other than the great Chammurabi, a few years later king of the whole of Babylonia but now a vassal of Elam. He was, however, even in that capacity, a "king of Shinar." The king of Elam was at this time supreme over all, for just then and at no other time Babylonia was subject to Elam, so that such a combination of kings was possible at this period and never afterward.
- 2. One of the most notable things about this rare old narrative is the vast range of territory it embraces in its description, and the number of localities it specifies. One who in those days traveled from Elam to the peninsula of Sinai would pass over many lands and make the acquaintance of many peoples, all of which are of interest to Bible readers of early or later times. We can not discuss them here. But it is at least to be noted that the invading armies followed the very routes taken by Abraham himself in coming to Palestine. It is probable, indeed, that he and his family had often met with armed companies traversing the way between the country of temples and palaces and the mountains of cedars or the land of spices. For tho the way was long it was well traveled. And it was already unified by and utilized for one comprehensive ideathe conception of one great empire dominated from Babylonia. The cities and regions of the West-land here mentioned are not put into the story aimlessly. They represented the districts which east and south of Canaan were most valuable for the spice trade or because they stood in the route to the mines of copper and precious stones in the peninsula of Sinai. Moreover, the rich cities of the Plain, before the great volcanic disturbance had made an end of their pride and wickedness, were put under tribute to the Great King from the East. But, above all, we are interested in the city of "Salem" (v. 18). That memorable name is now matched by the emergence of "Jerusalem" from out of the dust of long forgotten centuries, and shown to have been, fifteen hundred years before our era, a flourishing and important city and not for the first time made a political and religious center by David.
- 8. The actions recorded are now made intelligible. The present writer can well remember how, reading this chapter as a boy, he wondered what the Elamites and other outlandish people from the far East were doing in Palestine. There is no need for unsatisfied curiosity on the part of the present generation of ingenuous youth. The strangers were there in the regular way of business. The Elamites were, indeed, now in Palestine for the first time. But the others were old visitors. Elam was engaged in the enterprise because it had come to power over Babylonia, and had inherited the great Babylonian idea in the most comprehensive and far-reaching political conception of the ancient Eastern world. Of this, more presently. Meanwhile, notice how much the adventurers made themselves at home, and how systematically they exploited the country. The account has evidently been carefully compiled from contemporary documents.

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The route of the army of invasion is carefully traced. They had allies in Palestine who showed them the way, probably their own vassals who had not revolted. Specific information is given about the battlefield with its asphalt walls now covered by the sea of salt. Most striking of all is the homeward march of the victorious troops with its sudden transformation into ignominious flight. How are we to account for this wonder? Not simply by the valor of Abraham's men; still less by a special miracle. No; it was the terror of a night attack (v. 15), and especially the unexpected intervention of the God of the land. Pestilence and sudden death were the work of the powers of darkness (Ps. xci. 6). Success so far had persuaded the foreigners that the deities of the country were on their side (cf. 2 Kings xviii. 25). The night surprise came like the onset of Gideon's band, or the shafts of the angel of death flying swiftly among the hosts of Sennacherib. Lastly comes the figure of Melchizedek, the prince of the City of Peace, the priest of the Most High God, majestic from his august twofold function; the one representative of the age of priestly kings who is worthy to stand as a type of our great High Priest and King.

4. But it may naturally be said: "Even if the story is true and interesting it is, after all, of no great significance. What are the Elamites and Babylonians to us, or we to them?" We may answer humbly that the archeological and historical interest of the narrative is not what makes it of great account. We find here a tale of Providence. Not merely do we see this motive in the name of Lot and his party and in the commission of Abraham as the protector of the land that had given a home to him and his kin. These are temporary matters. We rather see here the evidence of a vast historical movement. We repeat that this is no isolated event. The mighty issues of Oriental history are here indicated. We have here an example of the method and spirit of the ruling empire of the East, whether early Babylonian, Assyrian, or, later, Chaldean, in its dealings with the Western land. This was not the first intrusion of Babylonians into Palestine. But it is the first that is recorded in the Bible. And it is connected with the fortunes of one who was to found a community that should, after many centuries and many invasions of the Promised Land, at length succumb to the power of Babylonia, and be carried away without rescue to the realm of the immemorial oppressor. In this perpetual restless play of the larger forces of history we see the discipline and the regeneration of Israel.

5. The question why this singular narrative was inserted in the sacred records has already been in part answered. But we would miss much of the lesson if we were to overlook the biblical way of conveying it. The method of the sacred writers is to put a part for the whole; to suggest rather than to expound; to illustrate a national or personal history by an episode, a long providential process by characteristic instances. The occurrence in Genesis of the present story is unaccountable and singular only to those who have not been impressed by the biblical style of narration. Finally, we have to note that such instances as are here recorded are all typical and exemplary. How far-reaching this present episode is we have partly seen. We shall further have occasion to observe that there is not a period of importance to Israel and Revelation in the relations of the East and the West which is not illustrated in the Old Testament literature by allusion or description.

"The question [of between the longer and shorter Assyrian chronology], however, might have remained an open one for all time, either side of it being arguable, and the balance of probability appearing to different minds to incline differently, had not the discovery and decipherment of the cuneiform records come in to determine it. By their aid the connected histories of Assyria and Babylonia can now be traced back continuously, and with a chronology that, if not exact, is at least approximate to the middle of the fifteenth century B.C. "—George Rawlinson, in "The Origin of Nations."

#### SERMONIC SECTION.

#### REPRESENTATIVE SERMONS.

#### THE CRUCIFIXION.

By F. W. FARRAR, D.D., D.C.L., DEAN OF CANTERBURY, ENGLAND.

There they crucified him, and the malefactors, one on the right hand, and the other on the left.—Luke xxiii. 88.

On these great solemn days of the church sermons are the least needful. The day itself preaches to us. Its les-. sons, its services, its memories are so many sermons; and every Sunday of the year helps to explain and to emphasize the lessons of those great facts of which Christmas Day, Good Friday, and Easter Day are special memorials. Eighteen and a half centuries have flowed back into the dark abyss of time since that first Good Friday, yet how fully does the fourfold narrative of the Gospels enable us to call up the most memorable event in the world's history! A turbulent afternoon in spring, an execution, a surging crowd, the eve of a great annual festival which has brought thousands to Jerusalem, the dim, unconscious sense of some great crisis and tragedy, rocks tremulous with earthquake, a sky darkening with preternatural eclipse! amid that vile, promiscuous crowd; what is the spectacle which has summoned them together? There are three crosses on Golgotha; on the right hand and on the left are two robbers, crucifled for murder and rebellion; on the central cross, with its mocking title of scorn over His head in three languages. "This is the King of the Jews," with women weeping at His feet as tho their hearts would break, hangs a sinless Sufferer. One who had lived as never man lived, One who spake as never man spake. One who had loved His brethren as never man had loved before! Guilt and innocence are alike nailed upon those crosses; redeeming

Godhead and ruined humanity hang tortured there; and that Sufferer was the Savior of mankind.

Now, those three crosses symbolize two opposite, two eternal, conflicting facts—they are the signs of an awful defeat, and of an unutterable victory; they are the proof of an appalling misery and of an irresistible, triumphant hope.

#### I. The Auful Defeat.

Gaze at which cross you will, you will see in it the fall, the degradation, the utter corruption of humanity, the acme, the zenith, the triumph-and at this moment it might have seemed the final triumph-of the enemy of souls. Death itself, death at the best, is full of awe; death even when the mute. beseeching appeal of every glance is anticipated by love, when every pang is soothed, when every tear is wiped away with the touch of consummate tenderness; death even when prayers and hymns are uttered softly by the dying bed, and children's faces look upon it, and every eye is wet with tears!

But death like this! Death in the cruelest and vilest form which has ever been invented, even by the base and cruel East; a death of ghastly and lingering torture, which even cruel nations, brutalized by despotism, and inured to blood, regarded as the supreme form of all that was miserable and execrable! And this death, inflicted in slow, horrible agonies, and the devilish inventiveness of torture by man upon his brother man when he is in the full flush and prime of his life! Death when the living man, who was made to be "but little lower than the angels," in the supreme moment of his destiny is loaded with nameless insult, and hounded out of the world with flendish execration! Does not the mind shudder at it? Does it not look like the enthronement of the most hideous and malignant of the principalities of evil as lord over the life of man? From what other source could spring these frightful insults against the majesty of manhood, against the awfulness of death? Said not our Lord Himself, "This is your hour and the power of darkness"?

And does not the voiceless horror become yet more horrible when we think that on those three crosses hang those who represent alike the loftiest and the lowest humanity—represent manhood taken up into Godhead, and manhood degraded into demonhood—represent guilt, innocence, repentance, ending their lives in the same dire anguish, under that darkening sky, in the common horror of the tragedy of apparent failure too awful for any human imagination to conceive?

1. For guilt was there, and guilt is the darkest problem which this world knows.

That impenitent robber, perhaps a follower of Barabbas, familiar with who knows what scenes of blood and plunder, with who can tell what scenes riding like a nightmare on his breast, does he not represent the horror of the doom of finished crime? Yes, he was a criminal; but no criminal was always a criminal; no man is made in a moment a votary of vice. The child is innocent. The first step toward the ruined man is nothing worse than inconstancy of mind and lack of "First cometh to the faith in God. mind a bare thought of the evil, then the strong imagination of it, then delight and evil motion and full consent; and so, little by little, our wicked enemy getteth complete entrance for that he is not resisted in the beginning."

That wretch, that impenitent murderer, in his agony, was once a prattling and innocent child, and some proud young Hebrew mother had bent over his cradle, and parted his dark hair, and guided his pattering footsteps, and folded his little hands to pray. Little by little, through slow, invisible gradations of degeneracy, inch by inch. step by step, from carelessness to vice. from vice to sin, from sin to crime, he had sunk to this. Sin had triumphed in his mortal body and over his immor-The powers which war against man's soul had gained over that man so dread a mastery that even here and now, on the cross, he can blaspheme and perish in his evil courses, and go to his own place. The death of an impenitent criminal by the hands of his brother man on the cross, or on the scaffold, is the grimmest and ghastliest of grim and ghastly tragedy. Let us drop the curtain over it. No ray of light can pierce that midnight, save such as shines unseen by us behind the veil.

And that other robber, the penitent, what good there must have been once in him if his faith could leap like a dying flame out of these white embers of his life! We know not whether the legend of him be true, that in youth, when he was a robber, he had spared the Virgin Mother and her Child in their flight to Egypt; but in him, even more than in the other, we see the shipwreck of fair hopes, the ruin of faculties created for heavenly ends, the growth of sins unresisted, the rushing avalanche of final ruin which overwhelms those sins! The remission of sins is not the remission of their consequences; the penalty of violated law must be paid even by the penitent, and paid to the uttermost farthing.

2. And between those two hangs on the cross the Perfect Man, the Sinless Sufferer. On the white robes of His divine humanity there had never been a stain; over the blue heaven of His holiness there had never floated even the shadow of a cloud. He had been all love, all wisdom, all innocence. He had been the Word become flesh, He who clothed Himself "with light as with a garment, and spreadeth out the heavens like a curtain" had been con-

tent to dwell in a tent like ourselves, and of the same material—had come down from the starry heights of heaven, amid angels' songs, to live through a sweet infancy, a gracious boyhood, and a winning youth of humble obscurity—to us a divine example to show us the Father, the All-purity, All-tenderness, All-compassion, to heal the leper, to open the eyes of the blind, to go about doing good, to release the tortured soul of the demoniac, to preach the Gospel to the poor, to undo the heavy burden, and let the oppressed go free.

And thus He had lived, and thus the world rewarded Him! For lies and baseness, for selfish greed and destructive ambition, for guilty wealth and mean compliance, the world has a diadem; for perfect holiness it has the The darkness quenched the cross! Light, His own disowned Him. Thev had repaid by hatred that life of love; envy, malice, slander, calumny, false witness, had done its work. had been excommunicated, hunted as a fugitive, with a price upon His head, buffeted, insulted, spit upon, mocked, scourged, crowned with thorns-thus had the world shown its gratitude to its Redeemer; and the end was here! After thirty hours of sleepless agony Jesus was hanging upon the cross. Infinite malignity! Could there be any greater proof of man's ruin than the fact that this was the sole reward which was requited to immeasurable love?

8. And the mass of mankind, too, the mass of ordinary, average humanity at its lowest, was represented in that scene—the common herd and scum, and low, coarse, average of humanity in all ranks. The stream of humanity in its muddiest vileness was flowing under those kingly and closing eyes. I think an ignorant, obscene mob of godless men, mere fevers of lust, and leprosies of uncleanliness, and ferocities of brutal rage, is of all sights the one which makes one shudder most. It is a multitudinous in-

famy of baseness, stupidity, and savagery. This crowd was a sink of the dregs of many nations. The Roman soldier was there, coarse and cruel and ignorant and corrupt; drinking, gambling, swearing at the foot of the cross; the Jew of many nations was there, narrow, fanatical, a chaos of relentless hatreds; the supple, unclean Greek was there, from all the corrupted shores and cities of Asia and Africa; and the hoarse murmur of their jeers and blasphemies, in which even the crucified wretches beside Him joined, mingled themselves with the sobs of those poor Galilean peasant women in His dying ears! The King of men: and this is what manhood had become! And yet the divine love can still love on unashamed in the face of the enormities which wronged it.

4. And, saddest of all, there was religion there-what called itself religion. believed itself to be religion, was taken for religion by the world; and the corruption and perversion of religion is almost viler and more perilous than godlessness when religion has sunk into mere callous conventionalism and mere irreligious hypocrisy. A city which they called the Holy City lay before Him, white, beautiful, vocal with religious songs, busy with festive preparation, but its heart defiled with blood, and a band of invincible darkness lying across its radiant sunlight. The elders, who should have taught the people, had been the deadliest in their yells of "Not this man, but Barabbas!" The Pharisees, who made the greatest pretense of being the sole representatives of the Orthodox Church, passed by Him, a band of self-deceivers, wagging their heads, and taunting with jeers His awful agony. priests, who slew the victims, who burnt the incense, who trod the golden Temple courts, they had been the worst of His enemies, the most active of His murderers! What shall be done in the world when its very religion has become irreligious, when its very baptisms need baptizing, when it has sunk into a mass of usurping ambition, human ordinances, deceiving illusions, and historic lies? Guilt itself is a less hopeless spectacle than religion which has no love and no truth in it. What shall we think of priest and Pharisees who crucified the Lord of Glory? Yet the most dreadful fact of all history is that the church, or what calls itself the church, what taunteth itself as the only church, and anathematized and excommunicated all other religious bodies, has ever been at deadlier enmity with God's prophets even than the world, and has chanted its loudest hallelujahs over St. Bartholomew massacres and the ashes of slaughtered saints. And now the Holy City was using the secular arm of heathen Rome, and religion was firmer even than irreligion in murdering the Son of God. Well might earth groan and tremble and flends rejoice! "It was their hour and the power of darkness."

Thou palsied earth, with noon-day night all spread;

Thou sickening sun, so dim, so dark, so red; Ye hovering ghosts that throng the starless air,

Why shakes the earth, why fades the light? Declare

Are those His limbs, with ruthless scourges torn?

His brows all bleeding with the twisted thorn?

His the pale form, the meek, forgiving eye, Raised from the cross in patient agony? Be dark, thou sun; thou noon-day night, arise

And hide: oh, hide! that dreadful sacrifice:

### 11. The Unutterable Victory.

And so came the end. Seven times only in brief sentences He had broken His kingly silence—once to pray for His murderers; once to promise Paradise to true repentance; once in human tenderness to His mother; one brief cry of spiritual desolation; one single word, the only word recorded in the four Gospels, the one word of physical anguish, Δεψῶ, "I thirst;" one loving, trustful prayer; then the one victorious, triumphant, divinely-exultant word, Τετελέσται, "It is finished."

Finished was His holy life; with His life, His struggle; with His struggle, His work, the redemption; with His work, the redemption; with the redemption, the foundations of the new world. Over the world, rulers of this darkness, here intensified, here concentrated, Christ had triumphed for ever and ever more.

For, thank God, there is the other side of this great and terrible day of the Lord.

1. If it was the hour and power of darkness, it was also the hour and power of infinite deliverance. If it was the proof of an appalling ruin, it was also the pledge of an illimitable hope, for we know that the cross, which looked like the uttermost victory of Satan, bruised the head of Satan, and that the seeming victory of death was the rending from death of its shameful sting.

Nothing is further from the way in which Christ's apostles and Christ Himself teach us to regard the cross than the morbid, effeminate, gloating luxury of self-stimulated emotion. The unnatural self-torture of the flagellant, the hysterics of the convulsionary, the iron courage of the mistaken penitents, are manifestly out of place in contemplating that cross, which is the symbol of sin defeated, of sorrow transmuted, of effort victorious, which is the pledge of God's peace with man, and man's peace with God, which is the comfort of the penitent, which is the inspiration of the philanthropist, which is the symbol of divine charity on fields of slaughter, which was the banner in the van of every battle which good has waged with ill! The cross does not mean whipping, anguish, morbid wailing, morose, despair; it means joy, it means peace, it means exultation, it means the atonement, it means the redemption, it means the liberty of humanity, it means the advance of holiness, it means the remission of sins!

Nothing is more futile than to merge ourselves in a sort of luxury of imaginative and artificial we over the phy-

sical sufferings of Christ. There is not one word in the whole New Testament to encourage such worship. is not suffering now; He is not now upon the cross; He is among heaven's eternal glories and infinite beatitudes. He is not now the crucified; He is not now the dead, not now the absent, not now the humiliated; but, as has been truly said, He is the Incarnate, the Present, the Living, the Prince of Peace on earth, the everlasting King in Heaven! What His life is, what His commandments are, what His judgments will be, these He impresses on us-not only what He once did, or what He once suffered. And what He now requires of us is what He is now doing; that is, the pure, joyful, beautiful practise of primitive and unperverted Christianity. And the fall from that faith, and all the corruptions of its abortive practise, may be summed up briefly as habitual and too exclusive contemplation of Christ's death instead of His life, and the substitution of His past sufferings for our present duty.

2. It was a tremendous sacrifice. never let us forget that! Let it bring home to our hearts, with infinite sense of shame, the exceeding sinfulness of sin. It is for that, and not for Christ, that we are called upon to mourn. Better even the crude fanaticism of the Jogi or the Dervish, better the selfimmolating rapture of the wretches who flung themselves under the car of Juggernaut, than the insolent selfsatisfaction of liars and adulterers and slanderers who yet dare to be terribly at ease in Zion! Let us never forget how much it cost to redeem our souls. how exceeding must have been the sinfulness of that sin which needed such a sacrifice; yet let us, at the same time, bless God beside the cross that if no plummet can sound the abyss of human degradation, neither is there any instrument which can measure the altitude of God's love! "I saw, " said George Fox, "that there was an ocean of death and darkness, but an infinite

ocean of light and love flowed over the ocean of darkness, and in that I saw the infinite love of God."

For he must be blind, indeed, who does not recognize what the cross has You may judge of its effects by this, that when Christ died He left but a timid and miserable handful of disappointed Galilean followers, terrified, helpless, infinitely discouraged-and that now, nearly nineteen centuries after His death, we see the two immense proofs of His divinity, historically in all that we mean by Christianity and in all that we mean by Christendom, and individually in the blessed belief that there is forgiveness in God; so that "if any man sinneth we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the whole world."

8. Nor, lastly, is this all. If one arm of the cross points, as it were, to infinite forgiveness, the other points to illimitable hope. Truly, we need it still! Life is still a dark and stormy sea, strewn with innumerable shipwrecks, and its restless water still casts up mire and dirt. . . . As far as the world is concerned God's saints may still have cause to cry in age after age, "How long, O Lord, how long?" but as far as each human soul is concerned. it may, in Christ, escape from evil and doubt and misery and death, "as a bird out of the snare of the fowler, "and find by experience the fruition of the eternal promise, "Thou shalt keep him in perfect peace whose mind is stayed on thee." For because Christ died, and liveth forevermore, access is ever open to the foot of the Throne of Grace, mercy is unfailing to the cry of penitence, grace is inexhaustible to the servant who offers himself wholly for the Master's use.

Darkness and earthquake, the shame and anguish of Good Friday, are but the prelude to the bursting dawn and glorious spring of Easter! By the cross we, teo, are crucified with Christ; but alive in Christ. We are no more rebels, but servants; no more servants, but sons! "Let it be counted folly," says Hooker, "or fury, or frenzy, or whatever else; it is our wisdom and our comfort. We care for no knowledge in the world but this, that man hath sinned, and that God hath suffered; that God has made Himself the Son of Man, and that men are made the righteousness of God!"

### THE FIRST GOOD FRIDAY.

BY THE LATE PHILLIPS BROOKS, D.D., D.C.L. [EPISCOPAL], BISHOP OF MASSACHUSETTS.

Who his own self bars our sins in his own body on the tree, that we, being dead to sins, should live unto right-cousness; by whose stripes ye were healed.—1 Peter ii. 24.

ST. PETER is speaking of the crucifixion of our Lord. The first Good Friday had passed away years before; and already there had come into the disciples' hearts a deep understanding of that which took place on that first Good Friday. The comprehension of Christ's death, the variety and richness of its meaning, the way in which it should be looked at-all this had become clear to the disciples before these epistles were written to describe for the Christian world, through all the Christian centuries, the meaning of the great sacrifice. And yet it had all really been there on the afternoon of the first Good Friday. When the last breath was breathed by the suffering Savior there was taken into the disciples' souls, in its potentness, all the meaning of the work which His death wrought, as that meaning came afterward to them more consciously when they used it in their teaching.

Let us think, on this Good Friday afternoon, of what His death eccomplished in the world. We may not attempt to tell the whole of the rich story. Many men in many ways have told it. And sometimes they have

taken views which seem contradictory, but which simply indicate the richness of that event, whose multiplied meaning no man can completely comprehend. Let us not think that we can tell it all; but let us try to see what a change had entered into human life when Christ died, when His death was complete on that first Good Friday afternoon.

1. It was the change which comes when any soul, even a soul that has seemed to lay least hold upon humanity, passes away.

Think for a moment. Suppose such a death were the only death that had ever taken place. We should know that this soul had gone to be nearer to God, to have more clear manifestations of His presence and His love. We should know that he had carried this humanity of ours into some strange experiences, which yet must be forever the same experiences that have been passed through in this world. The multitudes of human creatures for whom there has been no death have stood upon the beach and watched this one soul pass out into the sea.

Think what a change must have happened in the death of this one dving soul, the only soul that had ever passed from life into death. There must have been a certain change in the balance of all life, when the double life, with its two hemispheres, had been transported from one side to another of its existence. Indeed, we should feel that the whole great balance of God's universe had changed: that there was a difference which must be felt to the farthest bounds of God's There must have been a universe. sense as if something had happened to the universe; something whose influence we could not begin to understand, but which we must feel, as this first life passed out from our sight into the other world, and we knew it had gone to God. It would seem as if that soul had gathered everything up that had happened to it here, and deposited it, and left it as its contribution to the world out of which it had passed. Other men would be continually adding to their lives. There would be for them no solemn summing up of life, no leaving of a man's career as a bequest behind him. But this man would seem to have left behind him the distinct meaning of his existence, different from the meaning of any other existence that had ever taken place, as a finished and final contribution to all the life the world was to live henceforth.

Then comes the thought of that man's own experience; of how it must have opened and enlarged; how those things which lay as unconscious germs in his nature must there have opened and unveiled themselves. watched him going, we could almost see in his face the anticipation of the change; the development in his own soul of that toward which he was looking forward in the world where he was soon to live. Now all these things belong, it seems to me, to any death. There is a change in the soul itself, a change in the world it leaves behind, a change in the world to which it goes. Heaven and earth and a human soul, all of them, are made different by the transfer from this side of death to the other side of death. This applies to any soul that dies-to that soul which died this morning in some unknown chamber in our city.

II. But let us think how much greater the change must have been to Him who passed from life to death on that first Good Friday.

The fulfilment of the Savior's life, the accomplishment of the purposes which had been forever in the soul of God; and those new inspirations and impulses and joys and hopes and judgments which have been in this world of ours from the time that Jesus died—all of these came and took their place among the facts of the universe when Jesus passed out of this world with the cry, "It is finished!"

Yet it is possible to state it much more simply. We may say that on the first Good Friday afternoon was completed that great act by which light conquered darkness and goodness conquered sin. That is the wonder of our Savior's crucifixion. There have been victories all over the world, but wherever we look for the victor we expect to find him with his heel upon the neck of the vanquished. The wonder of Good Friday is that the victor lies vanquished by the vanquished We have to look deeper into the very heart and essence of things before we can see how real the victory is that thus hides itself under the guise of defeat.

Think how it was with the friends of the victor and the friends of the vanquished on the evening of that Good Friday. The friends of the victor, who were they? A few women with broken hearts, cowering under the great horror through which they had just passed, and a few souls besides who had been won so that they could not help giving themselves to Jesus as their Lord and Master, and who now had seen Jesus, their Master and Lord, perish. Yet, as we read the story to-day, there is something so subtle which comes forth from it to us! We find still remaining underneath all their sorrow a deep suspicion that their Master had conquered, after all. What does it mean, this unbroken faith in Jesus, in so much that they still rejoiced to call themselves by His name; that they clung to one another, wanting to be in the company of those who loved Him; that they had nothing to talk about a day or two afterward as they journeyed, but their hopes of Him; so that they could say, "It is all over and has failed," while still in their hearts lay the inextinguishable hope which told them that this defeat was a victory, after all?

On the other hand, who were the friends of the vanquished that day? They were the Pharisees, shouting their triumph, going to one another and congratulating one another upon the work they have done, saying, "We

have killed him at last. Did you hear His expiring groan? Did you see Him hanging on the cross?" And yet, in the souls of those same Pharisees there was a fear and a doubt; so that they went to Pilate, saying, "Let us have a guard, that there may not be any possibility of His escaping from the tomb." It is the power of evil all through the ages, triumphant in what it thinks its victory, yet with a suspicion at heart that it has been beaten, and is being beaten all the time by righteousness. Is not this the meaning of Good Friday? That which seems to have conquered has been conquered, and that which seems to have been conquered has conquered. has been trampled under foot, tho it boasts itself to be master of the Good has smitten evil, alworld. tho good seems to have been trodden under foot by sin. Victory has come by defeat. Overcoming has been attained by undergoing.

It is that which is going on everywhere to-day. Evil seems to be everywhere conquering good, and yet good is everywhere conquering evil. Oh, let us believe it! Before the cross of Jesus, let us believe it; so that we shall be able to rejoice in the good which seems to be broken down and defeated, knowing all the time in our souls that it really is the conqueror, and must be declared the conqueror some day. So shall we join the disciples of our Lord, keeping faith in Him in spite of the crucifixion, and making ready, by our loyalty to Him in the days of His darkness, for the time when we shall enter into His triumph in the days of His light. the beauty of it is that the same method runs throughout the disciples' work which ran through His work. Christ's method is repeating itself in the work of His disciples forever and ever. As He who first gained the great victory overcame by undergoing the power of evil, shall we be surprised if that is the sort of victory that God calls upon us to gain? It is the victory which it is

always the best to gain, which makes the richest victory for any soul.

III. Think how it is everywhere. Everywhere, men who are ready to undergo, in humiliation and patience and faith, by and by find out that they have overcome, just as Jesus did.

You are poor and distressed, and in want of things that belong to this daily life. Every day the sun rises upon you and finds you in poverty. Every day the sun sets upon you and leaves you in poverty still. Oh! in patiently bearing that poverty, learn continually to trust the riches of the great God; and in the course of years you will know that you have overcome by undergoing, that your soul has grown rich, and that you have echoed the greater victory of Christ.

You are shut out from knowledge that you would like to gain. You would like to gain. You would like to give your days to study, to drink deep of the fountains out of which flows the wisdom that men find everywhere hidden in the midst of this wondrous world. But you can not, for you are driven to do some drudging work. You go and take that work and do it, full of trust and loving obedience. What is the result? There grows in you a wisdom such as books can not give. Submitting to ignorance you conquer ignorance.

You want to help your fellow men. You have to set yourself against the prejudices and dispositions of your fellow men, and so you win their disesteem. You wish that they would praise you. You long for their approbation and do not get it. You sacri-But out of your surrender fice it. there comes an opportunity of saving and helping your fellow men such as comes to no popular idol; and you, the despised man, have within your soul the rich knowledge that God has given you that privilege. Once more, have you not overcome by undergoing?

And so of our life in general. Life seems too much for you, too great a burden and too great a task; yet, if you are patient, brave, and cheerful,

by and by you will find that you have conquered life and are its lord. It seems to beat you down with every blow; but at last, there you stand, with your feet upon it, and are victor over it, and have gained out of it that which God gives to souls that do conquer life—character and strength and faith and love; and the wish to help and the power to help your brethren; to teach the souls that are being beaten and bruised and conquered by life the way to conquer it and compel it to give them the tokens of victory.

These are the ways in which each day is to be to us Good Friday. We are to be sacrificed to evil, and by sacrificing ourselves to evil become victors over evil.

It is easy to distort the truth. But we have only to turn to the helpfulness of Jesus in order to see that there is no truth in such doctrines as men have run after in their fantastic efforts to overcome the world. The essence of that by which Jesus overcame the world was not suffering but obedience. Yes, men may puzzle themselves and their hearers over the question where the power of the life of Jesus and the death of Jesus lay; but the soul of the Christian always knows that it lay in the obedience of Christ. He was determined at every sacrifice to do His Father's will. Let us remember that, and the power of Christ's sacrifice may enter into us, and some little share of the redemption of the world may come through us as the great work came through Him.

Let us stop there. Good Friday brings to us these inspirations. And Good Friday and the days to come bring duties into which these aspirations may be borne. God grant us so to have entered into the spirit of this day, as that we shall go forth to the days that yet remain to us in this world impelled by one consuming wish, the wish that we may be fit instruments, in true consecration and entire obedience, for doing some little fragment of the will of God upon

earth. So we shall have entered into that victory over life which, tho it came by death, did surely come to Jesus and shall surely come to those who are sacrificed with Him.

### THE SUNDAY QUESTION.*

By Padre Agostino da Montefeltro [Rom. Cath.], Florence, Italy.

I was in the spirit on the Lord's day.—
Rev. i. 10.

[THE most eloquent preacher in Italy is Padre Agostino Da Montefeltro. The Rev. H. A. Venables, the American chaplain at Florence, says it is a wonderful sight to see the Duomo of Florence Cathedral crammed with an enormous congregation, many of them far out of range of hearing, but patiently standing, and remaining during the whole of his sermon.

Such crowds have not been seen in the Cathedral of Florence to listen to any preacher, since the time of Savonarole

The congregations that assemble to listen to this earnest and eloquent preacher are chiefly composed of the working classes. Eager faces all turn to catch a glance of the monk's impressive face, and the murmured "Eccolo! Eccolo!" "Here he is! Here he is!" is heard from mouth to mouth as the preacher enters the cathedral. The people listen with rapt attention, and not a sound is heard in the immense crowd till he pauses, and the low murmur is heard swelling up from vast multitudes like the sound of the roaring of the sea of "Bene! bene!" "good! good!"

The padre, altho an Italian by birth and education, is a strong advocate of the observance of the Sunday, and the following is an epitome of one of his great sermons on the subject. It is of special interest because it has been said that Italian Catholics are indifferent to the observance of the Lord's day.]

My brethren, what is the Lord's day? The word in itself explains it. It is the day consecrated to the Lord.

Behold the origin of the day of rest! It dates from the very cradle of the world. When the Almighty divided

* Translated and condensed by Rev. T. P. Hughes, D.D., Rector of the Church of the Holy Sepulcher, New York city.

the earth from the water, when He had stretched out the heavens like a curtain, spangled the firmament with stars, when He had created man and placed in his hand the scepter of command, when the sun had risen for the sixth time, and the evening and the morning had completed the sixth day, then the Holy Bible tells us that God rested on the seventh day and sanctified it.

From that moment, the course of time was fixed, and the days succeeded each other in that mysterious circle which God ordained.

Therefore Moses said, "Remember that thou keep holy the Sabbath day," in order to show that he was not giving a new commandment, but was recalling to their mind one which already existed.

Jesus when He came into the world confirmed the law, but He, by His church, transferred the day of rest from the first to the last day of the The first day of the week thus became the Lord's day, for it was on Sunday that God began the creation of the world, and pronounced the words, flat lux, "Let there be light." It was on Sunday that Jesus Christ rose from the sepulcher in all the splendor of His glory. It was on Sunday that the Holy Ghost descended upon the apostles and touched their lips with fire, that they might preach the divine law to the world. It was on Sunday that the creature was reconciled to the Creator. And so it is that that venerable saint, St. John Chrysostom, of Constantinople, exclaims, "Glory be to the Sunday!"

But how is the day observed now? A cry seems to rise from the city to the surrounding country, from the valley to the hilltops, across the ocean from the Old World to the New. It is the cry of toil, of weary work on this day of rest. The rich man teaches it to the poor; the employer reiterates the lesson to the workingman.

But, my brethren, I raise a protest against this desecration of the Sunday in the name of reason. Does not our reason tell us that it is our first duty to consecrate to God part of the time we have received at His hands? Is it not Reason herself who tells us that it is but strict justice that out of the long chain of days which, by God's ordinance, constitute time, a few should be set apart for prayer?

And above all I protest against the desecration of this day in the name of our heart. God gives a great deal and asks for very little in return. He grants us six days of labor, and His providence watches over us during these days, and He only asks for one day for Himself. We acknowledge God to be both our creator and preserver, and yet we grudge Him one day in the week in which to render Him thanks and praise. Sunday belongs to God, and you must respect the property of the Almighty. But Sunday not only belongs to God, but it is so appointed as to react upon the welfare of man-The night's rest has been granted to us to repair the fatigues of the day. The Sunday rest has been granted to us to restore still more abundantly our strength consumed by the labor of the week. It is a day of recreation, but not the recreation of pleasure, but the recreation of the soul.

Sunday is a providential institution, if it did not exist it would be necessary to establish it. Science testifies that where Sunday is not observed, there is a far greater prevalence of diseases and premature death.

But it is our soul which constitutes our patent of nobility. Without our soul we must degenerate into brutes. Sunday is the soul's day. We can have no hope of escaping from the entanglements of our passions and our earthly cares, without this day for the cultivation of our spiritual life. Under the Old Dispensation God said, "Remember that thou keep holy the Sabbath day." Now the resurrection of Jesus bids us sanctify the Lord's day. These poor souls of ours are exiles, wandering from the path which leads to Heaven, but on this day, the

day of the Lord, the hand of God is stretched out for our guidance. Brethren, what is the acceptable day of Salvation if it is not God's Holy Day?

Will the man of business remember this? Will he remember that his riches are but dross, and that he must treasure up other riches in heaven?

The Sunday is indeed the day of resurrection. It was on this day that God said, "Let there be light. It is on this day that man is born again to the beautiful light of the Truth. It is on this day that man strengthens himself in his faith by means of the prayers and sacraments of the Holy Church. It is by means of the Holy Communion, ordained by Christ, by prayer and thanksgiving, by holy chant and psalm, that we obtain steps in that ladder by which the soul ascends to God.

But Sunday is not only the Lord's day, and not only the day of rest for mankind at large, but it is the day especially consecrated to the joys of family life and of the home. With what fond utterance do we pronounce these words "family" and "home." How lovingly do we cherish them in the depths of our heart. Does the family-that is to say, the father and mother, the brothers and sisters, and all that we love best on earth-desire to make the home a sanctuary of obedience and love? Then sanctify God's holy name. If you neglect Sunday you put yourself, in the first place, out of reach of those instructions which remind us of our mutual obligation. A father who no longer comes to church forgets that it is from God that he derives his paternal authority. is from God that the father obtains a sanction for his authority in his family, and a father who attempts to rule and to exert paternal authority without God will soon find around him rebellious children. The heart of the young son of scarcely eighteen years will beat with tumultuous passion, and the voice of the devil will seem to whisper in his ear: "Live, grow up, and do as thy

father has done; forsake him as he has forsaken God."

I will tell you what I know to be a true story. One day a boy who had been confirmed, and had made his first communion, was met by his father on the way out, with a book in his hand. His father said to him: "Where are you going?" "I am going to church." "Church! that is for your mother and sisters; you must come and work with me." The child bent his head in prayer, and when he raised it there was a tear in his eye, as he answered: "But, father, is the precept to keep holy the Sabbath Day only for my mother and sisters?" "Nonsense!" "Nonsense? Is it, then, nonsense also to honor thy father and mother?" The father, struck by the answer, did not prevent the boy from going to Church, and a few weeks afterward he was seen following his son there himself. By churchgoing on Sunday, paternal authority is confirmed.

But besides confirming paternal authority, the observance of Sunday binds closer those links which unite together the members of a family. On the ordinary week-day the father rises early, and goes to his work; his wife remains at home; the children either go to school or to their trade; meals are hastily taken, sometimes separately; they only meet in the evening when the fatigue of the day's work silences every feeling, except that of the longedfor rest. Therefore the home, if the Sunday is not observed, becomes more or less an inn where each one comes to eat, drink, or sleep, hardly knowing or caring for one another. On the other hand, where the Sunday is observed, it brings with it a blessed change. On that day a man feels that he belongs to his family, to his old father and mother, to his wife and children: above all, to his little ones; for on this day he feels his fatherhood more intensely than on any other day, for he feels his festival is also the festival The mother is at pains to of God. cleanse every trace of work from her

child's face: she dresses him in his Sunday clothes, and goes with her husband to church, then for a walk, and thus enjoys the society of those she loves, and whom she has hardly seen all the week.

But I must speak one word to the workingman, for there are some workingmen who labor even when they are not obliged to do so. But listen, my poor friend, it is religion that is the greatest guarantee of honesty, and those who have had experience know that the man who does not cheat God will not cheat his fellow-creature. The man who observes Sunday gives the best guarantee for his honesty. Many families have been ruined by vices and excesses, but I have never seen or heard of a family who were ruined by observing the Sunday.

### OUR REASONS FOR COMFORT.

By REV. DAVID GREGG, D.D. [PRES-BYTERIAN], BROOKLYN, N. Y.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and ory unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sin.—Isa, xl. 1, 2.

THE literal meaning of the word "comfort" is "strength," to be strong with one's self, to have a shining courage in the center of the soul. Therefore, to comfort is to strengthen, to make brave, to build up courage in the hearts of men, so that while they calmly measure duty, and fully weigh trial, and count their losses to the utmost, they can go on in life doing their duty with hopefulness and accepting their lot with contentment. To comfort men is to make them optimistic in life. This is what God commands all leaders of thought among his people to do-to make the people optimistic.

The text sets God forth in an attractive light. He is considerate of man.

He is anxious for man's highest inter-He is full of overflowing love and sympathy. He is especially interested in the dark shadows that gloom human life. He notices how men are over-cerebrated, over-taxed, mentally worn, tired out, nervously exhausted, jaded, their feelings controlled by dyspeptic theories, afflicted with a great famine in the soul, bothered by the scarcity of money, by the fluctuations of the market, losses from bad debts, and other vexations and sorrows of life. Against all these ills, listen to the voice of God, in the most triumphant book in the universe, lifting Joseph from a dungeon to a throne, keeping David's harp ringing with songs of joy in the night. Put this book into the hands of your fellow men and say to them: "This is the voice of God. "

The Master bids us set three things before His people for their comfort:

I. In the first place the Master says:
Tell my people that half of their
troubles have no real basis upon which
to rest. The great remedy for all this
seeming evil and misfortune is to be
found in the substitution of the love of
God in the soul for our own selfishness
and discontent.

II. In the second place, He says: If you would comfort my people, tell them to sum-total life, when they pronounce upon life and the things of life. This is fundamental to courage in life. and to solid comfort. We are troubled and worried, because we pick life to pieces and center our thoughts upon its isolated fragments. Asaph got his ideas into a mix, and himself into trouble. because he did not sum-total life. This he tells us in the 78d Psalm. Single acts, single experiences, are bitter, when taken alone. They must be joined to other acts and get the sweetening ingredients which other acts carry. Vinegar is not palatable, but vinegar and sugar are. Single acts are unfinished providences of God. Quarrel not with God's unfinished We must sum-total life. providences.

We must take the synthetic view of life, and not the analytic view. We must bring things together and not separate them. That, for example, is the view of life which David takes in the 23d Psalm, which is the finest short piece of writing in the world.

III. In the third place, He says, if you would comfort my people, tell them that all genuine suffering, and toil, and grief, have their God-given mission, and their rich compensation. If we accept the teachings of Scripture, there can be no doubt of this, as the Bible history is full of emphatic instances of compensations for what men call the misfortunes or calamities

of life. These latter experiences give stability to character, enlarging our experiences of life and building into our nature sympathy, and pity, and love, and ability and willingness to lend a helping hand to others. They develop in us such powerful graces as patience, and faith, and resignation; graces apart from which no magnificent life is a possibility. Above all, they make us perfect and fit us for heaven. Heaven is preeminently the world of compensations, and the crowns there fully match the crosses here. Sorrows, disappointments and trials here are getting us ready for that world.

### THOUGHTS AND THEMES FOR EASTER.

## Thoughts of the Resurrection.

THE TURNING-POINT OF HISTORY.—
The resurrection of Christ is the turning-point of the world's history. From the day when He rose from the tomb a new impulse was given to the world. The spirit of the Risen One seemed to enter into humanity; men's thoughts have been changed, their habits refined, their morals elevated; the church has been created, the world has been revolutionized.—Bishop W. Boyd Carpenter, 1890.

An Easter-Day for Us All.—Christ had His Easter-day by Himself; but there shall be one general Easter-day for us all, when the wicked shall rise to contempt, the faithful to eternity of days. Here shall be no terror to affright us, no sorrow to afflict us, no sickness to distemper us, no death to dissolve us, no sin to endanger, for evermore.—Richard Adams, 1654.

HISTORICALLY CERTAIN. — Nothing stands more historically certain than that Jesus rose from the dead and appeared again to His followers, or than that their seeing Him thus again was a

beginning of a higher life and all their Christian work in the world. It is equally certain that they thus saw him, not as a common man, or as a shade or ghost risen from the grave; but as the only Son of God, already more than man at once in nature and power; and that all that thus beheld Him recognized at once and instinctively His unique divine dignity, and firmly believed in it thenceforth.—

Heinrich Ewald, 1882.

THE BEGINNING OF A NEW ERA. --The first Easter-day divides two worlds, the old and new. This is not speculation or opinion, but fact. From the faith in Jesus Christ raised from the dead, has followed all that is characteristic of modern ages, of the highest forms of human society, -their ideas of good, their essays after improvement, their hopes of the future which sustain and encourage mankind. This deep and permanent change, so extensive, so antecedently incalculable, has passed over the condition and prospects of man even here, and it is evident and undeniable as a matter of history. - Dean Church, 1875.

# Life with the Crucified Christ.

I am crucified with Ohrist: nevertheless I live.—Gal. ii. 20.

### I. Christ Orucified.

Christ's cross is our first lesson. "Grande cruois sacramentum," as Ambrose writes. Ruffinus tells us that among the sacred characters of the Egyptians the cross signified eternal life. Had not Christ died we could not have lived.

### 11. Paul Orucified.

The Apostle is two men—Saul and Paul. The old man and the new. In respect to the old man he is crucified. Every Christian is a crucified man. You must kill your sins or they will kill your souls.

# III. Ohrist and Paul Orucified Together.

"I am crucified" is but a cold word. It is company that quickens its life. He that is the Life gives it life. There are many who are crucified, but not with Christ. (a) The covetous and ambitious man plaits a crown of thorny cares for his own head. He pierces his hands and his feet with toilsome undertakings. He is drenched with the gall and vinegar of discontent. (b) The envious man needs no other gibbet than another man's prosperity. (c) The desperate man is crucified with his own distrust. This is the cross of Judas, but not of Christ. (d) The superstitious man lanceth his flesh with the worshipers of Baal. (e) The traitor and the felon are crucified with the two malefactors and with Barabbas. but not with Christ.

The true crucifixion is with Christ alone. The first Adam brought death, but the second Adam brought life.—

Joseph Hall, D.D., The Christian Seneca, 1574–1656.

# Figures of the Resurrection.

Awaken out of sleep (Isa. xxvi. 19). Morning after night (Ps. xlix. 14). A tree cut down and sprouting again (Job xiv. 7). A corn of wheat

rising through death (John xii. 24). Irsael's deliverance (Ex. xii. 87). Moses at the bush (Luke xx. 87). The seed sown (1 Cor. xv., 87).

"Paul saw our grave in the furrow of the plow, our burial in the corn dropped into the soil, our decay in the change undergone by the seed, our resurrection when, bursting its sheath, it rises green and beautiful above the ground that was once its grave."—Guthris.

# Not a Thing Incredible.

Why should it be thought a thing incredible with you that God should raise the dead?—Acts xxvi. 8.

THE lamp of human science goes out at the grave, and we must walk by faith and not by sight.

To the anxious inquiry, "Where is he?" no voice comes back from science, while infidelity answers that he has perished utterly and is gone forever.

The doctrine of the resurrection was a thing so unlikely and strange to the cavillers and unbelievers of Paul's day that he was led to exclaim, "Why should it be thought a thing incredible with you that God should raise the dead?"

1. St. Paul meant an actual resurrection of the body.

He says (1. Cor. xv.), "This corruptible must put on incorruption."

Jesus said, I will raise him up at the last day.

2. The doctrine of the resurrection of the body is credible and not contradictory to the deductions of science. Our bodies, so exquisitely and perfectly made, shall be reconstructed.

We understand nothing regarding death. But can we tell what our life is? And yet we do not doubt that we live.

- 8. We have an illustration of the credibility of the resurrection in the manner in which the seed grows into a plant and a plant into a tree.
- 4. Physicians tell us that the human body changes once every seven years,

and that it is made up of new particles of matter; and yet the identity of an individual who has undergone all these wonderful changes is sustained. If we believe in the identity of the old man and the infant, the giant oak and the tiny acorn, whose particles have been changed time and again, why should we doubt the possibility of the resurrection of the body?

5. It is credible because the God who has created all things has declared through the life and death of His Son that the dead shall rise.—Rev. George W. Nichols, Norwalk, Conn., 1898.

### The Spiritual Resurrection.

It consists, as St. Paul says, in "purging out the old leaven." The Jews were not allowed to keep leaven in their houses at the Pasch.

This spiritual resurrection should have three characteristics: (1) It should be true. Not in appearance only, but in truth. Even as Christ rose again. (2) It should be manifest. Even as Christ manifested Himself after His resurrection. (3) It should be lasting. Even as Christ rose from the dead to die no more.—T.P.H.

### LEADING THOUGHTS FROM RECENT SERMONS.

### A LIFE BEARING FRUIT.

By President Francis L. Patton, D.D., LL.D. [Presbyterian], of Princeton University,

Except a corn of wheat fall in the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.—John xii. 24.

THE line of suggestions furnished by the text tend to the realization of a useful life. The first principle is illustrated in all forms of life around us. We are to-day what we are, because of the fathers who went before us. The races before us were the seed corn, we are the harvest. In turn we shall be the seed corn, and a future race the harvest. The principal evidence we can offer of the fruits of death is their survival in the civilization of to-day. Nature accomplishes her ends by slow degrees, and we do wrong to sneer at the wonderful superiority of our age over that of the past.

Another suggestion from the text is, that through death there is attained a new and extended form of life. This principle is best illustrated in the death and resurrection of Jesus Christ. He answered the great question of how are man and God to be brought together. He bridged the chasm. isn't according to the teachings of the Bible to sing that song about wanting to be an angel, for the great representative man sits at the right hand of the Lord, and we are above the angels. human man holds the scepter of heaven. He is my brother and yours. He is my Lord and yours, and He has glorified death for us all.

The text gives a twofold vindication of death—the perils of survivorship and the promise held out by the grave. From a philosophic point of view death is one of the kindest acts of nature, and from the Christian point of view we are reconciled to it by the promise it holds forth. The portals of death have been festooned with flowers by the promises held out. To die is gain, and we find that the gain of death is the joy of heaven.

The past is the foundation on which we build our present character, and it is a most important part, only we should not live in the cellar. The same is true in the spiritual life. We mark our progress by the past. We find it easier to do the right and not the

wrong.

There is such a thing as a man taking too good care of his health. It is better to wear out than to rust out. How has our nation, how have our institutions, been built up? By the unselfish sacrifice of those who have gone before; by their not living in unfruit-

ful conservation.

One principle of life set forth in this text is to expend an unselfish energy that is productive of great fruit; the other is a selfish conservation that produces nothing. Now let us ask ourselves whether we will wrap ourselves up in the mummy folds of our selfishness and abide alone, or whether we will make our life the expenditure of an unselfish energy capable of bearing rich fruit for our God, our country, and our fellow-men, and then when the time comes that God appoints—drop in the ground and die. Such death of self brings rich spiritual results.

## SODOM AND GOMORRAH, THE FIRE-SWEPT CITIES OF THE PLAIN.

By Rev. G. W. IZER, D.D. [METH-ODIST EPISCOPAL], ALLEGHENY, PA.

And he said, Oh let not the Lord be angry, and I will speak yet but this once! Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.—Genesis xviii. 32.

The text brings us into the presence of a scene full of interest, wonder, and instruction. Five times did Abraham presume to address himself unto the Lord in behalf of Sodom, each successive time enlarging upon the favor which he entreated in behalf of a people against whom divine sentence had already been pronounced. And each time God graciously promised to answer the entreaty, and to spare the victims, should the condition on which the human petitioner himself made the answer depend, be met.

The central thought in the theme is that the righteous are the world's saviors. Ten righteous men in Sodom would have saved that city. The hope of the world is in the righteous who are found in it. He is the true philanthropist among men; he is the loftiest patriot among a people; he is the noblest benefactor of the race, who sets himself to extend righteousness in the

# earth.

# THE SOURCE OF THE CHRISTIAN'S INEXHAUSTIBLE STRENGTH.

By Rev. S. B. Meeser [Baptist], Worcester, Mass.

The bush burned with fire and the bush was not cousumed.—Exodus iii. 2.

Moscs, the secret of an inexhaustible strength. His life burned with holy zeal and power, and yet he himself was not consumed. The light and power were the presence of God in him. In lack of strength of mind, in lack of balance of character, in passion and impulse, in nervous timidity and fervid enthusiasm, Moses was not fitted for such a leadership. The band that flashed a knife into the heart of an imploring Egyptian, in the heat of a passion, was the hand of a heart that would soon consume itself in passionate defense. The bush would have soon died out and have left a heap of ashes.

Beyond a great man's natural endowment is a secret source of his great-

ness. Moses is not explained by his Egyptian training; Paul is not accounted for by his rabbinical scholarship; Augustine, Calvin, Luther, Knox, Wesley, Carey, Beecher, Spur-geon, Moody, Gladstone, Brooks, Lowell. Lincoln-all were men with noble natural endowments, but if we wish to discover the source of their greatness and power, we must look to see the flame that does not consume the bush. We must look away beyond natural endowments and environments up and on to God, whose inexhaustible life burns in them for some divine pur-The humble - born Nazarene, walking Judea and Galilee with His little band of followers, working miracles of healing and miracles of teaching, spent many lives in the first few years of His ministry. We shall not do justice to His humanity if we think of Him as a spirit masquerading in flesh. We shall lose the hope and inspiration if we do not see Him in the early morning on the hilltop, under the sool shade of the grove, renewing to virtue that had flowed from His lits into the diseased and suffering all e day previous.

There is a similar hope for us. The only great or truly good men are great or good because God is in them and with them. Only God in His exhaustless power can explain the flame and

the unconsumed bush.

### THE CHRISTIAN'S FIGHT.

By J. B. Hawthorne. D.D. [Baptist], Atlanta, Ga.

Fight the good fight of faith.—1 Timothy vi. 12.

THE Christian life is a fight of faith. The Christian is a man who believes something. He believes in certain eternal and unchangeable verities, and believes them strongly enough to contend for them, and to suffer for them. He believes in a moral government over the universe, and that that government makes certain everlasting distinctions between right and wrong. He believes that every human being is under a solemn obligation to uphold and magnify these distinctions. He believes that the very essence of true manhood is to be loyal to them. He believes that under moral government lying is wrong, and that the man who habitually lies is a traitor to himself and a deadly foe to the best interests of human society. He believes that under moral government gambling, whether it be done in some dark-lanterned, underground retreat, or a fashionable clubhouse, or a lady's parlor, is wrong, and utterly incompatible with purity and honesty and self-respect. He has the same belief about all vices. He believes as firmly as he believes in his own existence that they are wrong; that they are mean; that they are unmanly; that they debauch and brutalize their victims, and spread blight and mildew over society.

Believing in moral government, he believes also in retribution, temporal and eternal. He believes that he that soweth to the flesh shall reap life ever-He believes that the moral leper is damned for this life, and will be doubly damned in that to come. It is because he believes in these things that he fights. His faith in these eternal and immutable truths makes him a warrior. Conscience would damn him, and self-respect and happiness would forsake him, if he did not confederate with lovers of truth and virtue in successive efforts to discrown the wrong and diadem the right.

But the object of faith from which the Christian soldier receives his highest inspiration, and his conquering power, is the living God, in the adorable person of the exalted and glorifled Christ. Christian faith is eminently the act or attitude of a person toward a person. The Christian fights the battles of life under a Leader, and Master, and Friend, whom he follows, and loves, and obeys, and in whom he trusts and triumphs.

# THE CRITICS AND ECCLESIASTES.

By Rev. J. BLOUNT CHESHIRE, JR., D.D. [EPISCOPAL], BISHOP OF NORTH CAROLINA.

The words of the preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the preacher, vanity of vanities; all is vanity. - Ecclesiastes i. 1, 2.

THE critics who say that Ecclesiastes was not written by King Solomon have but slight foundation for their criticisms.

The objection of these critics, that the book is full of strange phrases, contradictions, and words foreign to the Hebrew language, is answered by referring to the fact that Solomon wrote in the time when he had extend. ed commerce with foreign nations, which well explains why he wrote in that way.

The objection that the book is too pessimistic and shows discontent, when it should have reflected Solomon's great wealth, is answered by showing that the pessimism of Solomon is closely coupled with the statement that wealth and all that wealth and earthly pleasure can give can not convey happiness to the possessor thereof.

The objections are thus really arguments in favor of its Solomonic author-

### POWER OF A SAVIOR.

By S. J. NICCOLLS, D.D., LL.D., [Presbyterian], St. Louis, Mo.

And Jesus said, All power is given to me in heaven and on earth.-Matthew xxviii. 18.

WE are all interested in men of power. The strong man, the man who has ability to help, defend, or save others, and uses it, is sure not only to attract our admiration, but to secure for himself the place of leader. Other men become his followers. The world wants men of power, for it is in sore need. It groans under the burden of ills which it can not throw off, and cries for a strong delivery. Part of this burden is composed of physical evils, such as sickness, pain, poverty, and oppression. There are also those evils which spring from the state of our minds and hearts, the sad fruits of ignorance and sin. From some cause, the whole race lieth in wickedness, and so is full of misery, nor has it in all the past been able to deliver itself. It is this sense of need, this universal consciousness of weakness and dependence, that lies at the foundation of the instinct of hero-worship.

This morning I come to tell you of the power of Christ, His power to save and exalt men. The claim which He makes for Himself is certainly a most startling one-that Jesus, who was born in a stable and cradled in a manger, who lived a life of poverty, who had no wealth, no armies, whose followers were a little company of humble men and women: that Jesus. whose life outwardly was one of seeming weakness, and who was betrayed and put to death as a malefactor by His enemies, says: "All power is given to me in heaven and on earth." The sovereignty of kings and emperors, of warriors and men of science, wise to control the forces of nature, is petty and insignificant in comparison with this. Jesus claims absolute rule over all the forces and agencies of the universe, both material and immaterial,

rational and irrational.

Once, when four men carried a poor paralytic into the presence of Christ, seeking a cure, Jesus said: "Son, be of good cheer; thy sins be forgiven thee." How irrelevant, how far off from the sufferer's need, does this answer seem at first sight. Had they not come for bodily healing? And yet the answer met the man's truest, deepest need. Christ saw the black source of all his trouble, and, like a wise physician, deals with the man accordingly.

There are two essential qualifications for a Savior suitable for us. One is His power to save; the other His willingness. Both of these belong in perfect fulness to Jesus Christ. The proofs of His power are not more complete or abundant than those of His willingness. To doubt His willingness is to insult and dishonor Him, for He invites us to come to Him. His gracious invitations beam from every page of the Gospel; He entreats men to come, assuring them they will not be rejected. He stands pleading with outstretched arms, and more, He weeps when they will not come. Some of you know from experience both His power and His willingness. With overflowing hearts and with songs of joy you praise Him for what He has done for your salvation.

### GODLINESS PAYS.*

BY BISHOP CHARLES H. FOWLER, D.D., LL.D. [METHODIST EPISCO-PAL], MINNEAPOLIS, MINN.

For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is and of that which is to come. —1 Timothy iv. 8.

GODLINESS, the realization of life, brought into the soul through faith in

the Son of God. The soul is like old Rome, it is approached by a thousand roads, and along the highways and alleyways the trumpeter can see the train of Almighty God crowding in for the capture of the citadel to reach conviction. Up this street may be seen the cavalry crowding to make room for the coming of the king.

Salvation is but as an investment. We are asked, "What will it profit a man if he gain the whole world and lose his own soul?" Godliness pays.

It is not exactly the case of a man investing his own substance. It is like what you call here in this mining region investing some one else's substance. Neither is salvation partial investment, but adhering to it in evil and good report. It is an out-and-out investment. It is no rose-water business to be a Christian.

Let us see what we have to invest. We will put first on the catalog, self. Not so big, yet to you this giving of self in this bargain is of great moment. Self has the advantage of position. A nickel laid over the eye shuts out a thousand glorious suns in the milky way. You see a stranger fall in the streets, and you say, "Only one in a multitude." But wait until the one who falls on the highway is self, and it is of great moment. The most selfish thing is self, when it sets itself up in righteousness. Self is the most difficult thing to put in this bargain. To give up all the luxuries of life is not the greatest part; it is giving up self. Angels looking down can not tell the rich from the poor because of self. A good out-and-out square man would rather be cut in pieces than give up self; yet the giving up of self is what God wants, and if you will but surrender you can believe as easily as water running down hill.

### SUGGESTIVE THEMES AND TEXTS.

### Texts and Themes of Recent Sermons.

- The Sacredness of Personality. "How much then is a man better than a sheep?"—Matthew xii. 12. By Rev. W. W. Faris, D.D., Pittsburg, Pa.
- The Relation of Business to Pleasure, with the Young. "Is the young man Absalom safe?"—3 Samuel xviii. 29. By Rev. Dr. Sims, Indianapolis, Ind.
- 8. A Sinful Reticence, "Say so."—Psalm cvii. 2. By T. DeWitt Talmage, D.D., Washington, D. C.
- 4. Play of Human Sympathy in the Work of Redemption. "I drew them with the
- * Preached in Trinity Church, Denver, Col., Nov. 1895.

- cords of a man."—Hosea xi. 4. By Prof. T. D. Witherspoon, D.D., LL.D., Louisville, Ky.
- 5. The Foundations of Faith. "But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness."—Acts xxvi. 24. By Rev. J. P. Ferrin, D.D., Louisville, Ky.
- 6. The First Sacrifice and the First Exile.
  "Unto Adam also and to his wife did
  the Lord God make coats of skins and
  clothed them."—Genesis iii. 21. By
  Rev. B. M. Palmer, D.D., LL.D. New
  Orleans, La.
- Memory as an Element in Future Retribution. "Son, remember."—Luke xvi.
   By Rev. H. H. Hughes, Pittaburg, Pa.



- The Christian Treatment of the Poor, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble,"—Psaim xl. 1. By John H. Barrows, D.D., Chicago, Ill.
- The Present Need of Faith. "But some doubted."—Matthew xxviii. 17. By Bishop John H. Vincent, D.D., I.L.D., Topeka, Kansas.
- 10. The Supreme Importance of Training.

  "Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs xxii. 6. By Rev. C. P. Williamson, D.D., Kansas City, Mo.
- The Continuity of Christian Life. "Jesus Christ, the same yesterday, and to-day, and forever."—Hebrews xiii. 8. By Rev. W. W. Davis, D.D., Detroit, Mich.
- 12. The Secret of Religious Sanity. "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."—1 Corinthians xiv. 20. By Rev. H. P. De Forest, Detroit, Mich.

# Themes for Pulpit Treatment.

- Slime-pits of Monarchy. ("And the vale of Siddim was full of alime-pits; and the Kings of Sodom and Gomorrah fied and fell there."—Gen. xiv. 10.)
- The Cry of the Human for the Divine. ("My Lord, if I have found favor in thy sight, pass not away from thy servant."—Gen. xviii, 3.)
- 8. The Communism of Grace. ("And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."—Num. x. 32.)
- 4. The Economy of God—A Lesson in Administration. (And it came to pass, when the vessels were full that she said unto her son, Bring me yet a vessel; and he said unto her. There is not a vessel more. And the oil was staid."—2 Kings iv. 6.)
- Spiritual Devotion and Political Fidelity. ("And Jehoida made a covenant between the Lord and the king and the

- people, that they should be the Lord's people; between the king and the people also."—2 Kings xi. 17.)
- 6. Greatness as Seen of God. (And he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: and he shall be filled with the Holy Ghost from his mother's womb,"—Luke i. 15.)
- 7. The Voice of Defrauded Labor. ("Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."—James v. 4.)
- 8. The Fate of Evil. ("And then shall that [lit. the] wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thes. ii. 8.)
- The Divine Hand in National Complications. ("In those days the Lord began to send against Judah Rezin, the king of Syria, and Pekah, the son of Remaliah."—2 Kings xv. 37.)

### Easter Themes.

- 10. The Historic Proof of the Resurrection. ("To whom also He showed Himself alive after His passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God."—Acts i. 8.)
- Living Proofs of an Ascended Christ. ("And He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers."—Eph. iv, 11.)
- 19. The Confidence Based upon the Resurrection of Christ. ("Knowing that He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you."—2 Cor. iv. 14.)
- 18. The Spoiler Spoiled. ("O death, where is thy sting? O grave, where is thy victory?"—I Cor. xv. 55.)

### ILLUSTRATION SECTION.

## HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of The Hommerto Review (see page 475). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

### HINTS FOR CHILDREN'S SERMONS.

### A Quartet of Little Teachers.

There be four things which are little upon the earth, but they are exceeding wise.— Prov. xxx. 24.

LESSONS of wisdom in everything which fulfils the object of its creation. We are taught humility, and to whom to apply for knowledge.

- I. "The ants are a people not strong, yet they prepare their meat in summer:" teaching—.
- 1. Forethought. 2. Industry. 8. Frugality. 4. Patience. 5. Perseverance. 6. Prudence.

II. "The conies are but a feeble folk, yet make they their houses in the rocks:" teaching—

1. Not to overestimate our own strength. 2. To take refuge in the

stronghold which God provides, "Rock of Ages." In the cleft, safety.

III. "The locusts have no king, yet go forth all of them by bands:" teaching--

1. Individuality of conduct. Unity of operation. 8. Denomination, each for its own band, all for the common good. 4. Unity of aim; diversity of organization. 5. If God guides them, will He not care for us?

IV. "The spider taketh hold with her hands and is in kings' palaces:" teaching-

1. When you can't do much, do the little well. Curious web of fine texture. 2. Elevate your condition. Spider does not creep, but climbs. Lay hold on things above. King's palace. Thread of faith around the cross means web of hope about the throne. CARL.*

# Importance of Beginnings.

For who hath despised the day of small things.—Zech. iv. 10.

- "SMALL things," in the text, has reference to the times of beginnings.
  - 1. You are beginning life.
- 2. Your life is to you the greatest thing in the world.
- 8. The work of your life will be to build a character.
- 4. If you commence wrong, you will have to change or fail.
- 5. If you change your plan you will have to tear down what you have already built, and begin anew.
- 6. The Word of God, as explained to you by your teachers, and the Spirit of God speaking to you through your conscience will tell you how to start.

ATTICUS.*

# HINTS FOR COMMUNION SERMONS.

## The Teachings of Calvary.

When they were come to the place which is called Calvary, there they crucified him.-Luke xxiii. 83.

THREE cardinal truths we may learn as we gaze in contemplation upon the cross of Calvary:

- I. The sinfulness of man. Those who put good men to death are evil. Calvary, the consummation of world's guilt.
- II. The justice of God. Sin must be atoned for.
- (1) Is it right to make innocent suffer for guilty? No. But Christ not forced, offered Himself. "Not my will."
- (2) Why a hell, when Christ bore penalty of sin? Why suffer eternally when Christ suffered for them?
- (a) Christ's atonement benefits only those who accept it. (b) God, not man, provided Calvary's sacrifice. (c) Hell for those who reject Christ.
- (3) How could Christ redeem mankind from eternal curse of broken law when He only suffered a few hours?
- (a) Must not regard Christ's physical suffering so much as His spiritual suffering. (b) Little gold equals much silver or copper. Christ's pure sufferings equal longer sufferings of guilty.

(c) Was never said the substitute for justice would need suffer time-length of man's punishment but guilt-length.

III. The love of God. In providing of Savior. "Whom we by faith embrace." ATONEMENT.*

### Remember Jesus Christ.

This do in remembrance of me. - Luke xxii. 19.

WE build monuments in memory of the great and good. Many persons well worth remembering have passed through this world,-patriarchs, prophets, apostles, martyrs, reformers, etc.

But here is one in the story of mankind who towers above them all, the

God-man, Jesus Christ.

It was He who on the night of His betrayal took bread and wine, gave thanks, asked the disciples to partake saying: "This do in remembrance of me. '

Remember His Riches, Poverty, Holy life, Atoning death, Intercession in heaven, Coming to judge the world. ALEX.

# HINTS FOR FUNERAL SERMONS.

God in Sorrow.

"Lo, I am come unto thee in a thick cloud."—Exodus, xix. 9.

THE Israelites had but just come from Egypt where God had shown himself in tragic power. They had now stopped at Siuai to organize and learn.

- I. Why did God come in thick cloud?
- 1. "A thick cloud probably foretold storm, and a severe storm always makes men serious. Men never swear nor sin as much when the lightnings are flashing.
- 2. God wanted to hide Himself: He came with a message, not to be seen.
- 8. There was only the sign of a storm: no real storm. God was in the cloud. As Elijah at Horeb.
- II. When sorrow comes we see a storm. Why does God permit sorrow?
- 1. Sorrow makes us serious: men solemn, quiet in presence of death.
- 2. In sorrow God is hid; but His message is plain. We can't always see God in the sorrow. The message always is: "Prepare to meet thy God."
- 8. In sorrow only the sign of a storm. No storm to the Christian heart. Christ says "Peace, be still."

JABEZ.*

### Is there a Future Life?

If a man die shall he live again?—Job. xiv. 14.

IMPORTANCE of this question. Everything founded upon it. Capable of satisfactory answer.

- I. There is possibly an immortal life. Nothing inconsistent with the doctrine in philosophy or science.
- II. Most probably there is such a life. This is shown by
- 1. Nature and constitution of the soul.
- 2. Capabilities of the soul for endless improvement.
- 8. Man's immortal desire for spiritual happiness.
  - 4. Universal belief in a future life.

- 5. Inequality of rewards and punishments, a strong presumptive proof of a future state of conscious existence.
- III. There will certainly be a future life.
  - 1. Indicated by reason.
  - 2. Inferred from science.
  - 8. Deduced from history.
- Declared by Christ and His apostles.
- Proven beyond a shadow of doubt when Jesus arose—"the first fruits."

HERMON.*

# HINTS FOR MISCELLANEOUS SERMONS.

# The Sabbath-School Soythe.

Put ye in the sickle for the harvest is rips.

—Joel iii. 13.

Scythe represents teacher. There must be—

- 1. GOOD METAL.—Must be very best steel, cuts over smooth and rough ground, in tangled undergrowths. Teacher must have qualities: hardness, tenacity, durability, some elasticity, and, possibly, high polish. Christ example. Patient, etc.
- 2. Good Shape.—Not too straight in back, nor too much bend, even, regular sweep. Shaped by love to Christ and man.
- 3. Free from Flaws.—Weak spots spoil usefulness. Trip and throw reaper. Uneven edges bad. Some parts grind out faster than others.
- 4. KEEN EDGE.—Unless sharp laborer tires. Best whetstone, Bible. Best scythe sometimes dull; to keep sharp study Bible history, chronology, example.
- 5. Well Tempered.—In fires kindled by Holy Spirit. Then chilling plunges harden to true temper. Must never show red. Keep it under control.
- 6. Well Hung.—Hung in too close with selfish aims, can not gather all it cuts. Hung out too far, point buries in soil. Too diffuse matter, never strikes home. Hung too high, shoots over heads of scholars and leaves them standing in unsightly tufts, ungathered and untaught. Nova Scotia.*

### Toward Perfection.

- Not as the I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus, etc.—Phil. iii. 12-14.
- (1) PAUL, now broken physically, does not indulge in past recollections as is natural for the infirm and aged, but looks with glorious hope into the future and presses forward.
- (2) Grecian foot-race selected by Paul to illustrate the believer's life. Perfection the goal.
- I. Paul's sense of present imperfection.
- 1. We can occupy common ground with him here.
  - 2. Utility of such conviction.
- (1) Necessary to progress in anything. (2) Especially in Christian life.
- II. His insatiable ambition for higher things. Illustrate anxious restlessness of the racer. Our ambition must reach out for honors in eternity. Matt. v. 19.
- III. His determined pressing forward.
- Strong figure in the text (ἐπεκτεινόμενος—reaching out after).
  - 2. Forgetting things behind.
- (1) Innocence of childhood for virtuous strength of manhood. 2) Dreams of youth for realities of maturity. (3) Past errors for present successes.
- IV. His brightly burning hope of accomplishing that for which he was taken hold of by Christ. Paul wrote Phil. ii. 12,18. Let there be inscribed on the Christians' banner but one "Excelsior." See Longfellow's "Excelsior."

# HINTS FOR REVIVAL SERMONS.

### The Decent and the Vile.

Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.—Matt. xxi. 31.

PHARISEES, etc., professed to do the will of God and did not do it; pub-

- licans and harlots by their wickedness first refused, then repented.
- I. Text is a perplexing statement, that is, at first glance or in a superficial view.
- 1. Perplexing as to hearers and classes mentioned.
- (1) Hearers. Directed at Pharisees and their followers. "Righteousness" was their profession. Should the despised oppressors and inhabitants of the slums precede them into the kingdom?
- (2) Publicans and harlots. Publicans hated by Jews (illustrate revenue officers in "moonshine districts"). Harlots in eyes of Phariseeism. No hope for them nor attempts made to save them. Strange that these go first into the kingdom.
- 2. Perplexing in light of superficial morality. Detail Phariseeism. Much doctrine, little religion. Ritualism gone to seed (Luke xi. 42; Matt. vi. 20.)
  - II. Yet a true statement.
  - 1. In line with Christ's teachings.
- (1) Parable of the two sons. (2) His actions. (a) Call of Levi (Mark ii. 14). (b) Woman who was a sinner (Luke vii. 36-50).
- 2. Accords with philosophy of salva-
- (1) Futility of works (Rom. iii. 10). (2). Righteousness by faith (Rom. i. 16, 17). NORTH FORK.*

### Man's Part-God's Part.

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.—Phil. ii. 12.

APPARENT paradox. No conflict. Partnership. True in natural world. God and man work together in science, invention, discovery, etc. True in spiritual world.

- I. Man's part:
- (a) To think. Mind for that purpose. He in control. Responsible.
   (b) To investigate, or seek. He must do that in getting education, profession, fortune. Religion most impor-

tant. (c) To give up sin. He alone can do that. (d) To believe. Doctor can't take medicine for sick man. (e) To do right.

II. God's part:

(a) To convict. He is working on man to get him to think. Word, Spirit, Church. (b) To forgive. No priest can do that. God wants to pardon man, and is working to that end. (c) To convert. The Spirit's power. (d) To furnish grace.

III. Cooperation. God working in man, to make man willing to do God's good pleasure. Wherefore, let every man do his part.

AMERICA.*

## The Double Question.

For what is a man profited, if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?—Matt. xvi. 26.

In the original Greek there seems to be an indication that Christ here asks two distinct questions from two wholly different points of view; one from the point of view of the present before the soul is eternally lost; the other from the point of view of eternity after it is lost.

- 1. What shall it profit a man if (here) he shall gain the whole world at the cost of his soul?
- 2. What shall a man give (in the other world) to buy back, or redeem, his soul (after it has been lost)?

# Two Classes of Sins. Luke xv. 11-82.

PARABLE of the Prodigal.

I. Sins of the body—the Prodigal Son.

II. Sins of the disposition—the Elder Brother.

### Summum Bonum.

1 Corinthians xiii.

WE may divide the chapter into three parts. In the beginning of this short chapter, we have love contrasted; in the heart of it, we have love analyzed; toward the end, we have love defended as the supreme gift.—From Henry Drummond.

### SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHTS ON SCRIPTURAL TRUTHS.
FROM RECENT SCIENCE AND HISTORY.

By Rev. Geo. V. Reichel, Ph.D., Brockport, N. Y.

DANGERS FROM THE WANDERING AND IRRESPONSIBLE. "LIKE A WAVE OF THE SEA DRIVEN WITH THE WIND AND TOSSED" (James i. 6).

THE theme has a good illustration in the many derelicts which to-day are drifting aimlessly upon the high seas, a constant menace to the intercontinental commerce of the world. The United States Hydrographic Office at Washington, D. C., issues a monthly chart for mariners, upon which is indicated as nearly as can be ascertained, the course of every ocean derelict. The immense distance over which these dismasted and abandoned vessels wan-

der is surprising. According to one of these recent charts, the derelict Fannie E. Wolston, which has been left to drift upon the sea for over five years past, has traveled somewhat more than ten thousand miles. Another derelict. in a period of about twenty months, traveled about thirty-five hundred miles before she was destroyed. Still another floated about for nearly a year, passing in its wayward course over five thousand miles. All these ships had cargoes of heavy lumber, which explains their long existence above water, the lumber keeping them afloat even in the midst of severest storms. Eventually, every derelict, by the action of ocean currents, is carried into the Sargasso Sea, better known as a portion of the North Atlantic. Happily, this sea is far remote from the usual lines of steamer travel, and sailing vessels carefully avoid it. While wandering over the ocean, however, the derelict is a serious menace of life and property.

"A CHILD A HUNDRED YEARS OLD" (See Isa. lxv. 20).—While reading this passage a few days ago and trying to imagine what a child a hundred years old would appear to be, we came incidentally to the notice of the following in the columns of the *Times and Register*:

"The most remarkable instance of age development is said to be recorded by the French Academy, in 1729. It was a boy, six years of age, 5 feet 6 inches in height. At the age of five years, his voice had changed, while at six he was wearing a beard and had the appearance of a man of thirty. He possessed great physical strength, and could easily carry bags of grain weighing two hundred pounds! His decline was at once very marked, setting in between his seventh and eighth year. After passing his eighth birthday, his hair and beard became gray; at ten he tottered in his walk, his teeth fell out, and his hands became palsied; at twelve, he died, with every outward sign of extreme old age."

What a repulsive picture this account brings before us. Of course, nothing of this character is even hinted at in the words of Isaiah. The prophet's thought is undoubtedly rather that of an almost perpetual youth, as expressed in the "child, a hundred years old."

"By THE BREATH OF GOD FROST IS GIVEN" (Job xxxvii. 10).—By the time this is in print, the frosts of winter will have disappeared, and we shall be enjoying the glad, warm, summer days in their first freshness. "Yet," says Henry W. Brown, "when Jack Frost draws his beautiful ferns and flowers on the window pane, who has not often wished that this exquisite work could became permanent?" It will be interesting, therefore, to the professional, as well as to the amateur, photographer to know that it can be made permanent, and far more distinct than Jack Frost ever painted them, yet with all the beauty of every line and curve that is found in the original. But one must enter into copartnership with the frost king himself, to attain the desired end. It is accomplished by the old wet-plate process. Here is the secret:

"The glass plate is flowed with collodion and immersed in the sensitizing nitrate-of-silver bath in the usual manner. When removed from the bath, it is put in the light-tight plateholder and placed where it will freeze. While frozen, it is placed in the camera, focused on a white screen, and developed in the usual wet-plate way. The plate should be kept frozen till the developer is poured on. Beautiful border negatives can be made in this manner, and no two pictures quite alike. To produce different effects, the holder, when laid out to freeze, should be placed sometimes on end, sometimes on the side, and at other times on the face flat down. The plate does not require very thorough draining when removed from the bath. Time of exposure in the camera will be governed to suit the artist's taste. Of course, a long exposure gives flat pictures. We have made negatives in one or two seconds that gave prints as distinct as a penand-ink sketch on white paper. tried it without the use of the camera by a slot admitting a streak of white light into the dark room. The frozen sensitized plate was passed across the beam of light and developed as usual, but the result was not as good as in the camera.

# LIMNINGS FOR TEACHERS FROM NATURE AND LIFE IN THE ORIENT.

BY REV. D. D. MOORE, M.A., M.R.A.S., PENANG, MALAYA.

THE PARASITES ALL RIGHT.—In one of his works Jules Verne has this sentence in reference to a noble character, "He liked to feel he could nourish this parasite plant from the superabundance of his own life, and cause it to flourish and blossom beside him." I gloated over that passage by Jules the Wonderful, for I was feeling indignant over the scandals being circulated about our lovely friends, the parasites. Because some wretched human folks were too slothful for work,

and living on other people's brains and substance, innocent nature must be ransacked for pictures of these culprits. So the parasite was hit upon because he seemed to be a drinker-in of readymade life. The demoralized sponger we are told is like a parasite, ergo a parasite is a worthless culprit, a bloated robber in nature. Then the human evildoer must be warned and frightened. So an imaginary catastrophe is thought out for the poor hermit-crab, or the finely domiciled orchid, and the moralizer cries out, Turn away from your parasitism, or the fate of the crab and the orchid will be yours. All this is unworthy and absurd! The crab, and the orchid, and their many relations have done no wrong. They are all right, just where nature put them, and doing what she bids them, and receiving her blessing. Human sloth and misconduct must be warned under other analogies than these, if analogies are needed. Come and gaze up at the heights of our mighty trees in the mid-tropical jungles. Behold the marvelous parasite growth, -orchids splendidly imitating scorpions, butterflies, bees; orchids of unimagined forms exuding all around their rare perfumes. What if they do drink in ready-made sap from these giant trees! The trees are all the better for the loss of their superabundant life, and the parasites digest the sap, and convert it into the most graceful forms and sweetest perfumes of which nature is capable. And, the trees, their big brothers, look as if they liked to feel they can nourish these fair glories out of the overflow of their own strength. instances and degrees, too, human parasitism is all right. A strong brother supporting a weak one out of his own excelling gifts, nourishing and holding up the vacillating one, is always a good sight to see. Many a human creature is too deficient in organism to stand alone. God gives him one mighty to cling to, and the giver is blest as well as the receiver. Yea, and are we not all the parasites of love? Social Straits.—"Who art thou that judgest?"

"The greatest of these (virtues) is love, "therefore the greatest of vices is uncharity.

The man of India who crosses the Bay of Bengal for the land beyond becomes an outcast, or, in the language of India, loses his caste. The passing over the "dark water," as it is called, alienates him from his society. Even should he return to his native land the obloquy continues to rest upon him. and it is impossible for him, unless able to richly bribe the temple, to win back his forfeited status. All this sounds foolish and pitiable enough when predicated of our Aryan brothers. But are the generality of Christians any better? What a number of Bays of Bengal socially have we, which if a man "dare or have the misfortune to cross," he is lost forever from a social standpoint. A man or a woman does one thing wrong or doubtful, and straightway the unfortunate is ostracised, condemned outright and altogether, no matter how Heaven pardons and regenerates him, and for all time the joys and rights of good fellowship are forbidden to him. One defect or one doubtful surmise is magnified and elaborated and made to cast a baleful light over his whole character. The ninety and nine good points are winked at, and the one bad or doubtful point is made the center of vision. times a single eccentricity or one trick of manner is made the occasion of offense and exclusion, we forgetting that as we judge we shall be judged. Yea, the censorious ones, most to be pitied for the natural and spiritual penalties of uncharity, are bitter and relentless.—a wo of woes.

This world is only a rehearsal for eternity. Some hearts are preparing for the wailings of the damned. Others, attuned by the Holy Spirit, are rehearsing the oratorios of heaven. Into those celestial choirs shall be admitted only those who by penitence and faith have learned the new "song of Moses and the Lamb."—T. L. Cuyler,

SIDE LIGHTS UPON THE BIBLE AND EARLY CHRISTIANITY FROM THE STUDY OF ANOIENT COINS.

By Rev. Jeremiah Zimmerman, Syracuse, N. Y.

Coins of the Herods with Greek Inscriptions.—Herod the Great, who did so much to foster Greek culture, substituted Greek for Hebrew inscriptions on Jewish coins; but that he might not offend the Jews he refrained from placing his own image on his coins, but employed some simple device instead. The correctness of writing his name is determined by his coins, which invariably give 'Hρωδης' instead of 'Hρωδης' as some writers have held.

The coin of Herod Antipas, the tetrarch of Galilee, has more than ordinary interest, for it was before this ruler that Pilate sent Jesus for examination; but our Savior returned no answers to his questions, "and Herod with his men of war set him at naught. and mocked him, and arrayed him in a gorgeous robe and sent him again to Pilate." Christ knew Herod's character, and once described him, when, in reply to the Pharisees who came to inform him that Herod would kill him. he said, "Go ye and tell that fox, Behold I cast out devils." His crimes are well known, for he not only married Herodias, his brother Philip's wife, but beheaded John the Baptist for reproving him of his sin.

On the coins of Herod Philip II. struck at Cesarea Philippi, we have the portraits of Augustus and Tiberius, a bold innovation, the remote from Jerusalem, and which must have been a serious offense to the devout Jews; since it was a violation of their law to have the representation a living thing. But this did not trouble the religious scruples of Philip, who was far more concerned about methods to please his emperor.

On a coin of Agrippa I., struck after the death of our Lord, the title

¢λλοΚΑΙΣΑΡ (Cæsar's friend) appears. It reminds us of the threat uttered by the Jews at the trial of Jesus, when Pilate sought to release Him: "If thou let this man go thou art not Cæsar's friend." It is a striking illustration from numismatic testimony of the prevalence of that expression which Jesus heard on the occasion of his trial. Agrippa placed the portrait of Caligula on some of his coins, and we can imagine how hateful this must have been to the Jews, who abhorred the man who ordered his own statue to be placed in the temple in Jerusalem.

In vain did Petronius, the governor of Syria, endeavor, while the statue was being made in Sidon, to persuade the representative Jews to yield to the demand, tho he was besieged by a great host of men, women and children who implored him to prevent the horrible sacrilege. He appealed to the emperor to repeal the order, but without success. Then, in desperation, thousands of Jews flocked together at Tiberius, and for forty days entreated Petronius not to enforce the imperial command. Again he wrote to Rome. but Caligula, incensed at his failure to obey his commands, ordered him to take his own life. Before the letter came, however, he heard of the assassination of the cruel and half-crazed emperor, and the Jews escaped the horrible desecration of their holy temple.

What a grievous offense it must have been to the devout Jews when they saw that Agrippa had insulted their religious sentiments, and honored the profane monster of cruelty and sacrilege by placing his image on his coins for the people of Palestine!

He also placed the effigy of Claudius on his coins, and on a rare one, struck A.D. 38-39, he gives us his own portrait.

On an exceedingly interesting coin of Agrippa II., struck in the year 58, we have a portrait of this ruler also, instead of that of the reigning emperor. This rare privilege he was permitted to exercise for that year

only. He had a remarkable career, holding his office 52 years, during the successive reigns of ten emperors, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Domitian, Nerva, Trajan, and dying at the advanced age of 100 at Rome.

It was in the year 60, when Paul was held as a prisoner by the Roman governor at Cesarea, that this same Agrippa with his sister Bernice made the memorable visit to Festus, and, at the request of the king, Paul was brought from the prison into the place of hearing and, in the presence of the

rulers, "chief captains, and principal men of the city," the great apostle made his great defense.

It gives an objective reality to that scene and the chief actors, when we look upon the contemporary portrait of King Agrippa, the very man that Paul met face to face when he spoke with such intense ardor of soul that he might win them to Christ, and, turning directly to the favorite ruler, exclaimed: "King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said unto Paul, "Almost thou persuadest me to be a Christian."

### HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

# No Strength by Self-Effort.

GENESIS XXXII.—The significance of Peniel, it would seem, was to teach a final lesson to Jacob, that he could get no blessing by mere wrestling or selfeffort.

22. Jabbok gives the keynote: it is probably from Abak, which means to wrestle, as the noun, abak, means dust, from the rolling of wrestlers in the dust.

24. "Jacob was left alone." Our highest experiences are always when left alone. The closet (Matt. vi. 6) is the place where the human soul meets God absolutely alone—if the dearest friend invades the secrecy, separation, solitude, the place is no more a closet. "Enter thou into thy closet"—how intensely singular and individual!

24, 25. Jacob wanted and meant to have a new blessing. Hitherto he had sought and obtained everything by his own plotting and scheming. He had no conception of a blessing obtained by defeat and in a passive and receptive attitude. In the school of God the highest gain comes by loss—the largest gatherings by scatterings. And this the carnal man can not and will not see; but this lesson seems to

be written large upon the very surface of the narrative.

Observe the desperate determination of Jacob, the supplanter; the wrest-ling continued all night until the day-break.

When Jacob wanted a spiritual blessing, he got it-but only at the point when he was disabled by a dislocated thigh. A moment's thought will show that this disablement was significant. In wrestling, no part of the body is more depended on than the thigh. Weakness here makes impossible the maintaining of a firm footing: the main stress of the wrestle comes on this part of the body. The instant the joint was out, wrestling became impossible and all that was left was to hold fast by the arms. "I will not let thee go." It was now no longer a wrestle, but an embrace. Jacob was "down," and could not get up, but he could hold on until his Victor gave him a blessing.

It is scarce worth while to tarry over what is here obscure or doubtful—as to who was the angel—whether a created being, Esau's guardian angel, as the Jews believe, or the Logos, as would seem from verses 29, 30.

The vital point is deeper down

and farther in. If we mistake not, it lies in the fact that no man can receive God's strength while he is strong in himself. "My strength is made perfect in weakness" (2 Cor. xii. 9). We must learn to glory in infirmities if the power of Christ is to act upon us. every stage of Jacob's life he had been a self-seeker. After personal gain, emolument, aggrandizement—he had no conception of any great good apart from his own struggle and wrestle for it. And now, he has carried even into spiritual things the same confidence in his own effort. He knows only God can bless, but he expects to get blessed by agonizing struggle. And God humors him, if we may reverently say it. He lets him wrestle and condescends to wrestle with him, in a prolonged contest, as tho it were man with man and neither strong enough to pre-Then when the angel touched the hollow of the thigh and instantly dislocated it, he showed Jacob how easily at any point he could have ended the struggle had he chosen; and that, the God may condescend to such a competition, man could never prevail by his own strength against the will of God. Jacob carried out of that contest a dislocated thigh, and went from Peniel with a halting gait, which it may be he carried with him to the end of his life journey, as Paul did his thorn in the flesh, a perpetual reminder of dependence on God.

The divine angel showed him God's strength and his own weakness, and that if he prevailed it was only by divine permission.

28. The new name "Israel," Prince of El, seems closely cognate with "Sarah"—both carrying the idea of a leadership or princeship through contention.

The exact rendering is not clear. A preferable translation seems to be:

"Thou with God hast had power— And how much more with men Wilt thou prevail."

But may the lesson not really be that as he prevailed with God only by selfsurrender and self-sacrifice, so he must truly conquer among men, not by selfish supplanting, but by unselfish abnegation?

29. The angel of the Lord similarly said to Manoah: Why askest thou after my name, seeing it is secret (wonderful)?

80. Peniel means Face of El, for we must not forget that El was the significant name whereby God revealed himself to Jacob and which is reserved in all the combinations—Beth-el-El-Elohe-Israel, etc.

82. We meet here an interesting hint as to the evidential value of existing customs and usages. In the absence of written history, God has stereotyped the records of events in the fixed and uniform usages which prevail in Oriental lands, and which can be in no wise accounted for unless they do record these events. The Lord's Supper, for instance, is absolutely unaccountable if it be not the memorial of the actual scene it perpetuates and commemorates. And so of the Passover meal before it, it can not be traced back to any national origin, if it be not the memorial and monument of the event it claims to celebrate. The Fourth of July observance does not more clearly prove that the Declaration of Independence was actually promulgated July 4, 1776.

These current customs become monuments and records of an unhistoried past.

### Power of Unselfish Love.

It is a great thing to have an object of love which the judgment wholly commends, on whom affection may be lavished without the remonstrance of the reason. I had a friend once who would have been to me as my own life but for one thing,—he was essentially selfish, he lived for self-pleasing, tho his pleasures were not of a low order; still essentially it was to please himself that he lived: and with all his real genius and generosity, there was that which I constantly saw and which perpetually kept me from a whole-hearted



bestowment of love. On the other hand, one man stands unique in my thought and remembrance. There was in him a certain cleanness—freedom from defilement, even of selfishness. His tongue was clean, bis life carried with it the atmosphere of heaven. I felt I could give him all the love a human being could lawfully have.

## A Fixed Heart.

O God, my heart is fixed. - Psalm cviii. 1.

A FIXED heart! What a blessing! Compare the three holy children (Daniel iii. 16-18). Notice especially "But if not"-if our God gives no sign of His presence and power and appears not for our deliverance-"be it known unto thee, O king, that we will not serve thy gods," etc. What holy resoluteness, also, exemplified by Daniel in daring the lions' den for the sake of his God, and even in his prayers. whole book of Daniel is an illustration of a fixed heart. It contains six contests, which are also tests, in which the children of God confront and contrast with the children of Babylon and its false God, Bel. In every case the former come off triumphant, and it is by the power of a faith that fixes the soul in God and makes them immovable by persuasion or threat, before flaming furnaces or fierce beasts or even fiercer men.

# Threefold Aspect of God.

THE only text in the Bible that represents God in His threefold aspect, as Legislative, Judicial, and Executive Head in His kingdom, is Isaiah xxxiii. 22: "The Lord is our Judge: The Lord is our lawgiver: The Lord is our King." It will bear study. As a lawgiver He combines authority, wisdom, and holiness which insure a proper legal code; as a Judge, He combines omniscience, integrity, and justice which insure a true decision; and as a King, He represents omnipotence, omnipresence, and eternity, so that none can evade the execution of His decrees. No

wonder He is a terror to evil-doers! But the same attributes make Him the eternal, unchangeable, almighty Friend and Defender.

"He will come and save us. "

# Calling on God.

In preaching from the words, "For whosoever shall call upon the name of the Lord shall be saved," Mr. D. L. Moody said: "Reading that text a short time ago it flashed on me with unwonted power. There is a wonderful sweep in that statement, it includes all kinds of sinners-drunkards, barlots, adulterers, blasphemers, murderers. Is it true, is it possible, that the time is come when that passage is to be fulfilled? It was a sort of revelation to me, and I began to go back into history to find out how and when it was to be fulfilled. Several hundred years before Paul penned that passage Joel prophesied: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered." That was the text from which Peter preached on the day of Pentecost. My curiosity was further aroused and I began to read the Bible from the beginning to find all that bore on this matter, and I found that since Adam's time no man or woman called on the name of God in truth and did not find mercy.

"Beginning with Genesis I found to my surprise that Adam did not call on God for mercy. Had he done so, things might have turned out differently. I found that Cain never called on God for mercy; and so along down the ages I found over and over again that whenever a man did honestly call on God for mercy he found it. It does not matter how bad the man is or how black his sins, the result is the same. I suppose one of the worst characters we meet in Scripture is Manasseh. He was one of the wickedest kings that Israel had, and his iniquities were such that he was considered one of the vilest wretches on earth. And yet God heard his cry, delivered him from prison, and put him back on the throne

again. I don't care how vile and black a man's sins are, if he cries for mercy he will find it. God delighteth in mercy. This is the experience all through the Bible. David fell into the darkest kind of sins, but he called on the Lord, and after he was restored he wrote that beautiful 32d Psaim."

# Opportunity Neglected.

THERE was a time in history when an opportunity waited for the man, and the man failed to recognize the oppor-With Christian disciples in the latter part of the fourth and beginning of the fifth century, when the yoke of ceremonialism had begun to gall the necks that bore it, and the elaborate ritual growing up, and the equally elaborate hierarchy becoming dominant, made God's people yearn for a reformation which might restore and revive the primitive simplicity of the apostolic age, it was only needful to find some man who would sound the trumpet and rally the faithful to his side. The age furnished the man capacitated in every way to become the leader. He was revered to the point of almost worship; he was believed to be at once the purest, wisest, holiest of men, who mingled firmness and fearlessness with mildness and prudence, ability and humility. His eloquence was commanding, and his piety conspicuous. His influence upon his own age can not be well exaggerated.

It was Augustine, Bishop of Hippo. It has been well said that the destiny of ages hung on his decision. Had he led the way in reform, the Papal church might have died in infancy. But he hesitated, and then gave the weight of his character and influence in favor of the growing superstition, and from that hour the cause was lost and the reformation waited from 416 A.D. to 1516, until Martin Luther dared to do what Augustine did not.

### The Witness of Arabia.

Professor Hommel, of Munich, a foremost student of Babylonian inscriptions, writes to The Sunday-School Times of important discoveries by Dr. Glaser of ancient inscriptions in Arabia, which seem to go back to the time of Moses. "It is my conviction," says Professor Hommel, "that Arabia itself will furnish us the direct proofs that the modern destructive criticism of the Pentateuch is absolutely erroneous. The age of the Minean inscriptions runs paral-lel with that of the so-called code of the priests. If the former are as old as Glaser believes them to be, and the Arabian civilization, as I have proved in my first article, already existed at the time of Abraham, then the laws of the priests of Israel are also very ancient. The best proofs of the historical accuracy of the Old Testament traditions come more and more from without, from the inscriptions of the surrounding nations."

### ILLUSTRATIONS AND SIMILES.

DIVINE JUSTICE.—There are two modes of weighing—by a pair of scales, and by the steelyard. The one seems more just than the other. We see at once the fairness of weighing in scales. It is a simple, direct process, which appeals immediately to the eye and the judgment. But the fairness of weighing by the steelyard is not at once so apparent. It is a roundabout process. It requires calculation. There does not seem at first sight to be an equality of parts. Weight is given in another way than by symmetrical arrangement. And so much of God's weighing may seem to be more by the steelyard than by the balance.—Rev. Hugh Macmillan in The Thinker, February, 1895, p. 184.

THE MIRACLE OF CONVERSION.—
The greatest miracle that I know of, is that of my conversion. I was dead, and I live; I was blind, and I see; I was a slave, and I am free; I was an enemy of God, and I love Him. Prayer, the Bible, the society of Christians—these were to me a source of profound ennut; while now it is the pleasures of the world that are a weariness to me, and plety is the source of all my joy. Behold the miracle! and if God has been able to work that one, there are none of which He is not capable.—Alexander Vinet.

NO DEATH PREMATURE. — There can be nothing premature with God's dealing. He taught David to silence that thought with this song: "My times are in thy hands." Some seeds fall from the trees in the early springtime; some in the bright summer days; some in the autumn's mellowness; and some cling to the boughs long after winter has come, and at last fall into the blanket of snow, which God sees is as necessary to them as the soft and warm soil is to other seeds. So He calls some to drop their mortality, that it may develop the beauty of the immortal, in early childhood; some in middle manhood; and some in old age. He "times" all our coming and going. There can be no premature death except as we have refused to make ourselves ready for the grand change. —J. M. Ludlow.

MISTAKEN SORROW.—Jacob moaned (Gen. xiii. 36): "Me have ye bereaved of my children; Joseph is not; all these things are against me." Would he have moaned if he had seen the reality? If those old eyes could have penetrated across the desert, he would have discovered his boy at the right hand of the throne of Egypt. Our tears flow because our eyes do not yet take in the vision of Christ at the right hand of God, and our loved ones with Him.—J. M. Ludloss.



# EXEGETICAL AND EXPOSITORY SECTION.

THE CONTENTS AND MESSAGES OF THE APOSTOLIC DISCOURSES.

By the Rev. Robert Westly Peach, Quincy, Mass.

### ORIGIN AND THEMES.

A MINUTE examination of twelve of the brief sketches in the Acts of the Apostles of discourses delivered by the Apostles Peter and Paul and the martyr Stephen has been made, with the view to learn somewhat of the method and matter of Apostolic preaching. Peter's answer to the Sanhedrin, recorded in the fourth chapter, has been treated as the conclusion of his sermon in Solomon's Porch. The other discourses are hereinafter specified, and also cited by chapter and verse. The readings of the Revised Version are generally employed.

An examination of these addresses shows that they were all like those of Jesus Himself in the respect that they were drawn from the occasion—if we except that of Paul in the synagogue at Antioch, Pisidia, and that was appropriate to the occasion.

Peter's Pentecostal sermon explained the marvelous gift of tongues there manifested; his sermon in Solomon's Porch explained the miracle of the healing of the lame man; his testimony before the Sanhedrin was a defense of his right and duty to preach Stephen's historic disthe Gospel. course was an elaborate defense against the charge of blasphemy. Peter at Cesarea explained his vision of the sheets filled with all manner of creatures. Paul, at Lystra, was vehemently declaiming against the proposed worship of himself and Barnabas; at Athens, he was enlightening the philosophers who wanted to know what that babbler had to say, and drawing illustration from their altar to an unknown god; at Miletus, he gave a charge to the Ephesian bishop-elders: before Felix, he explained his persecution in the temple, which was the cause of his imprisonment; and in the temple court, and again, before Agrippa, he told of his own conversion.

Yet whatever the occasion, everywhere and always, the Apostles had but one theme. When Paul talked to the ignorant pagan Lystrans or to the cultured pagan Athenians, or to the Roman governor Felix,—none of whom had knowledge of and believed in Jehovah,—he proclaimed to them God the Creator and Sovereign Ruler.

### GOD:

Supreme, personal (xiv. 15—"the living God"); Infinite (xvii. 24, 25), omnipresent (xvii. 27); Creator (xiv. 15; xvii. 24-26, 29, cf. vii. 50), Preserver (xvii. 28); Provider (xiv. 17; xvii. 25); Sovereign Ruler (xiv. 16; xvii. 24, 30); Foreordainer (xvii. 26, 31, cf. ii. 28; iii. 18, x. 41); Revealed in nature (xiv. 17), in man (xvii. 28, 29), and in "the law and the prophets" (xxiv. 14); Judicially severe (xiv. 16; xvii. 30—1st cl.), yet compassionate (xiv. 17, xvii. 30—2d cl.); object of worship (xxiv. 14), of service in holy living (xxiv. 16), and of the hope of the resurrection (xxiv. 15, cf. xxvi. 8).

And in all the sermons teachings concerning God and praises to Him abound:

The God of glory, the Most High (vii. 2, 48); Giver of the Holy Spirit (ii. 17, v. 32); Worker of miracles (ii. 22); Covenant-maker (ii. 30, iii. 13, 25, vii. 5, 8, 17, xiii. 17, xxvi. 6); Covenant-keeper (ii. 32, 33, 36, vii. 32, xiii. 23, 33, xxiv. 14); Foreteller of future events (iii. 18-21, vii. 6, 7); Object of obedience (v. 29, 32, xiii. 22, 36, xxii. 3); Ruler of men (vii. 3, 38-35, 46, xiii. 16, 21, 22, 26; xxii. 14); Judge of nations (vii. 7, 24, 5, xiii. 19, xvii, 31); Deliverer of His people (vii. 10, 25, 34, 35, xiii. 17, 18); Giver of good gifts (vii. 5, 10, xiii. 19, xx. 24, 32); Who appeared unto men (vii. 30); Who dwelleth not in houses made with hands (vii. 48, xvii. 24); Omnipresent (vii. 49); The heaven His throne (vii. 49); The earth His footstool (vii. 49); His glorious throne revealed to the martyr Stephen (vii. 55, 56);

Impartial in mercy (x. 84); Object of repentance (xx. 21, xxvi. 18, 20); Counsellor of men (xx. 27, xxii. 14); Keeper of His servants (xx. 82, xxvi.

Of all this the central thought is that God is Creator, Sovereign, Ruler, -judicially severe, yet compassionate,-Foreordainer, Covenant-maker, and Covenant-keeper, Giver of all good.

Excepting the three addresses of Paul specified above, all the Apostolic sermons were delivered to people who had knowledge of the God of revelation. And in them the great dominant theme is

#### **JESUS:**

The Nazarene (ii. 22, iv. 10, x. 38, xxii. 8, xxvi. 9), a man (ii. 22, xiii. 88. xvii. 31), the Son of man (vii. 56), the servant of God (iii. 18-26)

The seed of Abraham (iii. 25), and of David (xiii. 28, cf. 84), the Light of Israel and of the Gentiles (xxvi. 28),—whom God had promised; that Prophet, whose coming Moses and all the prophets had foretold (iii. 22-24. vii. 87, 52).

Heralded by John the Baptist (xiii. 25); sent first by God to the descendants of Abraham (iii. 26). and of

Israel (xiii. 23).

Approved of God by miracles (ii. 22, x. 38), being God-anointed with the Holy Spirit and with power (x.

Doer of good (x. 88), Healer (x. 88), authoritative Teacher (iii. 22, xx. 85), to refuse to hear whom would bring destruction (iii. 28), guide away from sin (iii. 26), giver of the grace to repent (v. 31, xxxvi. 18), giver of blessing (iii. 26) and of peace (x. 36).

Worthy (xiii. 25), innocent (xiii. 28), yet denied (iii. 18, 14), betrayed (vii. 52), delivered up (iii. 18), crucified (ii. 28, 36, iii. 15, iv. 10, v. 30, vii. 52, x. 39, xiii. 28, 29), by the

vii. 52, x. 39, xiii. 28, 29), by the

Jews.

The predicted, rejected corner-stone (iv. 11), whose death the prophets had foretold (iii. 18, xiii. 27, 29, xxvi. 22, 28), to which God had ordained him (iii. 18).

Buried (xiii. 29).

Raised up from the dead by God (ii. 24, 82, iii. 15, iv. 10, v. 30, x. 40, xiii. 30, 83-87, xvii. 81), whose resurrection the prophets had foretold (ii. 81, xxvi. 22, 28), alive forevermore (xiii. 84).

Seen, heard, lived with, after His resurrection (ii. 82, iii. 15, x. 40-42;

Exalted to the right hand of God (ii. 83, 84, v. xxxi, vii. 56), glorified

by the Father (iii. 18).

Seen (xxii. 14, 18) in glory (vii. 56), heard (xxii. 7, 8, 10, 14, 18, 21, xxvi. 14-18), persecuted—in the persecution of His disciples (xxii. 4, 7, 8, xxvi. 14, 15), and working miracles (vii. 55, 56, xxii. 6, 9, xxvi. 18, 19), after His ascension.

Still a miraculous healer, through faith in His name (iii. 16, iv. 10).

Giver (ii. 83) and procuring cause of the gift of the Holy Spirit to believers (v. 82).

Witnessed to by the Holy Spirit (v.

32), by the apostles (v. 82, x. 39, xiii. 31, also ii. 32, iii. 15, xxii. 15, xxvi. and by martyrs (xxii. 20).
 Believed in by many Jews (xxii.

19) Object of faith (xx. 21), sin-remitter (ii. 38, v. 31, x. 48, xiii. 38, xxxii. 16, xxvi. 18), justifier (xiii. 88), sanctifier (xxiv. 18), — through faith, -whose power to save the prophets had foretold (x. 48), salvation

(xiii. 26).

Commander of His disciples (x. 42, xxii. 10, 18, 21, xxvi. 16), ordainer of the ministry (xx. 24, xxvi. 16), redeemer of the church (xx. 28), deliverer of His witnesses (xxvi. 17), rewarder of the faithful (xxvi. 18), keeper of the spirits of the just (vii.

By God's will to come again, giving, refreshing (iii. 19, 20), whose second coming the prophets had foretold (iii.

Omniscient (xxii. 18), God-ordained Judge of living and dead (x. 42, xvii, 81, vii. 60), the Holy One (ii. 27, iii. 14, xiii. 35), the Righteous One (iii. 14, xiii. 35), the Righteous One (iii. 14, vii. 52, xxii. 14), the Prince of life (iii. 15, v. 31), the Savior (iv. 12, v, 31, xiii. 23), the Christ (ii. 30, 31, 36, 38, iii. 18, 20, iv. 10, x. 36, xx. xxvi. 23)

The Lord (ii. 25, 84, 36, vii. 59, 60, xx. 19, 21, 24, 28, 35, xxii. 8, 10, 19, xxvi, 15), the Lord of all (x. 86), the

Son of God (xiii. 33).

What a wonderful completeness of outline of the life, -yesterday, to-day, and forever, -of the offices and of the titles of Christ Jesus is here! And it is all drawn from nine brief sketches of discourses-four of Peter, one of Stephen, four of Paul. Moreover, some of the titles and teachings are given repeatedly by both Peter and Paul, and sometimes by the three. These constitute a shorter outline of the essentials of the revelation of our blessed Lord:

Jesus the Nazarene; a man; that Prophet, whose coming, death, and resurrection the prophets from Moses foretold; crucified by the Jews; raised up from the dead by God; seen, heard, lived with after His resurrection; exalted to the right hand of God; witnessed to by the Apostles; sin-remitter; commander of His disciples; God-ordained Judge of living and dead; the Holy and Righteous One; the Savior, the Christ, the Lord.

# ISLAM'S PROPHECY—A SUGGESTION ON REVELATION VIII. 8, 9.*

By W. C. Conant, Editor of "The Sanitary Review," New York City.

And the second angel sounded: and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea and had life, died; and the third part of the ships were destroyed.—

Rev. viii. 8, 9.

AT a superficial glance, one might seem to have a very clear interpretation for this prophetic allegory. What is a great mountain burning with fire but a great military potentate or power, in active eruption, so to speak? and what his precipitation upon the sea, but a great naval war? There is, indeed, no other interpretation of the symbol mountain authorized by biblical precedent, but either potentate or organic power; and to that we must distinctly adhere. But it would be a manifest inconsistency to take the sea literally at the same time. The sea is, allegorically, the multitude of peoples; or, more specifically, as distinguished from the "four quarters of the earth," or all mankind, the Mediterranean peoples. In the absence of any

* From "The Residue of Prophecy," unpublished.

single historic war that would seem to fill up the magnitude of this isolated outline, we might be led to regard it as representing a period of European wars in general. But among the principles of interpretation that seem to be most obvious concerning this book is its exclusive reference to the kingdom of Christ and its conflicts. Any purely secular matters, such as have no direct bearing on the one theme, must be excluded from the results of interpretation. Moreover, we have in history, and at the very point to which the Revelation as here construed has now brought us, a crisis in the religion of the world, of ample magnitude to fulfil the stupendous symbolism of the prophecy. It scarce need be said that we mean the Mohammedan conquest, with its seas of blood and deadly moral results now five centuries extended.

There is something significant and peculiar that is common to both versions of the prophecy (if we may so call them-the second trumpet and the second bowl): the conversion of the sea to blood; and - in the matured moral development which we have traced in the "bowl" series of the same judgments—to dead blood. This symbol, again, is illumined for us by the parallel use of blood and wormwood under the third trumpet and bowl respectively; indicating that blood (or at least dead blood, by which all living creatures died) is to be taken with wormwood (in accordance with the undoubted sense of the latter as corruption of truth), to mean the issue of such corruption in spiritual defilement and death. This consideration strongly confirms the suggestion of the Mohammedan power as the antitype of the great mountain burning with fire; because of the element of monotheistic truth and devotion vitiated by anti-Christian imposture and violence in the political religion of Mohammed, subverting spiritual life, and submerging in the total corruption symbolized by "the blood of a dead man, "every living soul.

The limitation of this destruction, in the first of the visions, to a third part, does not conflict with the entire destruction foretold in the second: for both have proved true in the results of Mohammed's rise: a part only of the nations have been subjected and corrupted on the one hand, and "every living soul," with remarkable literality, having been spiritually destroyed so far as his imposture has prevailed. It is also to be noted that the word we render "destroyed" is, with its congeners, in other places as well as in this, used with exclusive reference to corruption, especially of truth or character, while eight other verbs are employed to express destruction from external forces.

Still another plausible coincidence appears, under this interpretation, in the destruction, in the manner of corruption, of the third part of the ships. It has been pointed out, with some probability, that the word for ship, being the one always applied to the Galilean boats of Jesus and His apostles, may become a recognized symbolical synonym for a church, through an early custom of housing the ecclesia beneath a roof formed in reverent imitation of the boat in which Jesus preached and wrought some of His most wonderful work; and also in allusion to his commission to the church as "fishers of men." Considering the fact that Mohammedanism has destroved most of the Asiatic churches. and converted their edifices into or replaced them with mosques, we have here another argument for the interpretation in question.

Finally, the *quasi* character of mountain given to this phenomenon corresponds to the original character of the Mohammedan irruption, as proceeding from no national organic authority such as the symbol mountain commonly represents.

The recent awful butcheries of the Armenian Christians by the Turks that have so stirred Christendom have given fresh interest to this prophecy.

TRANSLATION OF GALATIANS I. 6.7.

By Rev. George W. Borden, A.M., South Auburn, Nebr.

Owing to the lack of a fine discrimination in the meaning of words, the average reader of Scripture may find a commentary necessary to his understanding of certain passages, such, for example, as Gal. i. 6, 7. A translation should convey the thought, not merely the meaning of word by word. The revisers have improved the rendering of this passage by suggesting, at least, that there is a contrast between "different" and "another;" and yet upon turning to Webster, this suggestion seems to vanish again, for "different" is defined as "distinct, not the same;" and "another" is defined as "different, not the same." Here we almost come upon a "distinction without a difference." But the Greek, as Paul emphasized it, means "another. one of the same class, a variety;" and έτερος signifies "one of a different kind, a species. " In English, this distinction is easily made, thus: "I marvel that ye are so soon changing from him that called you in the grace of Christ unto a different kind of a gospel, which is not a variation of it." The idiomatic phrase, "a different kind of a" thing, is appreciative and pregnant, and that it thus conveys the true sense of the passage is apparent from the whole context. The writer is presenting the contrast between his authority and that of the false teachers, between his doctrine and theirs, to the disparagement of the latter. Our indefinite article, as above used, plays the same function in our idiom, as the anarthrous Greek είς ετερου ευαγγέλιου. The apostle's slighting reference to the false teachings is shown by his ellipsis and omissions: he cuts off his sentence, - "which is not a variation, " says he, meaning, of course, not a variation of the Gospel itself. Of the false teachers he says vaguely, "some would pervert the Gospel of Christ;" here the object of the verb is strongly in contrast with its indefinite subject. So again in verse 8, "If we or an angel from heaven, should εὐαγγελίσηται (without any object), preach a Gospel unto you,  $\pi a \rho' \delta$ εὐαγγελισάμεθα, contrary to that which we preached to you," etc.; and this contrast of the definite with the indefinite he repeats a second time, and then exclaims, "Am I now seeking the favor of men or of God? or am I striving to please men?" But such men, and such a Gospel! that is altogether a different kind of a thing. "For I assure you, brethren, that the gospel, that gospel which was preached by me, that it is not after man." To εύαγγελιον, το εύαγγελισθέν ύπ' έμου, κ. τ. ε. The word "variation" means "a partial change in the form, etc., of the same thing," and as this is precisely the thought in this passage, it is suggested, with the other change in idiom, as a more exact rendering of the original.

# SOME BITS OF EXEGESIS.

BY EDMUND B. FAIRFIELD, D.D., LL.D., GRAND RAPIDS, MICH.

And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of heaven.—Matt. xix. 28, 24.

Understanding "a needle's eye" to mean the eye of a sewing-needle, the second verse announces as an impossibility what the first only declares to When we came one evenbe difficult. ing, in our journey through Palestine, to the gate of Nablus (the old city of Shechem), we found the big gate shut. We were told that it would be necessary for us to go around to the other side of the town, where the gate was kept open an hour later; or, if we chose, we could go in through "the needle's eye," and the animals, with the baggage, could be sent around. We preferred to keep with our baggage, and accordingly we went around with it. "The needle's eye" is a small door by the side of the big gate. Upon inquiring whether camels ever passed through this door, the answer was, "Yes: but it is necessary that the beast should get down on his knees, have his load removed, and then he must go through on his knees.

It is almost certain that this designation of the small gate by the side of the larger one as "the needle's eye" is a very ancient one. Such a small entrance way is found in connection with most of the city gates in Palestine. It was the habit of Christ to illustrate by some sort of comparison every general truth which He taught the people. After stating the general proposition that it was hard for a rich man to enter into His kingdom, He made the comparison, referring to what they were familiar with-the difficulty-but not the impossibility—of getting a camel through such a little gate as they were wont to pass through every day. If rich men are willing to humble themselves and unload as Christ may direct, they can get into the kingdom. It is not, therefore, impossible: but as the first verse declares, hard. Only by divine help will they ever do it. "With God all things are possible." A camel can go through a needle's eye in any of the cities of the East that I have ever seen, but only by humbling himself, leaving his load outside, and pulling through on his knees. The simile is a good one.

No alteration to κάμωζον is necessary or admissible. That word, as signifying a rope, or cable, seems to have been invented to escape the fancied difficulty here; see Palm and Rost's or Liddell and Scott's Lexicon sub voce, and for the scholia giving the interpretation, Tischendorf's note here. Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an elephant; we have a case in ch. xxiii. 24, of a camel being put for anything very large: and we must remember that the object here was to set forth the greatest human impossibility, and to magnify divine grace, which could accomplish even that.—
Henry Alford, on Matt. xix. 24.

### SCHOOL OF BIBLE STUDY.

By D. S. GREGORY.

The Second Stage in the Old Testament movement of redemption was found to be that of the development of the truths of salvation introduced into the world by Moses in the Pentateuch. That development was found to be three-fold: in the history, in the poetry, and in the prophecy.

poetry, and in the prophecy.

The First Phase exhibits the unfolding and fixing of the formative ideas in connection with the public and national life and experience, through the general political and religious institutions,—recorded in three times three Historical Books.

#### Second Phase—the Practical.

The Second Phase—now taken up—exhibits the Devotional Unfolding of the Divine Religion in the Sacred Poetry. It is the process of fixing the essential truths of salvation in the inner life of the Chosen People, through the general provision made for worship, public and private, and the special and elaborate liturgical and musical arrangements established by Moses and David.

This was a most important phase, as furnishing the literary embodiment of the Religious Ideal for the Practical Life for the Chosen People during the continuance of the Old Dispensation—and largely for the people of God in all ages—in such shape as to appeal to the esthetic and emotional nature, with the added power of spiritual beauty, in either measured or musical form, and of social and sympathetic union and communion in the worship and service of God.

In all reasonable religion the foundation for all religious life and feeling must first be laid in rational convict on regarding God and the true Relations of God and man. To attain to their full molding power these convictions must be brought into living connection with the human feelings, the springs of action.

The Six distinctively Poetical Books constitute the permanent provision made by divine grace for so binding the Old-Testament religious ideas to the convictions and feelings of the Chosen People, especially in connection with their liturgical and musical services. They have at the same time helped to fasten the truths of salvation in the memory, and made

them perpetual "household words" and "songs of the soul" that have gone on through the ages singing themselves into conduct and character.

Of the Six Poetical Books, one half—Proverbs, Job, Ecclesiastes,—belong to the domain of Religious Conviction. They are reflective, gnomic, aphoristic, and take the form of Didactic Poetry.

The other half—Psalms, Song of Solomon, Lamentations of Jeremiah—belong to the domain of Devotional Feeling, and take the forms of Lyric Poetry.

Nors.—The necessity for such a practical religious philosophy at the foundation, and the fact of its meeting a permanent need of human nature, were both illustrated in the history of Christendom when the Bible was shut away from men. Through more than ten centuries, "The Consolations of Philosophy," by Boetius—prepared in an age of disaster and calamity, just after the fail of the Western Empire, was the text-book of the Christian Church, because the Divine Philosophy in the Word of God was sealed up. It was translated into all the literary languages—German, French, Italian, Spanish, English, Greek—and read in its original Latin in all lands. Its hold upon the human heart is illustrated in our English history—Alfred translated it for his rude Saxons; Chaucer for the men of his age; Lydgate for those of his age; Queen Elizabeth for the needs of her own royal heart. But, great as had been its power over man, when the Reformation had again unsealed God's own Divine Philosophy of Religion, in the Didactic Poetry of the Bible, that of Boetius, which was only a faint copy of the Divine, was speedily cast aside.

# First Group — Three Didactic Books.

The Three Books of Didactic Poetry-Proverbs, Job, Ecclesiastesaim, by the most varied exhibition of the Relations of Piety and Blessedness, and the analogous, tho reverse Relations of Impiety and Misery, to inspire the Chosen People with a profound rational conviction of God in everything. They present the Philosophy of the Practical Religious Life, with the divine solution of the great problem involved. In treating the problem there underlies the three Books alike the General Proposition, Wisdom, or Piety is the True Blessedness. To this there are in actual life two apparent exceptions: (1) the case of the good man who is not outwardly prosperous; (2) the case of the bad man who is outwardly prosperous. The Three Didactic Books state and illustrate— General Proposition, in Proverbs. First Exception, in Job.

Second Exception, in Ecclesiastes.

PROVERBS-FIRST DIDACTIC BOOK.

The Proverbs of Solomon-as the first Book of Didactic Poetry is commonly called-contains about five hundred short sayings (maxims, gnomes, in Hebrew mashal), probably selected from a greater collection. See 1 Kings v. 12. They are not proverbs, in the ordinary worldly acceptation of that word, but truly sanctified precepts of wisdom, suited to the purposes of life. The Book presents all the great formative ideas of the divine religion set forth in the Pentateuch, and brings all these into immediate and rational connection with the practical life of God's Chosen People, and in such shape as fits them to attract attention and fixes them in the mind.

The Purpose of the Book is, as already indicated, to state and illustrate in manifold ways, positively and negatively, the General Proposition that Wisdom, or Piety, is the True Blessedness, or the only way to genuine prosperity and success in life, in

the large and high sense.

According to the headings embodied in the Book itself, Proverbs comprises a General Title, Three Main Parts, and Two Appendices, as follows:

General Title. The statement applies to the entire Book, and indicates the three main sections of the Book.

Ch. i. 1-7.

Part First. A connected delineation of Wisdom as the Supreme Good and End of Life. Ch. i. 8-ix. -An admonitory address of a father to his son, after stating the primary requisite for attaining wisdom, em-

(1) A warning against sin and exhortation to follow wisdom, with vivid picture of the results, and illustration by individual precepts. Ch. i. 8-iii.

(2) A threefold development and confirmation of the urgent call to wisdom as found in Ch. i. 8, 9. Ch. iv.-vii.

(8) The Personal Wisdom of God, or God the Word, takes up the exhortation. Ch. vii.-ix.

Part Second—"The Proverbs of colomon." Ch. x.-xxiv. It com-Solomon." prises-

(1) A collection of individual proverbs illustrating wisdom and folly;

(2) Certain connected proverbs of two or more verses each;

(3) Certain individual proverbs as

commands or provisions, under the title "These also belong to the wise."

Part Third-"The Proverbs of Solomon which the men of Hezekiah the King of Judah transferred,"-consisting mainly of "comparisons, antitheses, and associations of ideas by means of catch-words.' Ch. xxv.-xxix.

Appendix 1. The Words Agur, concerning true Wisdom. Ch.

Appendix 2. In two parts:
(1) The "Words of King Lemuel"; (2) the praise of a virtuous woman, Ch. xxxiv.

But general propositions have their exceptions, real or apparent. Hence Job and Ecclesiastes.

### Job-Second Didactic Book.

The Book of Job derives its name from the patriarch on whose remarkable history it is founded. There are no reasons except purely speculative ones for supposing that he was not a real person, in whose life the chief events narrated in the Book actually To the didactic element the occured. poem adds epic and dramatic features. The elevation of the theme, the sublimity of the thought, the marvelous felicity of the expression, and the masterful organization of all its material with unsurpassed artistic unity, make it hard to parallel in all literature.

The poem has a double aim—which is yet one—naturally called for by the teachings of **Proverbs**, that the way of piety or wisdom is the way of blessed-

ness:

1st. To the proposition laid down in Proverbs there is naturally suggested First Apparent Exception, that Wisdom or Piety is often found along with great Adversity. Is not this a real exception? In Job we have the Divine Answer. To settle the question for all God's suffering people and for all time, Jehovah selected Job, the best of men (Job i. 1, 8), and subjected him to the greatest conceivable afflictions. The Divine Solution is, God chastens to correct and per-True piety is blessedness and true prosperity and real success. Its main problem is then the Mystery of the Cross.

2d. But the principle in Proverbs often gives rise to Satan's Taunt, "Does Job fear God for naught?" Is not all piety a mere matter of bargain and sale, in accordance with the modern saw, "Piety pays"? Is there any such

thing as disinterested service of This devil's sneer at piety and the pious, God allows Satan himself to test for all time by doing his utmost to discredit the piety of Job. fails utterly and Jehovah uses his temptations to purify and elevate Job and to advance him to greater bleased-The conclusions demonstrated are, that the good man's service is for God's sake and the exception is only

apparent.
The Book of Job consists of a Prologue and Two Main Parts. It is a remarkable specimen of tripartite

arrangement throughout.
The Prologue—The Origin of the Problem. Ch. i.-ii.

This presents: (1) Job's prosperity and piety; (2) His trial and adversity; (3) The coming of his three friends to comfort him.

Part First - The Discussion of

the Problem. Ch. iii.-xxxi.

[It consists of the opening complaint of Job, and the Three Series of Debates to which it gives rise. In defending the righteousness of God's government Job's friends urge that Great Afflictions Prove Great Personal Wickedness, -covertly assuming this in the First Series; more clearly formulating it in the Second Series, and brutally asserting it in the Third Series. Job affirms his integrity, meets and discomfits them in argument, and laments before God over the mystery still unsolved.

Introduction to the Discussion.

Job complains — (1) That he was ever born; (2) that he not die at birth; (3) that he is still compelled to live.

First Series of Debates. Ch. iv.-

The three friends rebuke Job for his complaint against God, and present and urge their false view of the doctrine of retribution (the same that Christ, in Luke xiii. 1-5, rebuked the Jews for entertaining), which they hold must apply to Job's case.

Job replies to each of them successively, showing that their assumed principle is at most only a general one, and that his own case is one of the

clear exceptions.

Second Series of Debates. Ch.

XV. -XXI.

The three friends, with increased warmth and severity, rebuke Job for his godlessness and conceit; reiterate their false doctrine; and vehemently urge that Job's great temporal calamities are the clearest proof of his wickness and hypocrisy.

Job replies to them successively, upbraiding them for lack of sympathy; renewing his complaint to God; expressing his confident assurance of future vindication; showing that in this world sin and suffering are not inseparably connected, since the wicked often prosper temporarily in spite of their impiety; warning his friends against presumption in prescribing how God should govern His world, and declaring that the principle for which they contend is contrary to fact.

Third Series of Debates. Ch. xxii.

Job's friends have nothing left but to reiterate unfeelingly the assertion that great calamity is the penalty of some heinous secret sin. Zophar remains silent.

Job answers them — (1) Conceding God's infinite exaltation; (2) Conceding God's righteous moral government over the world; (8) Showing the mystery of his own case—great suffering visited upon a righteous man-to be still unsolved.

Part Second.—The Solution of

Problem. Ch. xxxii., xlii.

I. The Human and Theoretical Solution by Elihu. Ch. xxxii.xxxvii.

1st. Elihu, appearing in God's stead. shows Job that affliction is for instruc-tion and correction and is removed when these ends are attained

2d. Elihu shows Job and his friends: that God is absolutely and unfailingly righteous, inflicting calamity upon the wicked as judgment, and, using it upon His people as chastisement; (2) that human merit is impossible before God, so that before God Job's claims are worthless.

8d. Elihu shows that the key to the mystery of affliction is to be found in the union in God of grace and power with righteousness, in His dealings

with those that fear Him.

The Divine and Practical Decision by Jehovah Himself. xxxviii.-xlii.

The internal solution sets Job right in himself before God.

xxxviii.-xlii. 6.

1st. Jehovah unfolds to Job His infinite perfections and challenges Job to instruct and reprove Him, and Job answers by confessing his vileness and ceasing from his complaint.

2d. Jehovah then, out of the whirlwind, shows Job His infinite power, and Job hastens to acknowledge His power, perfection, and wisdom, and to make penitent confession of his own

The external solution sets Job right before his three friends and restores in double measure his former

prosperity. Ch. xlü. 7, 17.

1st. Jehovah sets Job right before his three friends whom He rebukes for their foolish teaching and reasoning, and whom He commands to offer sacrifice while Job prays for them.

2d. Jehovah then restores in double

measure Job's prosperity.

The First Exception to the general proposition is thus shown to be merely an Apparent Exception, and Satan's Taunt, that Job is Righteous because it Pays, is a base calumny.

Ecclesiastes-Third Didactic Book.

The Book of Ecclesiastes deals with the Second Alleged Exception to the general principle laid down in Proverbs-by exhibiting a case from real life of Utter Godlessness with

Remarkable Prosperity.

The general principle assumed in popular religious philosophy is that, under the government of a wise and holy God, Piety is followed by the Approval of God, and consequent blessedness; while impiety receives the condemnation of God and consequent misery. But in real life impiety often appears to be accompanied or followed by the greatest prosperity and happiness - furnishing occasion for the scoffs of unbelievers that are as difficult for Christians to bear as are Satan's taunts. Is the assumed principle of religious philosophy false? In order to settle the matter for all men and for all time Jehovah selected Solomon, the most suitable of men for the experiment; endowed him with special wisdom; put him in the best place for the trial, on the magnificent throne of David; aided him to gather wealth and luxuries and the choicest treasures of learning and art, from all the world; and then permitted him to throw off the restraints of conscience and religion, and give himself to the testing of the power of sinful worldly pursuits and enjoyments to give real blessedness. The experiment thus made-by the man of all men best fitted to make it-practically settled the question, as expressed in Koheleth's sentence: "Vanity of vanities" All is vanity! [Breath of breaths! All is a breath!] "For what can the man do that cometh after the king?" (Ch. ii. 12.)

He sums up the case for humanity and for the ages, when he says:

"Let us hear the conclusion of the whole matter. Fear God and keep His commandments; for this is the whole [not the whole duty, nor even the whole duty, perfection, and blessedness; but the whole of man.

The book is at the same time like Job in that it too exposes and combats a Great Practical Error into which men are always falling, and which Satan makes one of the chief enticements to sin and perdition—that Happiness is the Chief End of Man. It demonstrates that happiness is never gained by seeking it—but comes only in the disinterested service of God.

The Book of Ecclesiastes presents the ever-recurring problem of Great Apparent Prosperity without Piety. It is at once poetical and rhetorical in its form and structure. It consists of Four Parts, or Dis-

courses, and a Conclusion, as follows: Part First.—The Preacher shows that Happiness is not genuine pros-He shows that man can neither attain lasting good by searching after earthly wisdom nor by enjoying earthly good things and pleasures; altho the seeking of wisdom in its human and earthly sense has great advantages over the folly of pleasure-seeking. Ch. i.-iii.

Part Second.—The Preacher shows that observation demonstrates the same thing. Ch. iii.-v. He shows-

That it is axiomatic that there is a divine order, not only changeless and permanent but also beneficent and holy.

(2) That the facts that seem inconsistent with this—the mal-adjustments of the world—are not really so.

(3) That there is always a higher

tribunal of ultimate appeal.

Part Third.—The Preacher considers and gives the true philosophy of the relations of external prosperity to the righteous moral government of God. Ch. vi.-viii. 15. He shows—

(1) That external prosperity is not always good, nor is it always accompanied by happiness; adversity may be a great blessing.

(2) That questioning the righteousness of Divine Providence may arise from a false estimate of the condition or of the character of men.

(3) That, moreover, there always exists a higher government, human or divine, to control the earthly life, and to reconcile or rectify all its apparent mal-adjustments.

Part Fourth.—The Preacher considers and gives the final philosophy of the difficulties of Providence in their relations to the practical life of man. Ch. viii. 16-xii. 7. He shows—

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(1) That whatever obscurity or difficulty may still remain, it should not hinder man from the true conduct

and aim of life.

(2) That it should neither diminish human happiness nor human energy, but should lead men to practise piety and to keep the judgment always in view.

Conclusion.—The conclusion from the argument from experience. Ch.

xii. 8-14.

The Preacher gives a condensed statement of the conclusion and aim of all his investigation, which may be summarized as follows:

Mere Earthly Good is Worthless. Obedience to God, and not Happiness, is the Chief End of Man. The Three Books of Didactic Poetry—Proverbs, Job, Ecclesiasts—thus complete the true and Divine Philosophy of Beligion, as an invaluable possession for Jew and Gentile for all time. They are wonderfully fitted to fasten this philosophy in the minds of men, and to furnish a sound basis for the inner life of rational conviction, without which practical outward religious conduct of the genuine sort can have no foundation.

The commentaries and general works already suggested will be found of service in studying these books. Dr. William Henry Green's book on "Job" and Professor Genuing's "The Epic of the Inner Life" will be of special

use.

#### PASTORAL SECTION.

#### HINTS ABOUT THE PRAYER-MEETING.

By Wayland Hoyt, D.D., Philadelphia, Pa.

FIRST HINT.—The supreme importance of the right thought and feeling about the prayer-meeting on the part of the pastor himself. Generally speaking-there may now and then be exceptional churches-right thought and feeling on the pastor's part concerning the prayer-meeting is the inexorable condidition precedent to a successful one. Moods strangely propagate themselves. The subtle and inner feeling of a pastor about a thing is pretty sure to become the feeling of his people. It is quite impossible that he altogether conceal the feeling. It will express itself in all sorts of unvolitional and insidious ways. I have known pastors who, if they did not have precisely a dislike of the prayer-meeting, did yet have a sluggish indifference to it. It was inevitable that that indifference infect their people. A sluggish prayer meeting was the sure issue.

So my first and vital hint is that the pastor himself cherish a lofty thought and ideal of it. Especially in our non-liturgical churches—for myself, I greatly prefer them to the liturgical-where there is not so much opportunity in the Sunday service for personal participation on the part of the people, the prayer-meeting holds the very highest sort of place and function. It yields chance for religious expression on the part of the people-a great deal better chance, I think, than that furnished by a stereotyped and routine liturgy. It yields opportunity for the free, spontaneous, natural, informal reporting of religious thought and feeling. The prayer-meeting is the hearthstone of the church, the place of family-board and of religious intercourse. The prayer-meeting can very easily fall back and deaden into a poor and barren routine. It will, if it be not led properly. No one can lead it well if he do not think well of it; if he do not himself have joy in and glow with enthusiasm about it; if he do not cherish lifted conceptions of the function of it.

Second Hint.—As to the announcement of the prayer-meeting. One thing is certain, you can not scold people into coming. Do not try. So you will breed for the prayer-meeting distaste and a kind of opposition to it. Your elect, conscientious souls—the true heart and center of the church—will come because it is a duty; but

you will not thus get to attend the quite wide margin and fringe of people not so specially devoted and conscientious. Determine rather to fascinate people to the prayer-meeting. It can be done. You can get people to feel that they sustain real loss by absence, to hunger for presence in it, to put themselves out to be there.

A very important part in this fascinating people to the prayer-meeting is the pastor's speech and announcement concerning it. Never speak of the prayer-meeting in public announcement of it but in the cheeriest and most inviting way. If I may tell of my own habit, I call it: "Our delightful mid-week's service of prayer and praise and speech." If there has been anything of peculiar interest in the last meeting, I dwell on it a moment, telling of the beautiful and real pleasure of it. So, variously, I seek to win to attendance. In the long run, and in a very much shorter run than one would suppose, such methods tell. faces begin to show themselves. Then, if your prayer-meeting be really interesting and restful, you have captured to attendance. These will bring

others. In a little while, instead of getting the scattering few, you will get the goodly number. And so you have enlisted the immense help of numbers. But never be glum and scold and let yourself get talking about the iron duty of attendance on the prayer-meeting. You catch fish by the baited hook. You can not catch people for the prayer-meeting by a bare, much less by a jabbing and wounding, hook.

Third Hint.—Inexorably hold the meeting to the hour of it. When the end of the hour strikes, quit at all hazards. Remember, you must think not alone of this present prayer-meeting, but of a series of them, stretching on ahead. If your present meeting is so full of interest it seems hard to stop it, stop it notwithstanding. You have thus accentuated interest for meetings yet to come. Leave hunger for more. Never go on to satiety. Thus you flank and defeat weariness.

There are vast and various possibilities in the prayer-meeting. It is a most precious service. As to the deducing and making actual these possibilities, I shall have more to say in subsequent brief papers.

#### THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

APRIL 5-11.—WHAT THE FACT OF OUR LORD'S RESURRECTION DOES FOR US.

But now is Christ risen from the dead, and become the first fruits of them that slept.—1 Cor. xv. 20.

The Fact.—Men have tried to explain it away, to get it out of history; but it has been like attempting to topple over Mt. Blanc with a knitting-needle.

Among the many hopeless and evanescent theories, perhaps the swoontheory has been as popular as any. Jesus did not die, men have said, He only seemed to die. He only swooned, and coming to Himself in the tomb, came forth from it; and out of this swooning and recovery the story of the resurrection was manufactured!

But even the rationalistic and infidel German, Strauss, the scholar who made it his mission to overthrow Christianity, has been fair enough to annihilate this swoon-theory. He says:

"Impossible that a Being who had stolen half-dead out of the sepulcher, who crept about weak and ill, wanting medical treatment, who required bandaging, strengthening, and indulgence, and who still at last yielded to His sufferings, could have given to the disciples the impression that He was a conqueror over death and the grave, the Prince of Life, an impression which lay at the bottom of their future ministry. Such a resuscitation could

only have weakened the impression which He had made upon them in life and in death; at the most, could only have given it an elegiac voice, but could by no possibility have changed this sorrow into enthusiasm, or have elevated their reverence into worship."

I think we do not enough remember this special glory of the resurrection -that our Lord's resurrection was an utter vanquishing of death. It was as tho, emerging out of death by ressurrection, death had been to Him as a healing and refreshing bath. Call to mind all the preceding weakening wounds and sufferings; how wearied and worn and gashed the poor dead body was they buried in that tomb. And then remember the sort of life our Lord, through resurrection, rose intohow masterful it was; what vigorous health thrilled through it; how altogether different it was from the weakness and helplessness of the death to which such suffering had been the path. But now is Christ risen from the dead, and risen death's complete Master, into such steadfast and puissant life.

What does such fact do for us?

- (a) It furnishes incontestable proof of the truth of our Christianity. Christ stakes the whole reality of His being and mission on the fact of His resurrection. And the resurrection being fact carries with itself the certainty of all He was and said.
- (b) It gives us new outlook. Death confronts, but Christ's resurrection proves that death is door, not wall.
- (c) It is the dispensation of Power. We need, how sorely, power to do, to suffer nobly, to hope. And our Lord, when He rose from the dead and ascended to Heaven, did not rise and ascend to leave us, but to minister to us. He dispenses the Holy Spirit, and He is the power of God.

"Strong Son of God"—as Tennyson sings of Him. Yes so strong that by death He could not be holden.

"Our wills are ours, we know not how; Our wills are ours to make them thine." And that is the only true life which yields its will to Him—the Conqueror of death.

APRIL 12-18.—How to FIND THE TRUTH.

And he said, Lord, I believe. And he worshiped him.—John ix. 88.

First Scene.—A very common sight in Palestine, a blind beggar by the wayside. The peculiarity of this man, he was born blind. I have read that congenital blindness is beyond cure, even by our modern medical science and surprising skill.

Second Scene.—Jesus is passing by and intently regards this beggar, blind from birth, so intently that the disciples begin asking puzzling theological questions as to the moral cause of his blindness. Let the question pass, but to me there is a most sweet truth in this intent look of Jesus toward this blind man—the man was blind and could not see that Jesus was so regardfully considering him, but all the time and notwithstanding, Jesus was lovingly regarding him.

Take heart, poor heart, tho life is girt with mystery and in many directions you are blind, Jesus sees, Jesus knows!

Third Scene.—The Lord will not force healing even on any one. He respects the sanctity of a human will. He anoints the man's eyes with clay and bids him go wash in the pool of Siloam. But the man's will consents. He obeys and—returns seeing, and this external vision has given him knowledge of these things: He sees the name of the One healing him is Jesus: Jesus must be a prophet.

Fourth Scene.—The healed man confronted by various investigations.

- (a) Of curious wonder. Is not this he that sat and begged? And to the curiously questioning, the man tells the story of his cure.
- (b) Of bitter prejudice. This so great cure gets further noised abroad and now the healed man stands in the presence of the Pharisees, possibly of the authoritative Sanhedrin. These



will, if possible, discredit Jesus. But notwithstanding all the various objections of these Pharisees, that it was the Sabbath, etc., etc., the man is simply true to the truth he knows. "I washed and do see;" He who healed me "is a prophet."

The Pharisees demand further evidence. They summon the man's parents. The parents disclaim testimony. The Pharisees threaten excommunication. Then they attack the character of Jesus, call Him sinner. But through all and notwithstanding all, the man will hold to the truth he knows: He sees; Jesus is prophet; could a sinner have opened the eyes of one born blind?

Fifth Scene.—The healed man confronted by persecution. They cast him out of the synagogue.

Sixth Scene.—The healed man finding the larger truth.

"Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

"He answered and said, Who is he, Lord, that I might believe on him?

"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

"And he said, Lord, I believe. And he worshiped him."

In the light of these scenes learn two lessons.

First—How not to find the truth.
The truth will not be found—

- (a) By simply curious investigation, e.g., the blind man's neighbors;
- (b) By investigating in the way of prejudice, e.g., the Pharisees;
- (c) By investigating with merely timid honesty, e.g., the blind man's parents.

Second—How to find the truth.

- (a) By obedience to the truth you know, e.g., the man washing;
- (b) By standing for the truth you know, e.g., the man before the Pharisees;
- (c) By accepting the truth as more of it is revealed, e.g., the man worship-

ing Jesus as He discloses Himself to him in the temple.

Obedient and brave, holding to the truth you already know, is the sure path into the vision of larger and better truth.

APRIL 19-25.—RESOURCE IN TROUBLE.

And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, etc.— Acts iv. 24–81.

It was a difficult time for those early Christians. Peter and John had healed the lame man at the gate Beautiful. They had been arrested and arraigned.

The miracle had been to notable the Sanhedrin could say nothing against it, but the apostles had been charged, and under various threatenings, to speak henceforth to no man in the name of Jesus. The apostles' protest, declaring they must still obey God rather than man, and being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

And now, confronted by such powerful opposition and severe threatening, behold the Resource of the early Christians amid the gathering clouds.

First.—God Almighty.

"Lord, Thou art God which hast made heaven and earth and the sea and all that in them is," they cry. It is good, amid danger and trouble, to think of the affluence of the Divine power. All the forces in this earth of ours are started and carried on by but the two-thousandth three hundred millionth part of the heat and light radiated by the sun. How much the sun has to spare! Our God is a Sun. Look from the sun physical to the Sun spiritual. How limitless God's power. Take courage then. Trust God, and such limitless power is on your side.

Second—An All-Wise God.

The Psalmist, a thousand years before, sang and prophesied: "Why did the heathen rage and the people imagine vain things? The kings of the earth stood up and the men were gathered together against the Lord and against his Christ." And now these early Christians find the prophecy David sang, pushing into fulfilment. "For of a truth, against Thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together." That is to say—what was long ago predicted is now taking place. God is not taken by surprise and disappointed. What may be apparently disastrous to us is shining clear to Him. Our refuge is an all-wise God.

Third-God All-Controlling.

"For to dc whatsoever thy hand and thy counsel determined before to be done." Great mystery here, but vast resource and huge comfort. The hand of the divine will grasps things and marshals things. The world is not at loose ends, it is at fast ends.

Fourth.—This Almighty, All-Wise, All-Controlling God, laid hold of by prayer.

"And when they heard that, they lifted up their voice to God with one accord." No notion with these early Christians that such a God could not answer prayer.

Fifth.—This Almighty, All-Wise, All-Controlling God, laid hold of by prayer, that in them the divine will may be accomplished. It is worth noting: those early and bestormed Christians do not implore deliverance from threatening and persecution; rather that "with all boldness they may speak thy word."

Here is resource masterful in trouble—self-surrender to such a God; taking sides with God. Do not let your trouble get between you and God; let your trouble rather shut you up to God, and you are safe and strangely strong.

APRIL 26-30, MAY 1-2.—THE DIVINE RESPONSE TO THE NOBLER SELF.

And Jesus said unto him, This day is salvation come to this house.—Luke xix. 9.

Fronting toward obedience is the

main thing. Said the wise Bacon: "Nature is conquered only by obeying her." Sir Samuel Brown wanted to throw a cheap bridge across the Tweed near which he lived. He was walking, one dewy morning, in his garden, when he saw a tiny spider's web suspended across his path. He did not turn arrogantly even from so lowly a teacher as the spider. Rather, he was openminded toward Nature and ready for her humblest suggestion. He saw how the spider had hung its web from swaying piers of grass blades, and then he began to think how it would be possible to swing a bridge from piers of stone and hung on iron cords across the Tweed.

So men have always won light from nature by studying and obeying nature.

The same principle holds in the religious realm. Says Jesus: "He that is willing to do my will shall know of the doctrine." Says an ancient Scripture: "For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of him whose heart is perfect toward him;" that is, who holds his heart toward God in the sincerely obedient mood.

It is to this nobler, obedient self God steadily responds. Zaccheus is a good illustration.

First.—Zaccheus was a nobly obedient soul in the sense that he was an earnestly seeking one. Tho he was confronted by two very real hindrances he was still earnestly seeking.

- (a) Public opinion was against him. He was a publican, and to be publican was to be scorned. It is a hard thing to press against and stand against the damaging opinion of one's fellows. But Zaccheus would still earnestly seek the orthodoxy would say a publican could never get into religious light. The office was a right one. It was the usual way of exercising it that had focused such scorn upon it.
- (b) The stature of Zaccheus was another hindrance. But he could overcome that by climbing the sycamore-

tree for sight of Jesus, and he did. A false dignity could not prevent his earnest search.

Second.—Zaccheus was a nobly obedient soul because his was a courageous soul. "And Zaccheus stood and said." I think those great words. Before the throng in his house gathered at the feast he would stand and say forth his desire for religious light.

Third.—Zaccheus was a nobly obedent soul because he was a soul fighting manfully against the special sin of his occupation. That for him, peculiarly beleaguering sin was a grasping covetousness. But this he declared:

"If I have taken any thing from any man by false accusation, I restore him fourrfold." What he gets shall be cleanly gotten, and if, by any chance, through misinformation he has levied more duty than he ought, he will make the most abundant reparation.

Is it very wonderful that Jesus should say to such a man: "This day is salvation come to this house?"

Be obedient to the light you have and larger light shall surely shine. God is steadily seeking to pour light into the nobler self set on obedience. To such nobler self He is quick and wealthy in response.

#### PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism - Not a Review Section - Not Discussion, but Experience and Suggestions.

#### Christ in Gethsemane.

IN THE HOMILETIC REVIEW for January, 1896, under "Preachers Exchanging Views," Mr. Fenwick combats the idea that Christ prayed in vain that the cup might pass from Him. Mr. Fenwick is right, but his explanation does not prove that Christ did not pray in vain, it only points out the Redeemer's acquiescence in the Father's will.

What Christ feared when undergoing Gethsemane's agony was physical collapse before He reached the cross. Notwithstanding the fact that Christ was in the prime and vigor of manhood at this time, the weight of the burden of the sins of the world weighed so heavily upon the soul of Him "who became sin for us," that He prayed the Father to let the cup pass that threatened there and then to intercept Him on His way to Calvary. This view (now held by not a few), is supported by the fact that an angel came and strengthened Him, and further, when the soldiers came they marveled that one with such a fine physique should already be dead. Christ died of that which He feared would overtake Him

at Gethsemane, i.e., a broken heart. He prayed His Father to avert this, and "He was heard in that He feared." REV. W. H. GEDDES.

St. Catherine's, Ontario.

### Who is Right?

IN THE HOMILETIC REVIEW for February, 1896, in the article entitled, "God's Glory in the Heavens," that distinguished scientist, Professor Young, of Princeton, says:

"All the thousands of millions of human beings who have inhabited the earth since history began, probably about fifty thousand millions, could be seated as roomily as an ordinary church congregation, upon the surface of the single State of New Jersey."

Bishop R. S. Foster, of the Methodist Episcopal Church, in his work entitled "Beyond the Grave," on page 265, says:

"Suppose each generation to double, or each human pair to have four children, and none die; let us give a foot square to each man; and suppose the average height to be four feet, what could be the result as to the relation of men to the square feet on the earth's surface? The number of men would be in round numbers three octillion.

decillions. Then add 5,575,680,000,-000,000 quadrillions of square feet on the earth's surface. This would go into the above more than five hundred billions of decillions of times, which would be the number of men for each square foot. As, by supposition, the average height is four feet, the column of human flesh would tower into space to the inconceivable height of two trillions of decillions of feet, which divided by 5,280, the number of feet in a mile, would show four hundred millions of decillions of miles, or, as shown by dividing this sum by 100,000,000, about the number of miles the sun is from the earth, it would be four decillions of times higher than the sun.

Now who is right? for it certainly would not be possible for Bishop Foster to find "standing-room" in New Jersey for his "congregation" of the human family.

An Inquirer and Reader of The Homiletic Review.

We are unable to see any "contradiction" between these statements. Bishop Foster's figures are all based on a "supposition," distinctly stated to be such, and one obviously not at all corresponding with the facts. If the supposition were true, the population of the world would increase more than eight-fold every hundred years—(just eight-fold, if we take the generation at thirty-three and one third years, instead of thirty).

Let us reverse the process. In 1892 the population of the world was probably less than 1,600 millions—call it that for convenience in calculation. Try the reckoning backwards. The population of the world should have been: In 1792, only 200 millions; in 1692, only 25 millions; in 1592, only 3,125,000; in 1492, only 830,625; or less than 400,000 when America was discovered! Still carrying back the calculation, the first pair must have come into existence about the year 900 A.D!

As to the estimate of 50,000 millions for the total number of human beings thus far existent, it is merely based on probabilities. We have not trustworthy data for calculation.

EDITOR.

#### Defective Sunday-School Teaching.

I AM convinced more fully each year that the Sunday-school is one of the weak points in the church to-day. It

has crowded out the old, catechetical method of teaching Scriptural truth, and in the great majority of cases gives no satisfactory substitute. Many teachers spend the half-hour in gossiping with members of their respective class. and others in telling stories with more or less questionable morals. Of carefully prepared systematic Bible instruction there is precious little. If any brother preacher doubts this let him critically question the Sunday-school children in his parish. I have been doing this, and am heavy of heart because of the results. What is the remedy? Can we not have an exchange of views on this subject? A youthful Sunday-school scholar was asked. "What did your teacher teach you today?" "Nuffen," was the answer. "'cept she took my penny 'way from me. " AN INQUIRER.

#### Harmony of Resurrection Facts.

In the discussion of the events connected with Christ's resurrection in the February number of The Homiletic Review, it seems to me desirable to change slightly the arrangement of events in order to solve the difficulty as to the touching of Christ's feet.

Let us suppose that Mary and two or three others set out early, followed at some distance by still other women bearing the spices. Mary, while far off, sees the open tomb and rushes off to tell Peter and John. Her companions go to the tomb, and, receiving the message of the angels, turn back.

Then Peter and John come running from another direction, and shortly after return. The leading women meet the spice-bearers, who desire to see the tomb for themselves, and some of them turn back with these later ones to the tomb.

While these women are in the tomb or at its entrance, Mary, having come again, weeps near by, and Jesus, who had been hidden by the trees and shrubbery of the garden, comes forward and speaks to her. Just then the other women come up and see Him, and, led by Mary Magdalene, they seize His feet to worship Him. Jesus had not rebuked occasional worship of Himself before His death on the part of uninstructed strangers, but had apparently forbidden it, or at least discouraged it, with those intimate with Himself-because such worship would be likely to involve worship of the matter in His physical frame, which would be idolatry. Mary and the others seem to have thought that now, after His resurrection, the former restriction would be no longer in force. But Jesus checks them, saying that the old objection is still binding, because He was yet clothed in "flesh and bones," and would be so until His ascension (which took place forty days later). Neither account aims to be a full one, and the one which speaks of Mary's attempted worship does not mention the others, probably because she was a more noticeable person, and also a little before the others in the act. Where the others are spoken of, the rebuke is not noticed because the standpoint is different, taking note of the emotions of the women rather than of the attitude of Jesus.

In Matt. xxvii., 17., it is written that some of the disciples had doubt about the propriety of worshiping Jesus (not about His identity), but when He ascended they worshiped Him without any hesitation (Luke xxiv. 52).

These suppositions seem to me to harmonize all the accounts. Peter's visit, described in Luke xxiv. 12, seems to be the same as in John xx. 3, 10, John not being mentioned, perhaps because he went separately, or possibly because his visit was not known to the writer. But we may suppose that Peter made a second visit to the garden after he heard of the women's having seen Jesus, and there saw Jesus for himself.

Rev. S. W. Howland.

"JESUS saith unto her, touch me not," etc. [I am on my way: there is a time for everything: touching would mean arresting, detention upon the earth, interruption of a great purpose.]—Joseph Parker, on John xx. 17.

JAFFNA, CEYLON.

## How to Utilise Small Clippings and Illustrations.

How to preserve for usefulness small clippings and short illustrations and brief quotations has been to me, and, doubtless, to many others, a perplexing question. For large articles on prominent subjects I have found the envelope system the best. But one can not have an envelope for every minor subject, and small clippings and illustrations are useless for the lack of a system for their preservation. For these I have adopted a plan of my own—at least, I have seen nothing like it—which to me is a success.

My system is a combination of the note-book and the scrap-book. I had the book-maker make me a scrap-book of five hundred pages, twelve inches by ten inches, bound with a strong, neat binding, but instead of the usual scrap-book paper I had the leaves made of strong, thin writing-paper, finely ruled. The pages are numbered, indexed alphabetically, and there is an index in the front of the book. This is the way I use the book: In my reading to-day in a book I find a beautiful brief thought or quotation or illustration on mercy. I turn to M in my book head, a page or part of a page with the title "Mercy," and under it write what I wish to preserve. Then I turn to the index in front and write Mercy under M and the page on which it can be found. To-morrow I find in a newspaper a short article on mercy. I cut it out, wet a corner of it with mucilage, and paste it in the book under "Mercy." I only wet a corner or edge of the clipping with mucilage, and in this way I save room; for I can turn up the clipping and write or paste in another article under it.

By means of the numbered pages and indexes I can cross-index anything that would apply to two or more subjects. Thus I have a cyclopedia of quotations, thoughts, and illustrations of my own gathering. If I hear from a friend, or from an address, or see in a book an illustration that I want to

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save, I write it in my book. If I find in my papers a beautiful verse, or a rich gem of thought, or a useful illustration, I cut it out and paste it in my book. In my reading, thinking, and hearing, so many useful little things that formerly I could not utilize I now save in permanent form for use; and some of my most forcible and telling illustrations in my work I have found in my book.

While I have only followed the plan a short time, already the book has more than paid for itself. It is my own book of illustrations which no one else has or can have. "Gather up the fragments that remain, that nothing be lost," aptly applies to brief, rich thoughts and illustrations found at random; and by this plan I gather them up, and so arrange them that they can be utilized. To be sure the pages of

the book are not very handsome, with clippings and writing interspersed, but usefulness makes up for lack of beauty.

I also use the book as an index rerum. For instance, when I find an article in THE HOMILETIC REVIEW which I desire especially to remember,—and there are many,—I make a note in my book, under the proper title, of the volume, number, and page where the article can be found; and so with articles found elsewhere which may be of future use.

Doubtless my plan can be improved, but I give it hoping it may help others to make useful the little, but valuable, quotations and illustrations we find here and there, but which are almost worthless because of no system for their preservation.

Rev. John D. Rumsey. Faribault, Minn.

#### SOCIAL SECTION.

#### THE SOCIAL PROBLEM.

By J. H. W. STUCKENBERG, D.D.

#### Democracy and Inequality.

Whorver understands the situation in the United States knows that the inequality of social conditions is one of our most imminent dangers. Americans and foreigners, economists, statesmen, and reformers are agreed. Whether the gulf between the rich and poor is deepening and widening or not, certain it is that the laborers are becoming more and more conscious of the existence of this gulf, and are growing in the determination to remove the painful contrasts. European thinkers declare that the trend toward democracy is one of the most marked features of our times; and with this they connect the tendency toward equalization. A republic, they say, is based on the idea of human equality, and can not tolerate the great contrasts which seem natural in a monarchy.

It is a mistake to think that a study of these inequalities and their inevitable consequences is a concern solely of the poorer members of society. Not a few students think the subject of especial moment to the rich, and that the time is not distant when they will realize that they are the ones most endangered by the existing inequalities. We find the love of country and of our free institutions the chief reason for considering the subject.

As worthy of being carefully weighed we here present the views of Laveleye, given in the preface to his "Primitive Property." The late Professor Laveleye, a Belgian, and an earnest evangelical Christian, has written two of the best books on the history of property and of socialism.

He says that caste and its privileges are abolished, that the legal equality of all is proclaimed, that the suffrage

is bestowed on all, and that still there is a cry for equality of conditions. "We thought we had but the difficulties of the political order to solve, and now the social question rises with its gloomy abysses." Hatreds abound: and "if no new breath of Christian charity and social justice come to calm all these hatreds, Europe, amid the struggles of class with class and race with race, is threatened with universal chaos." But how about democracy? This is his answer: "Democracy leads us to the verge of a precipice, is the cry of conservatives-and they are right. Either you must establish a more equitable division of property and produce, or the fatal end of democracy will be despotism and decadence, after a series of social struggles of which the horrors committed in Paris in 1871 may serve as a foretaste."

Can republics maintain themselves? is a question frequently asked in Europe and America. Not if they maintain great inequality of conditions and opportunities, is almost as frequently the answer. Let us hear our author on "The destiny of modern this point. democracies is already written in the history of ancient democracies. It was the struggle between the rich and the poor which destroyed them, just as it will destroy modern societies, unless they guard against it. In Greece, equal rights were granted to all the citizens. But ancient legislators did not fail to recognize the fundamental truth, so constantly repeated by Aristotle, that liberty and democracy cannot exist without equality of conditions." All efforts to check by law the growth of inequality was vain. "Then the social struggle began, pitting against each other the two classes, almost as far separate in their interests as two rival nations, just as we see it in England and Germany at the present time." Might be have added the United States? He quotes Boeckh: "Inequality is the source of all revolutions, for no compensation can make amends for inequality. . . . Men, when

equal in one respect, have wished to be equal in all. Equal in liberty, they have desired absolute equality. . . . A state, as nature intends it, should be composed of elements approaching as nearly as possible to equality."

We return from the eminent German author to Laveleye. Rome presents the same picture as Greece. "From the beginning of the republic the two classes, the plebs and the aristocracy, were at issue. The plebs from time to time acquired political rights, but were gradually deprived of property; and thus, at the same time as equality of right was established, the inequality of conditions became extreme. . . . Finally, out of the emnity of classes rose, as is always the case, despotism."

We come to our own times. "At the present moment modern societies are met by the problem which antiquity failed to solve; and we scarcely seem to comprehend its gravity, in spite of the sinister events occurring around us. The situation, however, is far more critical nowadays than ever it was in Greece or Rome. . . . Either equality must be established, or free institutions will disappear."

But one more quotation respecting the remedy. "In the author's opinion, modern democracies will only escape the destiny of ancient democracies by adopting laws such as shall secure the distribution of property among a large number of holders, and shall establish a very general equality of conditions. The lofty maxim of justice, 'To every one according to his work,' must be realized, so that property may actually be the result of labor, and that the well-being of each may be proportional to the cooperation which he gives to production."

Dangerous as the inequalities are, we know of no desirable and effective method for their removal. A universal monotony introduced and maintained by constraint is least of all to be coveted. Our study must be the prevention of unjust and unnecessary inequality of conditions. Labor must have

its due reward, and so must indolence. There can be no question that in the long run a republic can not stand accumulations of fraud, and concentrations of wealth which minister to selfishness and luxury and crime, but fail in their duty to society and the The indications are that insolent aristocracies and unjust riches will be more speedily doomed in a modern republic than in ancient Greece and Rome, for the reason that they are more in conflict with modern ideas and because the people are more powerful. It is an unsolved problem how much and what kind of inequalities our culture will tolerate and our Christianity. with its lesson of the brotherhood of man, sanctions—just as it is a problem how much wealth a Christian can hoard and yet see his brother have need. We thought we were through with Laveleye, but right here his views are significant. "With us the equality of all men is an established dogma, and we grant the same rights to whites and negroes. Christianity is an equalizing religion. . . . If Christianity were taught and understood conformably to the spirit of its founder, the existing social organization could not last a day."

#### With the Laborers.

A LETTER from the Pacific coast gives the saying of a young shop-girl which is so pathetic because so true: "It seems like a girl has got to fall before any one is ready to stretch out a hand to her." Many of these girls are away from home, inexperienced, obliged to earn their living as best they can, with little nominal and less actual legal protection, subject to hardships and temptations which ought to be impossible in a Christian land, without personal sympathy from believers, and with no direct help from the church. Much sentiment in behalf of workingwomen has been aroused in certain quarters, but mere sentiment will not do the needed work. Every church has a duty toward this class, and the Christian organizations in every community ought to make the evils from which they suffer impossible. Are there not Christian women in every church to look after their toiling sisters and stretch out a helping hand to them? There are shop and factory and servant girls and working-women of various kinds who need personal sympathy and advice much more than unsought charity and useless pity.

We need a better knowledge of the If these are once known it will be impossible for things to remain as they are. It was stated a few years ago "that fully one half of the working-women of New York work from sixteen to eighteen hours a day." Many work at home after they leave the factory. "Cloakmakers state that twenty hours a day is by no means an uncommon work-day in their trade." dependence of women-The very workers often subjects them to shameful treatment which might be impossible if they were backed by the help of Christian friends. They are themselves the more helpless because it is difficult to unite them into efficient organizations for the protection of their interests. We face this awful fact: Women, girls, and children are exploited by men and things; they are treated as mere instruments of toil, just as horses and machines; their personalities are ignored; and in many places the church has no heart for them.

Women can usually be had for the same work for less pay than men, and children for still less than the women. Hence women drive out men, and children drive out women. Sometimes men have to submit to a reduction of wages to the standard of woman's pay or yield the place to her. Again we quote a private letter, this time from a printer prominent in labor movements. The men in a city did work for forty cents, but their places were taken by women who did it for thirty cents. "There are employing printers who have made money on the

cheap labor of women, while thus sacrificing the men; and they are good church-members, too." Men who have families to support are sometimes supplanted by girls and women who have only themselves to provide for. In a number of employments the cheap labor of women is more and more taking the place of the dearer labor of men.

Mr. Hobson, in "Modern Capitalism," shows that in ten leading English industries the increase of male laborers from 1841 to 1891 was 53 per cent., while that of women was 221 per cent. "In textiles and dyeing there was a continuous decline in the absolute numbers of adult male workers and a continuous increase of female workers up to 1881. In 1851 there were 894,400 men employed, in 1881 the number had fallen to 845,900, while the women had risen during the same period from 890,800 to 500,200." The situation is greatly complicated by the fact that laborers are not only obliged to compete with capital but also with one another. The difficulties are peculiarly trying when a crisis makes the surplus of laborers apparent and throws large numbers out of employment.

One need but know the situation to understand the despair and embitterment which prevail in certain labor circles. The aspirations of laborers are doomed to perpetual disappointment. Many employers make them feel that they are esteemed only for the sake of the work that can be ground out of them, that aside from this the business is no concern of theirs. Hardly more sympathy than from capitalism do they expect from scholarship, from politics, and from courts. Hence the conviction of multitudes that our entire social fabric is wrong and fit only for destruction. It is possible only for those ignorant of the facts to delare that Europe has any more extreme forms of anarchism than are found in the United States. At one of the most moderate labor conventions it was said

recently that "our militia had become the infamous tool of monopoly, and was now industriously engaged in destroying what was left of our bogus republic." Times had changed, it was said. Are laborers ready to meet the change, "to deal with the arrogance of corporation and wealth, the railway trust, the oil trust, the sugar trust, the militia, and all such evil institutions? What shall be the methods employed? What is to be the doom of labor at the dawn of the twentieth century? . . . It is for us to consider the impending danger, and if other means and methods are required hasten to embrace them." It was claimed that they had all the power needed to assert their rights.

Here, as in Europe, the Catholic clergy appreciate the importance of getting influence with laborers. At this same convention the speech of a Catholic priest "was frequently interrupted by outbursts of applause." We quote but one sentence, and who will deny its statement? It was declared by the priest that "he who dares to speak on the right side was denounced as a socialist and anarchist; he who speaks on the wrong side is a petted child of society."

There is a change for the better, More and more Christian however. women show that they have love and sympathy and help for their toiling sisters. We especially rejoice in the work of the W. C. T. U. in this direction. Their temperance efforts necessarily bring them into intimate relation with the laborers. Our modern factory system is one of the most powerful factors in destroying the home. Pastors and churches are also being aroused. We are rapidly learning that existing evils are possible only because the sins of omission on the part of good men and good women are so great. The Christian League of Philadelphia is an illustration of what may be done by vigorous and united action. learn that during the recent electriccar strike the officers of the League "have labored incessantly to bring about a peaceable adjustment of differences. They were convinced that mediation is the only avenue to a lasting and honorable settlement." In other respects the League is doing a grand work and illustrating what opportunities are open for Christian effort in neglected fields.

The most urgent movements among laborers themselves are of two kinds. The first is directed toward the shortening of the hours of labor. Just how to accomplish this is still a problem, of , its necessity there can be no question. The toil is often excessive, and physical weariness is attended with numerous other evils. The body is worn out, the mind is neglected, so that the lower haunts of recreation and pleasure become the most attractive. Some would abuse an increase of leisure, others would use it for higher purposes. doubt its proper employment would in many instances be a matter of education and require time. But the reduction of the masses to such toil and weariness as deprive them of what gives life its value is inhuman. such as do not think it worth while to investigate the matter to declare this condition inevitable is a species of brutality. With eight hours as a day's work the laborer would have more time for his family and for culture. Even with all the present disadvantages many are making heroic efforts for spare time to consecrate to the higher purposes of life. Shorter hours would also open the way for work for the unemployed.

The other movement is directed toward the better organization of laborers. No one familiar with labor associations fails to recognize them as a two-edged sword. They may be for evil as well as for good. But there is no reason why in this country they should not develop for the better just as they have done in England. They can be made the most powerful agency for education, for insurance, and for mutual protection. In many places they are nec-

essary in order to prevent undue competition among laborers themselves and to assert their rights. Labor will be invincible so soon as it becomes a unit. The conviction is growing among laborers that their hope is in their solidarity. Eventually their union must be accomplished. Another conviction is growing-that the sympathy of the community, on which so much stress is laid, depends on the justice of their cause. This serves as a check on the tendency to excess and violence. When labor is united and secures its rights it will not be treated as the tool but as the partner of capital. Then labor and capital, whatever form the industries may take, will be cooperative. Is this a dream? What ought to be is, as a rule, but slowly evolved from what is. But between aspiring and upright laborers and considerate capitalists and merciful employers and sympathetic scholars and genuine Christians there is already an extensive field for the most fruitful cooperation.

#### The New Civilization.

A NEW civilization is rising, working its way upward from the bottom. That laborers have come to the front but faintly expresses it; as they come to the front, they undergo changes for which the other members of society are not prepared. It is not in the professions and not in the classes usually called educated that the transformations are greatest, but in the laboring classes. Many have been awakened to the importance of education, and their efforts to secure it are astounding. They are among the most diligent students in our libraries, using their holidays and spare hours for investigation. They realize the need of more knowledge to understand and answer the numerous questions which so deeply concern them. They have learned to appreciate culture as the condition for rising; and they are intent on appropriating it for themselves and on promoting it in others in order to have some share in the progress of humanity.

The literature they read is generally of a solid character; the lighter kind they leave to the classes which have more The works which especially leisure. interest them are on political economy, on natural science, and on history. Not only on labor are they specialists, but likewise on all problems connected with labor. Whoever wants to address the audiences most intelligent with respect to the burning social questions of the day must not go to the professions, to our colleges, or to our seminaries, but to labor organizations and labor meetings. This is not mere theory but the result of actual investigation.

These students and intellectual leaders are communicating their knowledge and their spirit to the laboring masses. Excepting the religious meetings, those of laborers for their own special ends probably by far outnumber those of any other kind. These meetings are for discussion among the members of labor organizations and with others: lecture courses are also instituted, the lecturers being chosen from different classes of society. But besides the great influence exerted by these meetings, the labor press must be taken into account. A large variety of subjects is discussed in books and pamphlets written by laborers; and their periodical press is very extensive, discusses all problems which concern the workingmen, and exerts an influence great beyond calculation.

We are justified in speaking of this as a new civilization. Prominence is given to subjects and interests which have heretofore been neglected, and there is a strong effort to make them dominant among the living issues. A new literature is absorbing the attention of that class which constitutes the majority of the population and exerts a controlling influence in the elections. One of the most significant things is the fact that the writers are not of the educated classes, as has heretofore been the case, but men and women whose school has been the factory

and workshop, whose teachers have been toil, hardship, suffering, whose capital is experience, and whose motive is the alternation between despair and hope. The culture which they represent and lead is not marked by classic elegance. Often their conceptions are crude, their logic is not very logical, and their language ignores grammatical rules. Very much in their speech and writing is tentative rather than finished. But some of their characteristics would have been a delight to Rousseau in his effort to return from the puerilities and debilities of modern culture to a state of nature. These advanced laborers are brawny in thought and style; force is one of the striking qualities of their utterances; their zeal is intense and makes them earnest if not unscrupulous: whatever may be said of their views, they are based on convictions and are advocated with a resoluteness desperately regardless of consequences; and they prefer the directness of the cannon ball to hesitating and deceptive circumlocu-Some of them have the rashness of revolution, of anarchy, and of nihilism; others move cautiously, unwilling to go farther than they can see safety in their path. In this very moderation and self-restraint we behold the manifestation of greatest strength.

The effects of this new civilization are already manifest. Laborers are being more and more made a solidarity. There is a remarkable development of their consciousness as forming a distinct class with peculiar interests. They unite and sympathize with one another and cooperate, as never before. Instead of organic union with the other classes, we behold antagonism, conflict, social disintegration, a feeling that the welfare of one class means the subordination or destruction of the other There is a growth of class prejudice and passion. Already laborers are convinced that if there is any help for them it will come neither from the church nor from the educated

classes, but that they must help themselves. With a literature of their own they will be still less influenced by the thoughts of the other classes, they will be more isolated, more self-sufficient; this itself, whatever the final result may be, is a species of social anarchism.

Other elements in this new civilization demand attention. The material interests are dominant in it. They regard their industrial deliverance as the great aim; all will follow, they think, when that is accomplished. The studies are pursued chiefly for the sake of this industrial salvation. Hence the dominance of the secular interests. But how about the higher concerns? Shall they be ignored? Can the economic questions be solved without them? And if the culture of materialistic interests is now made the sole concern, will there be any disposition in the future to consider ethics and religion and all those ideals which give economic considerations their chief value? Let us have the civilization of force, but let its crowning element be moral and spiritual. But who shall bring this about?

Our culture is often charged with being sensational, sentimental; it has nerves, but lacks muscles. Will the new civilization have muscle without nerves?

#### SCHOOL FOR SOCIAL STUDY.

By J. H. W. STUCKENBERG, D.D.

The Causes of the Social Problem.

RISE OF THE MODERN SYSTEM OF INDUSTRIES.

In order to make our aim definite we must know just what is meant by these causes. Not for the existence of a social problem are we to account; every age has its own, and it is not strange that we have ours. What we are to account for is the social problem as it confronts us. Its peculiarities need interpretation, its depth and breadth and persistence, the development of class feelings and interests, the growing discontent of the masses, the conflict between capital and labor, the solidarity of the laborers, the revolutionary trend in communism, socialism, and anarchism, and the demand for a new social order on a new basis. What we have to explain is something entirely different from the superficial, local, and ephemeral movements of the past. As our crisis is peculiar, so must its causes be, and it is these we seek.

For the causes we must go to history and to dominant forces in our own time. The study of both leads us into fields of great fruitfulness. We turn to history first. We shall find much truth in Aristotle's dictum, that things must be understood according to their genesis.

In the study of the history of our problem two changes especially attract our attention - the changes in the condition of laborers and the changes in laborers themselves. It is common to emphasize the condition of laborers as if that alone explained the problem; this is a misapprehension. In many respects there has been a vast improvement in their situation, and, taken as a whole, their lot is much better than a century ago. Then, it is not the worst situated laborers who are the leaders in the social movement, but the most enlightened and those in favorable circumstances. Not only is it a movement of enlightened lands, but also of the most advanced laborers. How does it happen that with conditions more favorable than in former times we have a more acute and more momentous social problem than was ever before known? The laborers have changed: they have new ideals, new aspirations, and new hopes; therefore they are not satisfied with conditions which are

more advantageous than in the past, and therefore we have our social problem. Some changes in situation have been unfavorable; but the laborers are, all in all, no doubt better off than formerly. It is evident that we must take into account the change which has taken place in them as well as in their condition, and that especial emphasis must be placed on the former.

Our problem is misunderstood by those who dismiss it with the statement that laborers ought to be satisfied if their situation in general has improved. They forget entirely different questions which are essential. Has the situation improved in proportion to the general progress in industrial affairs? Do they get their full share of the national wealth? Are their just demands met? Think of this one fact, that so careful an investigator as J. S. Mill questioned "if all the mechanical inventions yet made have lightened the day's toil of any human being."

The social problem can only be understood in connection with the modern mode of production. The beginning of our present industrial system must be sought in the last century. Formerly the trades were carried on in the home with the different members of the family engaged in them, as in spinning and weaving, or in a shop with a master and a few apprentices, the latter with a strong hope of becoming masters themselves. The worker, as a rule, owned his tools, the raw material, and the product of his labor: what this product brought was his own. It was natural for him to take an interest in his work and to develop enterprise, energy, and skill, in its performance. He impressed upon it his individuality and developed his artistic powers. About the middle of the eighteenth century a great change took place. Instead of manual labor, water, animals, and wind were used to furnish power, and the workers were taken to the places where this power was concentrated. Thus the factory took the place of the home and the shop in the industries. The climax was reached when steam was introduced toward the close of the century. With this new power it was impossible for manual labor to compete. An industrial revolution was wrought whose effect we now reap. Forces were then introduced whose evolution is still in progress and whose culmination it is impossible to foresee. So new have all things become that it seems impossible to imagine the industrial condition at the beginning of last century.

Consider now, in brief, the nature of the changes. Hand work became machine work. The laborer became the tender or feeder of a machine in which the required thought and art and skill were embodied, while his own labor was largely mechanical. The workers were congregated in factories. As the heavy work was done by machinery, the feeders or tenders could in many instances be women and children. effect on the home life is great; the factory largely takes its place; there men, women, and children are congregated in large numbers, amid surroundings the most unesthetic, with work the most prosaic, often with wretched sanitary conditions, and with excessive hours of toil. It must be remembered that before the law protected the toilers they were most outrageously exploited. But little of this legislation is over sixty years old, and in most lands it is still very defective. As the laborers were massed in factories, so factories were massed in industrial centers. Hence the remarkable growth of cities and the trend of population to them from the agricultural districts.

The man who owned the plant was the capitalist. The raw material was his, he hired the laborers, paid them a wage, owned their product, and from its sale received his profit. Compared with the time when the laborer was also the capitalist and owned his product, the revolution was complete. Hence to the new era belongs what is known as capitalism. Capital increased with wonderful rapidity, it

was concentrated in few hands, and for their sustenance laborers were dependent upon it. Inventions multiplied and capital appropriated them. There has been a constant tendency to concentrate the largest amount of capital in an enterprise to get the best machinery, the greatest power, and the most extensive establishments, there being, as a rule, enormous advantages in favor of a large over a small plant. As a consequence, more money is now required to enter manufacturing and compete with others, and laborers find the difficulty of rising into capitalists and employers much greater than formerly. The growth of capital has given it unprecedented power and has

increased the subjection of labor.

The process which has been gong on explains the division of the industrial forces into two classes, capitalists or employers and laborers. The one insists on the largest profits and the other on the highest wages, and thus their interests were thought to clash. Their relation was apt to be less personal than that which formerly existed between master and apprentice, or even between the lord and his slave. The employer was intent on the work of the laborer; the laborer was intent on his pay. Personal considerations were ignored. The employer welcomed a new invention which was cheaper than men, and without scruples discharged scores and hundreds depending on him for their daily bread. The death of a laborer might affect him less than the tearing of a belt on his machinery. The man he might replace without cost, but the belt caused expense. There is something inexpressibly brutal in this relation of persons as if they were nothing but things, and it is the essence of much of our modern heathenism.

The marvelous transformation wrought by the great industrial revolution involves many other changes. The division of labor is striking. The making of a watch involves hundreds of processes, and each of scores of laborers takes some distinct part, where-

as formerly one man made the entire watch. This extreme specialization unfits men for other tasks when thrown out of employment and puts them more at the mercy of the employers. The massing of laborers enabled them to influence one another, to combine, and to make common cause in their aims. To this must be attributed much of the development of the consciousness of laborers and of their agitation. Other changes we must omit altogether; but we can not omit the effect produced on the market of the world.

With the industries commerce has had unprecedented development. tions which formerly manufactured only for home consumption have entered into competition with one another to secure the trade of other nations. All the modern means of communication are involved. Not only have we great business interests such as were unknown before, but also an incalculable rivalry in manufacture and business in the same community and nation, but also with the world. The economies of the home and of a people have become the economies of the world. At this we can only hint, yet its importance is vast.

Other changes we must leave for other articles. As a summary of the changes mentioned we refer to the names which characterize our era. It is called the age of steam, of machinery, of the factory, of capitalism. of competition, of division of labor, and every name is significant. As the emphasis shifts many are inclined to call it the era of exploitation, of labor agitations, of socialism, of class interests, and of social disintegration.

For the understanding of the social problem the study of the industrial evolution is indispensable. Among the numerous works on the subject the following are recommended:

Toynbee, "Industrial Revolution in England."

Taylor, "The Modern Factory System."

Hobson, "The Evolution of Capital-

ism. "
Carroll D. Wright, "Industrial Evo-

lution of the United States."
J. E. T. Rogers, "Six Centuries of Work and Wages."
The histories of socialism, Rae, Lave-

leye, Ely.

#### LIVING ISSUES FOR PULPIT TREATMENT.

The Production and Consumption of the Nation's Wealth.

If riches increase, set not your heart upon them.—Psalm lxii. 10.

The annual production and consumption of the wealth of the nation has been the subject of a very careful investigation by George B. Waldron, A.M., statistical editor of The Voice, the results of which were published in The Voice of Jan. 23, Feb. 6, and 27, and reproduced in The Arena for March. From census data based upon the number of productive workers of the nation, Mr. Waldron places the total production of material wealth in

1890 at \$18,640,931,866, of which he estimated that \$7,123,990,985, or 52.28 per cent. went in wages.

How was this 18,641 millions distributed among the families of the country according to income? The average wages of families on farms was \$394, and of families in homes \$826. Upon this basis, and assigning to the farm family of each given class the income which the farm of that class produces on the average, and assuming that home families' incomes are equal to 60 per cent. of the value of the homes they occupy, the results are obtained as shown in the following table:

#### PROBABLE INCOMES BY FAMILIES—ALL CLASSES.

CLASSES OF INCOMES.	Families.				FAMILY INCOME:	
	Farm.	Home.	Total.	Per Cent. of Total.	Millions of Dollars.	Per Cent. of Total.
Under \$400 \$400 to \$600	1,879,839 1,153,898	2,255,691 1,469,118	4,185,580 2,622,516	82.59 20.67	1,361 1,300	9.98 9.58
\$600 to \$900 \$900 to \$1,200.	920,518 684,582	951,830 697,678	1,871,848	14.75 - 10.89	1,375 1,400	10.08 10.27
\$1,900 to \$1,800 \$1,800 to \$8,000	218,267	929,182 908,976	1,147,899 908,976	9.04 7.12	1,650 2,050	12.10 15.02
Under \$8,000	4,856,554	7,206,925	12,068,479	95.06	9,136	66.98
\$8,000 to \$6.000	125,574	880,099	455,678	8.59	1,800	18.19
\$6,000 to \$15,000		189.718 27,285 4,047	189,718 27,285 4.047	1.10 .22 .08	1,200 670 835	8.80 4.91 6.12
\$8,000 and over	125,574	501,099	626,678	4.94	4,505	88.02
Totals	4,982,128	7,708,024	12,690,152	100.00	13,641	100.00

In summing up Mr. Waldron says:
If the facts here stated are correct,
and they must be substantially so, then
it follows that there are more than
four million families, or nearly one
third of all the families of the nation,
that must get along on incomes of less
than \$400 a year; more than one half
the families get less than \$600 a year;
two thirds of the families less than
\$900; while only one in twenty of the
nation's families is able to secure an
income of over \$3,000 a year."

Having estimated the total wealth produced in 1890 and its distribution according to family incomes, Mr. Waldron then shows how this wealth is finally spent. Of the 13,641 millions of total wealth 6,100 millions, or 44.7 per cent., went to supply the necessaries and comforts of food, clothing,

and shelter; 3,717 millions, or 27.8 per cent., for the increase and maintenance of capital; 240 millions for the expenses of government; leaving 3,584 millions, or 26.8 per cent., for luxuries, of which 900 millions went for intoxicating liquors and 450 millions for tobacco.

The total wealth permanently added during the year he estimates to be 1,196 millions of net increase in values from labor, and 1,372 millions of increase in land values, making a total gain of 2,568 millions. Drawing the line at \$3,000 income he finds that the 95 per cent. families who receive incomes below this sum are able to save each year not more that 918 millions, or about 35 per cent. of the 2,568 millions

of wealth added during the year. The five per cent. of families who receive incomes above the \$3,000 mark are thus able to secure nearly two thirds of the total annual increase in the wealth of the nation.

#### Local Option in Mississippi.

For he that will love life and see good days. . . . let him eschew evil and do good.—1 Peter iii. 10, 11.

Mississippi is the champion localoption State in the Union. There are fewer Federal "permits" for the sale of liquors issued in that State in proportion to population than in any other State. For the year ending June 30, 1895, the number of all classes of "permits issued was only 377, which for a total estimated population of 1,340,000 gives one "permit" to each 3,554 of population. New York has one "permit" for each 143 of population and Illinois one for each 209.

Mississippi has had a county localoption law ever since 1876, and so strong is public sentiment against the saloon that only 14 "wet" counties remain in the whole State, 61 counties being without a saloon. Even in these "wet" counties there are few saloons except at the county seats. Jackson, Hancock, Adams, Washington, and Marshall counties have never voted on local option, but in these counties no licenses are issued without petitions signed by a majority of the male citizens of 21 years of age and over, and of the female citizens 18 years of age and over, in the supervisor's district. town, or city. Monroe county voted against license in 1893, but the election and a subsequent petition for another election were afterward set aside on a technicality, through the efforts of saloon men. The other "wet" counties are Harrison, Wilkinson, Warren Coahoma, Tunica, Quitman, Jefferson and Madison.

These 14 "wet" counties contained a total population of 286,078 in 1890. The "dry" counties had 1,003,522, or

78 per cent. of the total population. There are four cities in the State having 10,000 or more population, and two of these, Meriden and Columbus, are in "dry" counties. There are 14 cities and towns of from 2,000 to 10,000 population, and nine of these are in prohibition counties. There is not a distillery or brewery in the State.

### Guilt of "Representative Citizens."

Scornful men bring a city into a snare.—
Prov. xxix. 8.

ONE does not need to agree with all that Mayor Swift, of Chicago, says below in order to appreciate the difficulties in the way of cleaner city government. The mayor was asked to speak before the Commercial Club of his city, a club comprising the wealthiest and most enterprising business men of Chicago. The subject up for discussion was the bankrupt treasury of the city. One of the speakers had charged extravagance in the management of the municipal government, and Mayor Swift replied in such words as the following:

"The present mayor has, within sixty days, vetoed half a dozen ordinances passed by your representatives giving space in the streets to representative property-owners who came to the common council and asked for it. Who is it that comes into the common council and asks for such privileges? Who is it who are accused of offering bribes for such franchises? It is the same ones—the prominent citizens.

"I tell you, these questions come home. Talk about anarchy; talk about breeding the spirit of communism! What does it more than the representative citizens of Chicago? Your high-toned business men, your patriotic men, your prominent citizens of Chicago, are the men who knock at the door of the council and ask for illegal franchises. It is not the common people.

"Take the remedy, then, into your own homes, into your circle of prominent business men, and teach them patriotism.

"Who bribes the common council? It is not men in the common walks of life. It is men in your own walks of life, sitting by your firesides, at your clubs. Is it men in the common walks of life that demand bribes and who receive bribes from the bands of the legislative bodies or the common council? No. It is your representative citiens, your capitalists, your business men."

#### MISCELLANEOUS SECTION.

#### PREACHERS AND THEIR HYMNS.

BY DENIS WORTMAN, D.D., SAU-GERTIES-ON-HUDSON, N. Y., AUTHOR OF "RELIQUES OF THE CHRIST," ETC.

MYLES COVERDALE was an Augustinian monk, afterward a Protestant reformer and a bishop, and the first translator of the entire Bible into English; his version of the Psalms being even yet the regular English Psalter. When somewhere near A.D. 1535, he issued his volume of forty "Ghostly Psalmes and Spirituall Songes," of which, as Professor Bird suggestively says, there is no evidence of their having come into use. He unwittingly illustrated the "ghostly" and ghastly character of an immense proportion of so-called hymns and their generally very disastrous Indeed, as to any permasuccess. nency of existence in the great church psalmody, when one thinks of the multitude of pious reflections versified, illustrative of crude experiences, untrained emotions and consciences, funeral griefs and marriage gladnesses, callow indiscretions in rime, flights of fancy as novel and undexterous as of a bird with one wing fore and the other aft, or even the mere myriadness of not only very amiable but even very graceful and most admirable verse, one may not marvel if the immense mass of them meet with the fate of a Brahman in India lately, concerning whom his son, yet verdant but impressive in his English, telegraphed to distant relatives: "Father is dangerously dead!"

It is not rhythm and rime alone that make a hymn, nor is it piety, nor mere thoughts, however excellent, nor orthodox sentiments—tho it is remarkable how evangelical almost all people are in their religious praise. Nor is the highest type of poetry necessary to the successful hymn. Nor is the choicest religious poetry by any means a psalm. On the other hand, it is remarkable how few of the great

poets have ever created anything of special worth in this department; owing to various causes,—with some to a want of a religious affection or belief, with some to their unwillingness to commit themselves to what they deem religious dogma, with some to a serious sensitiveness, an awe of spiritual realities, which almost compelled them to leave the composition of spiritual songs to others as more competent, through more special study or profounder experiences.

A suitable hymn is often compelled as a great cry from out the very depths of darkness or of joy; must meet both the ordinary and extraordinary issues of Christian experience; must sympathize with the lower as the higher and the best; must be so richly thoughtful and suggestive as to approve itself to high intelligence, and yet have such simplicity that worshiping souls of all grades shall sing it straight through without intellectual analysis. In literary excellence it may be less than a poem and yet for highest effectiveness it must be that and more; it must have a certain spiritual ring and swing, an inner melody that is in sweet rhythm with the Divine Spirit, and yet seems to formulate and necessitate its own corresponding human music; it must sing out what people already feel and yet lead them on to richer devotions and diviner passions. In the primitive, intensive sense of the word, the hymn informs the praise. Popular religious melodies will inform the popular praise; and as a consequence such hymns will always abound; but the rarely suggestive, the richly musical, the profoundly spiritual, such as express the truest, deepest, most permanent, and universal Christian sentiment are those that shall enter into the great library of ever-singing song.

As matter of record, it will be seen that comparatively few hymns of the church are by the master-poets in other

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lines. We could wish they had turned their genius in this direction as well. When they have, it has usually been with too much elaborateness, or with idealizing rather than worship. I have intimated reasons why most of them have not adventured to do so to any great extent. As a consequence, the distinguished literary poets are represented with extreme paucity in our English and American hymnology. In the two latest significant collections, Dr. Robinson's "Laudes Domini" and Edwin A. Bedell's "Church Hymnary," are exceeding few examples of them. In the latter, e.g., Bryant has three, Holmes two, Whittier five, Phebe Cary one, Mrs. Sigourney one, Mrs. Stowe two; but Longfellow, Emerson, Lowell, Tuckerman, Parsons, and the earlier poets of America, Ware, Dana, Alston, Willis, Hillhouse, etc., are not represented at all. And yet what noble and almost inspired poetry in Lowell's "Search for the Holy Grail," Longfellow's "Golden Legend," and, across the waters, Milton's "Morning of Christ's Nativity, "Pope's "Messiah," Coleridge's "Easter Morning," Mrs. Browning's "Cry of the Children," Robert Browning's "Hymn Before Sunrise," none of which latter are represented in our general collections by more than one or two hymns, some by none.

This by no means reflects upon our devotional anthologies, for a double reason. Authors who are primarily artistic, literary, critical, are necessarily deeply engrossed in their own line of work, write under literary rather than religious ardor, while a successful hymn can only ordinarily come of a deep spiritual passion. It is spiritual first, afterward artistic; inspiration first, then intellectuality. On the other hand, it seldom happens that men whose impassioned consecration leads to constant practical work in spiritual and moral directions have time for elaborate writing of poetry. It may safely he maintained, I think, that the work of pastors prompted by a warm,

strong religiousness leads to a deeper spiritual insight and diviner idealisms. Their thought is especially engrossed by religious themes and duties. And the triple result comes about, that, in general, they are more spiritual and idealistic, write better hymns that both express and further evolve the choicer religious life; and yet they are so engrossed with pressing pastoral and public duties that they have not the time to produce mere literary work, or elaborate epic or idyllic or lyric poems, but have to content themselves with psalms and hymns and spiritual songs, making melody in their hearts unto the Lord, and singing them out to the churches and the generations as God's Spirit sings them to their own sad or rejoicing souls; many of them proving only,

"Short swallow-flights of song, that dip Their wings . . . and skim away!"

To quote two English examples, who doubts that had the author of "The Messiah" and "The Universal Prayer" possessed less cynicism and more of the real "vital spark of heavenly flame," he might have added largely to his repertoire of hymns? Who can question that, had less of parochial labor and churchly disputation and leadership devolved upon the tender, the almost scraphic singer who has taught the churches of all creeds to pray in blessed unison—

"Lead, kindly Light, amid th' encircling gloom,"

he might have had the trained ability to compose some noble lyric of long-sustained flight, that would have placed him at least not far below the immortal seven? That place is indeed already attained, I believe, by one who, even in heavy parish duties, before episcopal responsibilities were laid upon him, wrote some of the sweetest hymns in our language (see "Church Hymnary," Nos. 159, 434, 634, 727, 744, 755, and his own volume, "From Year to Year," by Bishop E. H. Bickersteth) and his "Yesterday, To-day, and Forever," a

poem of some ten thousand lines which in sustained flight of splendid imagery is akin to "Paradise Lost," and certainly superior to "Paradise Regained;" concerning which if it be said that he had never written it but for Milton, it may be replied that Milton had never written his immortal epic but for the Holland poet, Joost van den Vondel and his drama of "Lucifer." It is no credit to literature that upon Milton's clear relationship to the latter the usually impartial "Encyclopedia Britannica" is utterly silent in the articles of both Mr. Grosse on "Holland Literature" and Prof. Masson on "Milton;" the only indication of the indebtedness of the master-singer of England to the master-singer of Holland being A. W. Ward's one quite insufficient remark in his article on "The Drama:" "Holland's foremost dramatic poet was J. van den Vondel (1587-1659), who from an imitation of classical models passed to more original forms of dramatic composition, including a patriotic play and a dramatic treatment of part of what was to form the theme of "Para-(But for full discussion dise Lost." of this decidedly interesting matter, see the little treatise. "Milton and Vondel.") The point I make is that some of the great poets might have produced hymns the church would fondly cherish, had their religious fervors equaled their literary aspirations; and some few of our great hymnists might have made much higher reputation as poets if they had enjoyed literary leisure for that long-continued meditation and study and work essential for longer and more masterly lyric or epic efforts.

Dr. Samuel Johnson declared of Watts: "The multiplicity and diversity of his attainments... would not make it safe to claim for him the highest rank in any single denomination of literary dignity: yet perhaps there was nothing in which he would not have excelled if he had not divided his powers to different pursuits. As a poet, had he been only a poet, he would probably have ranked high

among the authors with whom he is now associated."

As it is, it is worthy of special remark that the great bulk of popular hymns have been the work of earnest preachers and busy pastors. Of the early twenty-four British hymnists, in Duffield's chronological list (in his English Hymns), only eight are clergymen; Raleigh, Herrick, Quarles, etc., being among the laymen. Of the 48 born between A.D. 1600, and A.D. 1700 are 23 clergymen; of the 90 born in the next half-century are 62; of the 164 in the half-century A.D. 1750-1800 are 84; of the 212 born A.D. 1800-50 are 122. All along there has been a goodly number of authors among the saintly women of the church; but in the last half-century mentioned a larger proportion, there being no less than 45; among them, Adelaide A. Procter, Frances Ridley Havergal, Lady Cockburn Campbell, etc.

In the American church there is much the same proportion. Very few hymns were written in this country before A.D. 1800; only 15 of our hymn-writers being born before A.D. 1750. Of the 51 born between the latter date and A.D. 1800, there were 34 clergymen; of the 150 born between that date and 1850, who are mentioned, are 83. In the entire American list up to the present date are 43 women, among them Mrs. Sigourney, Mrs. Stowe, Mrs. Brown, Miss Margaret E. Winslow, Mrs. Sangster, etc. It may be interesting to note that among these clerical and lay hymnists of America are 15 Congregationalists, 6 Reformed Dutch, 16 Episcopalian, 20 Methodist Episcopal, 4 Methodist Protestant, 27 Baptists, 8 · Universalists, 18 Unitarians; Quaker, Swedenborgian etc., 1 each; uncertain, 18; Presbyterian, 21.

The Presbyterian authors I mention last, that I may call attention to the interesting fact that the first hymnist in this denomination was an Indian, Samson Occum, a Mohican, converted in Connecticut under Whitfield and Tennent, who proved a most useful

missionary among the aborigines on eastern Long Island and in central New York. His hymns possessed that mournful and pathetic character which well became the singer of his fateful race—

"Awaked by Sinai's awful sound."
altho this first line was originally in
the more joyous strain—

"Waked by the Gospel's joyful sound." It was used largely in England, and, translated into Welsh, was sung in the great revival meetings among the Welsh miners. I can not let his name pass without referring to the fact that largely through his efforts in England £10,000 were secured as the foundation of Dartmouth College. The hymns on such interesting accounts should be in every hymnal, and the name Occum, or Occom, should have some public recognition in the fame of old Dartmouth!

To the many hymnists noted above a vast addition has been made in the present half-century, both among ministers and laymen, among literary men and women. Meanwhile with all the so-styled popular evangelistic songs which have been published by the million, there has been a decided improvement in the literary type, the joyful spirit, the less extravagant figure, the more varied rhythmic form, and I am not sure but the more Scriptural sweetness and trust.

## WHAT SHOULD MINISTERS PREACH;

By Rev. E. H. Dewart, D.D., Toronto, Canada.

What are the proper themes for the Christian preacher? Most Christian people regard this as a settled question which requires no answer. Yet it has of late become a living question, owing to a widespread disposition to criticize and find fault with the current teaching of the pulpit. Both secular and religious periodicals have given considerable space to criticisms

of the subjects of preaching, accompanied by intimations as to what should be the themes of the pulpit. The most prominent thought in most of these homilies is, that doctrines are of little value, and, therefore, preachers should make the social duties that arise out of the relations of life the chief feature of their message to the people. It is alleged that preachers preach metaphysical theology, and neglect to enforce the practical duties of life.

It may be freely admitted that ministers need to guard against taking too narrow a view of the scope of pulpit teaching. When St. Paul says to the Corinthians, "For I determined not to know anything among you, save Jesus Christ and him crucified," he evidently did not mean literally that this should be his only theme; for in his epistles he discusses many other subjects relating to matters of belief and All questions of moral duty are fit topics for the pulpit. themes, the discussion of which is in harmony with the mission of the church in the world, are proper subjects for the Christian preacher. The range of the topics presented in the Scriptures is by no means narrow; and a preacher may always feel that he is on safe ground when he is expounding and enforcing truths taught in the Should not a preacher con-Bible. demn prevailing forms of injustice and sin? Certainly; and for so doing he has a fine example in the Hebrew prophets, those fearless preachers of righteousness who quailed not before the face of hostile kings. It will be admitted by every one that ministers of the Gospel should earnestly cooperate in all movements designed to promote social reform and alleviate human suffering. The poor and suffering classes, from whatever cause their needs may have arisen, should never fail to have the earnest practical sympathy of the Christian preacher. him they should always find an advocate and champion.

All this is freely avowed, without

the least consciousness that in saying these things we are making any new departure from accepted Christian principles. But there is a good deal said and written in condemnation of present-day preaching that is neither sound nor fair. There are many instances of a zeal that is not according Some who assume to to knowledge. be critics and reformers display crudeness of thought and ignorance of the subject about which they write so flippantly. Signs are not wanting that many of these censors have a very limited acquaintance with the character of the preaching in our Protestant churches. At any rate their characterization of the preaching in the churches will not be generally accepted as correct by those who are in the best position to form an intelligent judgment in the case.

The disparagement of doctrinal preaching is one of the most characteristic features of current criticisms of the modern pulpit. If it be meant that human creeds are sometimes unduly exalted, and that dissertations on dogmas are not expedient in the pulpit, few will question this. But doctrines are the great truths of our religion, and therefore their exposition in the pulpit is eminently proper. The belief of these truths supplies the strongest motives to righteous living. A mere intellectual assent to a creed may be a fruitless thing; but a living faith in the truths of the Christian religion is not a vain thing. "As a man thinketh in his heart so is he." No one who truly believes the great truths of divine Revelation relating to God and man, to duty and destiny, can deem it an unimportant thing whether they are faithfully set forth in the preaching of the pulpit or not. There is good reason to believe that many disparage the preaching of Christian doctrines because they do not believe them, or because they have some theories of their own which they desire to substitute for what they contemn. It is sometimes urged as a complaint that ministers are no longer leaders of public and social movements in the localities in which they reside, as they were in former times. Nearly all the ministers with whom I am acquainted are men who are "ready to every good work." Yet, even if the allegation be in the main true, it is not a just reason for condemning ministers. If Christian laymen have been aroused to take a more active part in reformatory movements, we should rejoice that this is the case. But is not this, in most instances, a result of the very preaching that is condemned?

It is alleged that preachers should give special prominence to political economy, national politics, and all the social questions of the day. It may be freely conceded that the practical application of the moral teaching of Christianity to all the relations of life is an important part of the Christian preacher's duty. But everything that is true or right is not embraced in the Christian preacher's commission. great mission of the preacher is to declare God's threatenings against impenitent sinners, to make known the way of salvation through Christ, and to teach the duty of righteousness and benevolence in every sphere of Rightly understood this embraces a wide range. The Gospel, fully preached, touches all phases of human life, and condemns every form of wrongdoing and injustice.

Some time ago the Rev. H. R. Haweis, of England, in an article in The North American Review, maintained that commerce, politics, newspapers, economics, novels, plays, current literature, theosophy, occultism, spiritualism, and Christian science are all legitimate subjects for the preacher. The man who can recommend such a conglomeration of themes can not have scriptural ideas of the object of preaching, or of the value of the truths which constitute the burden of the Christian preacher's message. regular selection of secular themes, instead of Scripture truths, as the subjects of sermons, can hardly be approved by any one who believes that the church has a Gospel of salvation to preach to the world. It would be a deplorable thing if preachers, who stand as ambassadors for Christ, beseeching sinners to be reconciled to God, should take their ideas of preaching from men who have drifted away from the faith of the Gospel.

We have schools and colleges in which art, literature, physical science, astronomy, agriculture, metaphysics, biology, chemistry, and other branches of useful knowledge are taught. Will any one maintain that it is the business of the pulpit to undertake to teach such subjects, however important they may be, and to compete with the agencies now employed in the dissemination of general secular knowledge? For the preacher to drift away in any such line would be to disregard the direct command of Christ, and the teaching and practise of the apostles, and practically to confess either that the people did not need the Gospel message, or that it had no special adaptation to the wants and woes of a sinful world.

Doubtless, there is room for improvement in preaching, but I am not prepared to admit that in the preaching of to-day there is any general neglect to apply the principles of Christ's religion to the duties of common life. Even in the last century John Wesley. whose evangelistic work might be supposed to limit the range of his teaching, preached and published a series of discourses expounding and enforcing the practical duties enjoined in the Sermon on the Mount. The sermons that are published in volumes, as well as those printed in the newspapers, do not at all justify the charge that the preachers of to-day deal in discussions of abstract dogmas, and neglect to condemn the social and moral evils of the times. Ministers are not perfect, but they can not be fairly charged with failing to apply Christ's teaching to the moral problems of modern life. All departments of knowledge may be used by the preacher to illustrate and enforce religious truth. At the same time, it is certain that the discussion of political and economic questions in the pulpit, even when moral principles are involved, requires special wisdom and discretion.

The Chicago Advance not long ago had some judicious remarks on this subject, from which I select a few pertinent sentences:

"The fact can not be concealed that the pulpit that undertakes to discuss questions of political economy puts itself into an extremely difficult and unsatisfactory position. . It is a science, therefore, to be discussed either by specialists or by men of practical experience. The minister is neither, and when he undertakes to set forth his theories of the science, he is walking on thin ice. . When he is preaching the Word of God, he is wielding a sword that is invincible."

#### HELPFUL HINTS FROM HARD TIMES.

By REV. JAMES G. DITMARS.

ALL American industries and trades are emerging slowly from one of the severest crises that ever tested them. We are now powerless to remove the cause or causes of the present hard times; if, indeed, we can discover them clearly. But he is a wise manor soon will be-who learns from all experiences. Even temporal calamities may be made to minister to spiritual excellence. They men's hearts and hands from worldly investments by demonstrating their uncertainty, while they also present the chance to turn men's minds to the certainty and permanence of the heavenly The former exist only inheritance. "for a season;" the latter is "eternal." Jesus therefore exhorted people to lay up for themselves treasures in heaven and not upon earth.

#### Earthly Treasures.

Worldly wealth first claims our attention, while we seek to learn its

proper worth. Wealth is not of itself an iniquity. To be rich is not per se to commit sin or to oppose morality and religion. Indeed, money often ministers to morality; and riches may promote religion. The Bible condemns only the abuse of wealth, not its use. Its Author claims the wealth of the world as His. Next to grace, it is one of His greatest gifts to man. It will procure him, while it lasts, almost everything but the thing of grace.

Nor is poverty a virtue. Industry is Indolence is condemcommendable. nable. Dallying, and not diligence, is contrary to Paul's exhortation to be "fervent in spirit." While "serving the Lord" the faithful Christian will also be "diligent in business." He is commanded to work six days out of seven, and "the workman is worthy of his wages." Paul's requirement was that if a man would not labor neither should he eat. He exhorts the Thessalonians to labor that they might lack nothing; and the Ephesians that they might "have [a surplus] to give to him that needeth." God's Word abounds in figures of speech to illustrate the resources and blessings of His kingdom. None of them are taken from the poverty that hinders, hampers, and harasses; it is of "riches," "treasures, " and "crowns," He speaks. Miserliness, and not money, causes miser-y. It is not money, but "the love of money [that] is a root of all kinds of evil," e.g., covetousness, theft, envy, murder. Both experience and revelation teach us that there are both worthy and worthless uses for worldly wealth.

The morality of money-making is determined by its motive and method. Some so seek wealth as to be caught and destroyed "as flies are captured in a molasses barrel;" others, so as to be like the "honey bees which keep their wings all free." One of two friends spent his money for selfish gratification; the other to help his fellow men. One was filled with dread at the approach of death; the other, with peace.

The former explained the difference with the words, "He is going to his treasure; and I—I must leave mine."

Wealth Will Not Waive off Wrath.

"Riches profit not in the day of wrath." "Neither silver nor gold shall be able to deliver thee in the day of the Lord's wrath." But its misuse will increase God's condemnation. Dr. Johnson had no words of congratulation for his friend Garrick when told of his increasing wealth. The philosopher sadly replied, "Ah! David, David, these are the things that make a death-bed terrible."

Wealth often Hinders from the Heavenly Home.

The young man of the Gospel was not the last to commit the sin of "covetousness which is idolatry, "thus preferring temporal living to eternal life. He was in earnest, he came running, was respected, a "ruler;" moral, had kept the commandments; was sincere, Jesus "loved him." He was not good enough to be saved, but was too good to be lost. Because "one thing" was lacking he made the sorrowful choice of selfishness instead of salvation. Draco is said to have received a wonderful ovation in the public theater. The people's custom was to cast their garments upon those they applauded. The superabundance of applause in this case is said to have smothered the hero. Thus the favors of the goddess of wealth have often suffocated the better natures of her devotees. Many have suffered from not seeking the help one man felt his need of when he wrote a special request for the prayers of God's people in these words: "The prayers of this people are earnestly desired for a man who is prospering in his worldly concerns."

### Wealth Will Not Satisfy.

Augustine's prayer will express the truth as long as man's nature remains unchanged: "Thou madest us for Thyself, and our hearts are restless till they rest in Thee." Wings demand air,

fins demand water, spirits demand God, as their natural element. "Man shall not live by bread alone;" and by money, not at all. "He that loveth silver shall not be satisfied with silver." It can not ease the troubled conscience, satisfy the hungry soul, or calm the troubled heart. A dying miser pressed his bags of shining gold to his bosom to quiet his yearning heart. But he soon removed them moaning, "Take it away! It will not do it! It will not do it!"

A guest once addressed to Rothschild the words, "You must be a happy man. " His only answer was, "Happy? Happy? I happy? Happy? happy! Let us change the subject." The first John Jacob Astor replied in answer to the same question, "Why! would you take care of my property for your bread and clothes? That's all I get for it." They that be rich are, like "a large bell, liable to be poorly cast and to break easily. Then their covetousness emits such a cracked, metallic sound." The rich fool of Christ's parable, who prized his "much goods" above being good or doing good, was not the last of his race. Many who seem to have plenty will be revealed by death as suffering penury without "true riches," the current coin of God's kingdom. The words of à Kempis are true—"That man is poor in this world, who lives without Jesus; and that man only is rich with whom Jesus delights to dwell."

## THE PURITY QUESTION TO THE FRONT.

REV. JOSEPH F. FLINT, HARVEY, ILL.

"What! know ye not that your body is the temple of the Holy Ghost?"

THE purity question has come to the front, and it has come to stay. Of this the grandly successful National Purity Congress, held in Baltimore, October 14–16, 1895, is ample proof. It is one of the significant signs of the times that such a congress should attract so large a delegation and receive universal approval. Not only were many famous speakers present, but all the papers and

addresses were throughout of a very high order, embodying a vast fund of fresh and valuable information, gleaned at first hand by earnest specialists from their chosen fields. The congress made it possible for the first time for one to take a bird's-eye view of the whole field of social and personal purity:

1. Its vast range. The problem of sex is coextensive with the fact of sex. No one mind can grasp all its ramifications, nor is there any period of life or social interest that is not vitally involved. The problem of purity lies at the very foundation of the family, it is inextricably interwoven with the liquor-traffic, the wage system, proper diet, pauperism, the customs of society, and the laws of heredity. Mention rescue work, and at once the question arises. What led to the downfall of these poor unfortunates, and why is it next to impossible for them to reform? The three main branches on this tree of life are prevention, education, and rescue work, and these in turn are subdivided into many minor branches, involving

special knowledge and insight.

2. Its pivotal importance. Sex is only another name for fate; it is like the undertow of the sea, or the hidden dynamo that sets the wheels a-spinning. By this thermometer—purity or impurity—the rise or fall of nations may be gaged with absolute certainty. The fate of Assyria, Carthage, and Rome are warning examples to every civilized nation to-day that the stern laws of God, written upon our members, can not be ignored with impunity. It is not a platitude to say that domestic happiness is the effect of which purity of heart and life is the efficient cause. The divorce mania will continue until the hearts of the people are changed. And was it not a great French preacher who recently pointed out the significant fact that more young men are kept out of our churches by vicious habits than from any other cause? Consecration is impossible where impurity is harbored. There is no use of beating about the bush in this matter, it is the devil of lust that shuts the door of heaven and opens the gates of hell to many a poor soul. The church will never conquer the world until it avoids the very appearance of evil in this particular.

8. The widespread ravages of this sin. If any one doubts that we are rapidly approaching European standards of conduct, the purity congress ought to undeceive him. The very fact that repeated efforts are being put

forth to legalize vice or at least to secure municipal "regulation," indicates in what direction the stream is tending. It came to light that in a certain popular college of New York no less than one hundred and sixty young men confessed themselves habitual frequenters of houses of ill-fame. A conservative estimate places the number of fallen women in this country at 350,000, and as there are at least six fallen men to one woman, we get an idea of the appalling condition of affairs. To be sure, swift public justice was meted out to such a transgressor as Colonel Breckinridge, but on the other hand, the nation's art and literature—those feeders of the imagination and the heart—are being inevitably vitiated by the subtle poison of sensuality. The most popular fiction is that which glosses over or boldly defends every misstep from the shining paths of virtue. The traffic in girls is growing to an appalling evil, while an increasing love of luxury, high living, and selfish ease is reacting disastrously upon moral stamina.

4. The positive side of purity. only was the mask torn from the hideous face of vice, but the ineffable brightness and glory of a Christ-like purity were set forth with still greater earnestness at the congress in question. Never before has the secret of personal happiness, and the sweetness and peace wrapped up in the beatitude, "Blessed are the pure in heart, "been so well un-Our modern derstood as to-day. prophets and seers behold a great light and promise the dawn of the world's brightest day, when men will live the life of the spirit, and obey the laws of God. The noblest religious teaching of the day and the truest social progress all point to a new era of purer living and higher thinking. Men are beginning to see that it does not pay to wallow in the sty of sensuality.

5. Another important discovery is this: We now see that this subject can be spoken of even before a mixed audience. What we only dared to think about ten years ago, may now be freely expressed and openly discussed, to the surprise and relief of everybody. Since we have found our tongues, and the ice is broken, "we may look for a flood of saving warmth and power to deluge the land." Here is a valuable hint for pastors who may have been frightened from this theme by a man of straw: Observe that the purity movement is the child of Christianity. In a deed and true sense of the word, purity is synonymous with sanctification. Just as the air we breathe is shot through

with golden sunlight, so the truth that feeds the soul is made radiant and zestful by stainless purity. Only when the heart is renewed and the life of God pulsates in the soul is thoroughgoing morality possible. Then again, we are here on firm scientific ground. In fact, this important subject can not be adequately understood until the scientific method is applied. The laws of cause and effect are instantly operative here and never vary. Take for example the laws of heredity: the more rigorously all sentiment is excluded and attention is solely fixed upon the facts relating to breeding, the more striking and rich are the results obtained. The commandment says, "Thou shalt!" Science says, "Thou must!" Any subject that can be scientifically handled always commands the respect of men, and this subject is even more sicentific than it is religious

The question arises, What is the tap-root of this whole matter? At what point will reform efforts do the most good? Undoubtedly, it is the After all, it is there that the destiny of every individual is decided. To lift up the fallen and instruct the erring is all well enough, but to be well born and well reared is infinitely more important, for it is the taint in the blood and the uncheckered bias toward evil, that gives to temptation such a tremendous force. If our girls could go out into the world with fortifled wills and enlightened purposes, they would not, as now, fall an easy prey to the seducer. If our young men had a better start and received a more Spartan discipline (von Haus aus), they would see in the everlasting devil of indulgence the robber of their man-It is in the home that lust is either engendered or exorcised, as the "Family parents are wise or careless. culture" is the most efficient way of solving the purity question, for the same reason that an ounce of prevention is worth more than a pound of cure. The child has a sacred right to be well

#### The Future Church.

born, and the mother is in duty bound to bring up her child to be a worthy

citizen and a model in moral conduct.

THERE is room now in the world only for churches whose influences come from their goodness, morality, justice, charity, reasonableness, weight of argument and amount of truth. . . Give the world such churches and the religious creed will soon cease to be unpopular.—David Gregg.

#### EDITORIAL SECTION.

#### SERMONIC CRITICISM.

#### English Bible May Mislead.

A VERY common source of error in drawing themes from texts is found in the acceptance of the English text just as it stands, without consulting the original. The danger we wish to caution the preacher against is that of reading into the text what may have come into the mind by some flash of suggestion, while reading the English Bible or meditating upon it, but which has no countenance either from the original text or from the context.

Who has not often heard that noted text of Paul preached on in this way? We mean 1 Cor. ii 2.:

"For I determined not to know anything among you, save Jesus Christ and him crucified."

This is taken to mean that Paul determined deliberately to exclude every other subject from his preaching, and it is assumed that every preacher should now do the same thing. A glance at the original shows that Paul meant no such thing. He says "οὐ γὰρ ἐκρινα τὶ εἰδίναι ἐν ὑμῖν, εἰ μὴ," etc.: "I did not resolve to know anything among you, except Jesus Christ," etc. He had fully and formally resolved to introduce that one subject, "Jesus Christ and Him crucified," and so to make it the prominent thing. Other topics he had not made the subject of a fixed resolution; they might come up as occasion required.

Another commonly perverted text is Ecclesiastes xii. 1:

"Remember now thy Creator in the days of thy youth, while the evil days come not," etc.

Great stress is usually laid upon the word now in this text. On turning to the original we find that this word is merely the Hebrew word of connection or transition, "and:" "And remember thy Creator,"—which in this case is a mere particle of transition from the last verse of the eleventh chapter.

Still another frequently misused text is from the same book and chapter, Ecclesiastes xii, 18:

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man."

The English Bible shows by putting

duty in italics, that there is no corresponding word in the Hebrew. And yet the text is used as summing up human duty. What the Bible says is that "this is the *whole of man*"—summing up not only man's duty, but also his perfection and blessedness—in short, taking in everything that has to do with complete and ideal manhood and the true success in life.

#### An Elecutionist's Direction.

The necessity for at least a little knowledge of the Bible, on the part of one who would read it in public, is sometimes forcibly illustrated. We recall hearing the following direction in point from a somewhat callow elocutionist, who was teaching some students for the ministry how to read the Bible: "Be sure to emphasize all the italicized words."

#### Orystallizing Thought.

VERY much has been said against "formality of division" in sermons. The advice has been given: "In writing or speaking throw off all restraint." Is there not danger to some in this advice? There certainly should be freedom from all improper restraint and constraint, if the sermon is to reach the highest effectiveness. Such liberty, however, is really never gained except by absolute practical mastery of the laws of thought and expression. Freedom then becomes freedom under law—the only real freedom. One says "The ideal of a discourse is that of a flow from first to last." We have heard that sort of sermon, which began without idea, proceeded nowhither, and ended nowhere, but was a perfect illustration of "a flow from first to last"—of mere musical words.

The hearer needs to have the matter of a discourse crystallized for him, by one who has absolutely mastered the subject,—if it is to abide in his mind as a power for good. South's presentation of the Claims of Christianity is in point: Christianity is possibly true; Christianity is certainly true.

There is no forgetting and no escaping from truth so crystallized and presented.

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#### Learning versus Education.

LEARNING and education, as shown in sermon-making, as well as in other departments of intellectual or literary effort, are two very distinct things. Learning without the power to handle it effectively in presenting truth and reaching men may be mere rubbish. John Ruskin illustrates this essential distinction in art, as follows:

The artist need not be a learned man; in all probability it will be a disadvantage to him to become so; but he ought, if possible, to be an educated

man; that is, one who has understanding of his own uses and duties in the world and therefore of the general nature of the things done and existing in the world, and who has so trained himself or been trained, as to turn to the best account whatever faculties or knowledge he has. The mind of an educated man is greater than the knowledge it possesses; it is like the vault of heaven, encompassing the earth which lives and flourishes beneath it, but the mind of an uneducated and learned man is like an India rubber band, with one everlasting spirit of contraction in it, fastening together papers which it can not open and keeps from being opened."

#### HELPFUL DATA IN CURRENT LITERATURE.

THE ETERNAL HOPE DELUSION, by E. Shorthouse. The Westminster Review, February, 1886. The Leonard Scott Publishing Company, New York City. This is a trenchant article of sterling worth, in "The Independent Section," of the great liberal Review, and quite in contrast with the usual theology of that Review; indeed, quite in accordance with the Westminster Catechisms and Confession.

THE FUTURE LIFE AND THE CONDITION OF MAN THEREIN. III. By Rt. Hon. W. E. Gladstone. The North American Review, March, 1896. Mr. Gladstone continues, in this article, the discussion of the great subjects involved in or suggested by the works, especially by "The Analogy," of Bishop Butler. The subject here treated is "The Opinion of Natural Immortality." The course of revelation is traced in the teaching of Christ and the Apostles, and the drift of opinion in the Christian centuries indicated. The references to authorities will be helpful to those who wish to extend their study of the subject.

THE NATURAL HISTORY OF WARFARE. By N. S. Shaler. The North American Review, March, 1896. A valuable discussion by the distinguished Harvard professor, from a new point of view. The preacher will find in it the key to the war fever that has been so characteristic of most peoples, and especially to the recent war crazes that have swept over the United States.

CHARACTERISTICS OF HEBREW POETRY. by Rev. F. A. Gast, D.D. The Reformed Quarterly Review, January, 1896. Well-nigh one half of the Old Testament is poetry. It is poetic, not in its form merely, but in its very essence. The writer of this article of 27 octavo pages desires to rouse readers of the Bible poems to a "due appreciation of the sweetness and tenderness of their spiritual beauty." He shows that the lyric is the form natural to the Hebrew soul, and brings out and amply illustrates by example the qualities that go to make the Hebrew lyric poetry unquestionably the sublimest ever produced.

ARCHEOLOGICAL COMMENTARY ON GENESIS. By Rev. A. H. Sayce, LL.D., Professor of Assyriology, Oxford, England. The Expository Times, March, 1896. This is a paper in

an exceedingly valuable series now running in *The Times*. On the place of the narrative of the Creation in Genesis I. Professor Sayce agrees with the conclusion reached by Dr. William Henry Green, of Princeton. He says:

"The narrative, however, forms an integral part of the plan of the Book of Genesis. It is the necessary introduction to it in the present.

"The narrative, however, forms an integral part of the plan of the Book of Genesis. It is the necessary introduction to it in its present shape, and can not be removed without destroying the thread of connection which runs through the history as well as the fundamental idea upon which it is based. The writer deduces all things from the one God, the God of Israel, gradually narrowing his geography and ethnology until his history is concentrated in the land of Canaan and the people of Israel. An equally integral part of the design of the book is the account of the Flood. When we come to consider it, we shall see that it is difficult to assign it to either the second or the third period of Babylonian literary influence upon Israel, and that the phenomena presented by the resemblances between it and the Chaldean account of the Deluge are scarcely explicable, except upon the theory that the Hebrew narrative goes back to the Mosaic age. If so, the account of the Creation will go back to the same date."

FOUR TYPES OF CHRISTIAN THOUGHT, by Prof. Alexander Balmain Bruce. The Biblical World, March, 1896. This is a suggestive study of "the type of thought on the great themes of Christian faith exhibited in the pages" of the Fourth Gospel. It proceeds provisionally upon the rationalistic hypothesis that "the Johannine report of our Lord's words, shows us not merely, in substance, the teachings of the great Master, but the theology of the disciple, the fruitage of Christian thought on Christ and Christianity which had grown up from the seeds dropped into receptive minds by the Master." As it is a matter of history that John wrote his Gospel for Christians, men of faith in Christ, just as the first three Gospels were written for Jews, Romans, and Greeks, unchristian and unspiritual men, to bring them to faith in Christ, why is it not quite as common-sense and scientific, to study the Fourth Gospel from the historical standpoint. That furnishes the simple and complete clew to the great differences between it and the Synoptic Gospels.

#### NOTICES OF BOOKS OF HOMILETIC VALUE.

THE WORKS OF JOSEPH BUTLER, D.C.L., some time Lord Bishop of Durham: divided into Sections; with Sectional Headings; an In-dex to each Volume; and some Occasional Notes, also Preparatory Matter. Edited by the Right Hon. W. E. Gladstone. In Two Volumes. Oxford and New York: Mac-millan & Co. 1896. Price \$7.

This is a royal edition of the works of one of the greatest thinkers England has ever produced. The first volume contains "The Analogy, with his Dissertations Of Personal Identity," and "Of the Nature of Virtue," and "A Correspondence with Dr. Samuel Clarke." The publication of "The Analogy" settled the great Deside controversy of uel Clarke." The publication of "The Analogy" settled the great Deistic controversy of the eighteenth century. Skeptics have often declared or assumed that it has been overthrown, but they have been chary of attempting to refute its argument. Adam Storey Farrar, in his "Critical History of Free Thought," compares Butler's "Analogy" for God's moral government with the work of Newton's "Principla" for God's physical government of the universe, and adds: "Probably no book since the beginning of Christianity has ever been so useful to the Church as Butler's 'Analogy' in solving the doubts of believers or causing them to ignore exceptions, as well as in silencing unbelievers."

lievers."

The analysis, divisions, headings of sections, etc., by the greatest of living British statesmen, orators, and scholars, add a feature that will make "The Analogy" a new work to thousands of ministers who studied it in their younger days without these helps. Moreover, the issues it met in the eighteenth century are, by the turn of the wheel, the living issues of to-day, so that a more timely book was never issued.

The second solume contains the servons.

The second volume contains the sermons of the great bishop, among them those in which, in connection and cooperation with his dissertation "Of the Nature of Virtue" he demolished the utilitarian and selfish

he demolished the utilitarian and somes scheme of Hobbes.

Mr. Gladstone has promised a third volume, to be made up of his own essays on the great British thinker and his works. Probably no other edition of Butler's Works at all comparable with this will be published for fifty years to come.

THE ARMENIAN CRISIS IN TURKEY. The Massacre of 1894, Its Antecedents and Significance. By Frederick Davis Greene, A.M., for several years a resident in Armenia. With Introduction by Rev. Josiah Strong, D.D. New York and London: G. P. Putnam's Sons. 1895

This is the only handy volume on this absorbing theme with which we are acquainted. It brings the subject down to the opening of

THE QUOTATIONS OF THE NEW TESTAMENT FROM THE OLD, Considered in the Light of General Literature. By Franklin Johnson, D.D., Professor of the University of Chi-cago. Philadelphia: American Baptist Publication Society, 1896. Price, \$2.

The author and publishers deserve the thanks of the ministry for preparing and publishing this handsome volume dealing with one of the burning questions of criticism. The difficulties that are found in connection with the New Testament quotations from the Old are examined in the light of the laws of general literature. The author

says:
 These laws are of two kinds: first, those which belong to literatures of all ages and

nations, like that of truth, or that of beauty; and, secondly, those which change with season and clime, the dictates of evanescent or local taste and custom, like the absence of rime from ancient poetry, the parallelism of Hebrew poetry, or the alliteration of English poetry. In quoting from the Old Testament do the writers of the New violate the fundamental law of all literature, which is that of truth? Or, do they observe this, and do the accusations made against them proceed from forgetfulness either of the laws of literature in general, or of temporary laws, the literary custom prevalent in their age? The answer will be found in the following pages."

age? The answer will be found in the following pages."

The principles laid down and discussed are amply illustrated from all the classic literatures. The book treats of "The Septuagint Version;" "Quotations from Memory;" "Fragmentary Quotations;" "Exceptical Paraphrase;" "Composite Quotations;" "Quotations of Substance"; "Allegory;" "Quotations by Sound;" "Double Reference; "Illogical Reasoning;" "Rabbinic Interpretation." It is an able vindication of the New Testament against superficial critical at-Testament against superficial critical attacks, and can scarcely fail to become a classic in the library of the preacher.

WHAT SHALL WE TELL THE CHILDREN? OB-JEOT SERMONS AND TRACHING BY REC, Geo. V. Reichel, A.M., Ph.D. New York: Wilbur B. Ketcham, 1896. Price, \$1.50.

Wilbur B. Ketcham, 1896. Price, \$1.50.

The nine hundred and ninety-nine out of every one thousand ministers, who are not natural preachers to children, and who know it, will find help in this volume, which is fresh in matter, and in method and scope somewhat original. A title is suggested at the beginning of each chapter. The "object used" is given after such title; then the "Scripture basis." A simple and graphic description of the object then follows. The readers of The Review will recognize in the author the writer of the series in our "Illustration Section," entitled "Lights on Scriptural Truths from Recent Science and History."

THE LIFE OF PRIVILEGE: Possession, Peace, and Power. By the Rev. H. W. Webb-Peploe. Introduction by D. L. Moody. Edited by Delavan L. Pierson. Fleming H. Revell Company. Price, \$1.

We quote with approval from Mr. Moody's introduction:

introduction:
"These addresses by Prebendary WebbPeploe, given before the Northfield Bible Conference last August, have proved of such
help and inspiration to so many Christians
that I am persuaded their mission will be
greatly increased in this permanent form."
Was not Spurgeon right also when he said:
"The great mass of our ministers are sound
enough in the faith, but not sound enough
in the way they preach it!" We may learn
a lesson just here from some of our English
brethren.

HAVE MERCY UPON ME. The Prayer of the Penitent in the Fifty-First Psalm Ex-plained and Applied. By Rev. Andrew Murray. New York: Anson D. F. Ran-dolph & Co. Price, \$1.

This is an exposition by a man of well-known spiritual power, who has long been the leader in Christians work in South Africa. The Christians of our own land were delighted to make his acquaintance last summer at Northfield and elsewhere, and to profit by his simple presentation of the higher spiritual truths of our religion.

#### EDITORIAL NOTES.

#### The Salvation Army.

MANY will regret the serious break that has just occurred in the ranks of the Salvation Army. Perhaps, however, it was inevitable. Christianity is opposed to autocracy, recognizes no universal and absolute captain but Christ. The absolute despotism of the Army, while it has been a source of strength, has also been a source of weakness. It is especially contrary to the genius and spirit of the American people and of American institutions.

Doubtless there is abundant room for the new organization along with the old, in these times of great spiritual need. Possibly methods a little more spiritual, as well as a little more American, with less that is offensive to people who have something of good taste, may open the way for the new organization to a class of people that has only been partially reached by the old.

There is another defect in the Salvation Army that needs to be remedied. It is not a church, and is without the distinctively Christian ordinances. We have long felt that this would ultimately prove a fatal weakness, or lead to the formation of another great church organization, just as did the Wesleyan movement of a century and more ago.

Is it not possible for the new organization to come in some way into closer sympathy and cooperation with the churches of the various Christian denominations, and so to prove a new source of inspiration and strength to the whole Church of Christ, while finding in the churches the remedy for its own defects? We have too many organizations already, but if something like this can be done it will furnish a valid reason for adding one more. Can it be done?

#### The Coming Revival.

WE have repeatedly taken occasion to emphasize the necessity at the present time, or in the immediate future, for a great spiritual awakening and quickening that shall not only revolutionize the church but the whole world as well. Religion itself needs it, the individual, business, society, the state, all need it. We are glad to note, from time to time, pronounced expressions of the sense of need of such a divine quickening.

One of the latest of such expressions is that of Secretary C. H. Payne, D.D., LL.D., of the Methodist Episcopal Church. His wide acquaintance with our country makes his forecast of special value. He says:

"If I rightly read the signs of the times, the American Church to-day is on the eve of another great religious movement; she is entering upon a revival epoch unprecedented in her history. I shall attempt briefly to indicate some of the characteristics of the coming revival—the revival needed; the revival which the church must exert her best energies to secure; the revival which must surely and soon come."

The following are some of the points he makes in his strong presentation:

"First, it will be a revival of original Christianity.
"It will be a revival of individual right-

eousness.
"It will be a revival of corporate right-eousness.

eousness.
"It will be a revival of social righteousness.

ness.
"It will be a revival of civic righteousness.
"In the coming revival, more than ever before in the history of the church, the subjects and the agents will be young people."

#### The Age of Mechanism.

THE present seems to be fast becoming the age of mechanism in religion as in everything else. There is danger that the vast and complicated machinery will clog the work of the church. A distinguished preacher and pastor recently asked us: "Are we not being carried back again to the Middle Ages with their overmastering show of outward works, and their consequently merely formal religion?" The question set us thinking. Less machinery and bustle of activity, and more truth and life—are not these the present requirements, brethren?

#### Dangers from Secularized Sociology.

Just now sociology seems to be the great fad-especially among the clergy. The inquiries that come to an editor from all quarters seem to indicate that it is regarded as the one all-important subject before the world. There are indications of danger also in this connection. The dangers arise chiefly from the secularized sociology. THE HOMI-LETIC REVIEW has introduced the thorough and comprehensive presentation of sociology from the Christian point of view, by Dr. Stuckenberg, under "The Social Problem," in order to help its readers to Christian views on this subject.

The vast mass of material on all subjects that is now being urged upon the attention so persistently by the secular sociologists is largely based on the materialistic system of Mr. Spencer. It can scarcely be regarded as science except in a loose and empirical sense. It is rather a heterogeneous mass of facts and fancies. Its advocates generally ignore the all-important elements in society, and hold and advocate materialism without knowing it.

It may be helpful to point out some of its fallacies, scientific and practical:

Its scientific fallacies are all of a piece, arising out of the assumption of the truth of the evolution hypothesis.

1. It attempts to make the methods of physical science the sole methods.

The social unit is the individual. Physical science can approach and study this unit from one side only—the outside. science can approach and study it from the inside as well—the inner properties on which the properties of the aggregate—of body and soul-depend. It is bound to study these inner facts because they are the all-important ones.

2. It tacitly assumes that society is an organism that unfolds along fixed lines by the simple principles of biology.

Now it is not an organism except in the loosest analogical sense. An organism has not only an organic arrangement of parts, but also a pervading principle of life. The life of society is life only by violent figure of speech. Society is made up of many living beings in whom life is a secondary element as compared with mind and will-and in whom reason is bound to upset all the calculations of the biologists.

There is no such evolution of society independent of man and of God as these men assume.

3. This leads to the further fallacy of confounding "evolution" with "social progress," The two are absolutely diverse and opposed.

In evolution there is "the reasonable sequence of the unintended" in a series of events; in social progress, "the reasonable sequence of the intended." The former ex-

cludes will, mind, as having no place in it, So, Mr. Spencer and all his friends. The latter includes as the essential element will, mind, man, great men, God, and the divine will. Nothing would be easier than to show this from business, social, and national life. or from history. Deliberate intention on the part of men-great men-God-enters as the shaping force.

4. This fallacy of identifying evolution with progress leads to the further fallacy of identifying both with the results of the "struggle for existence."

The "struggle for existence" may be an important factor in the animal and physiclogical world, and may have importance as an agent in the social world; but it is not the chief nor the essential thing there. The part played by the design and the intention of inventors, authors, workers, etc., is the supreme element, and is readily separable from every evolution element. The struggle that causes social progress is thus easily seen to be, not the brute struggle that these men regard it as being, but a struggle-on the whole beneficent-of the few against the few. The end is the domination of the fittest for the ends of life, in directing the productive power of the masses for the increase of production, rather than the survival of the fittest by the death of the unfit.

But there are some practial fallacies in the ecularized sociology that specially concern

secularized sociality the preacher.

1. It substitutes reform for regeneration, and that largely through the back and the stomach. That is a fatal error. Bushnell of reformation is the reformation is the reformation. stomach. That is a fatal error. Bushnell said: "The soul of reformation is the reformation of the soul." Bushnell

mation of the soul."

2. It reverses the rational and Gospel method of reaching and molding men.

That is to make use, not of scattered facts, but of great formative ideas. These appear first in great men and great works; then in others of high order; and they are finally embodied in customs, institutions, arrangements, that keep these ideas always before the masses. The mass of twaddle that the unballiaring scale logists recognitions for the statements. unbelieving sociologists propose to substitute for the great truths of the Gospel would inevitably result (1) in utter confusion of the popular mind, and (2) in the destruction of Christianity

From the side of human nature in hearer and preacher—their method is an irrational and impossible method.

Singleness of purpose, concentration of aim, unity of doctrine in Christ, constitute

the secret of success in preaching.

Paul said: "This one thing I do." Christ said: "Seek ye first the kingdom of God," etc. The whole truth is well summed up in the First Epistle to the Corinthians, "Covet earnestly the best gifts. . . And yet show I water the proper excellent way. The Land of the control of the contro earnestly the best gifts. . . And yet show I unto you a more excellent way. The I speak with the tongues of men and of angels, and have not charity, etc. The better way for the Christian or the preacher to exert a powerful influence over men is by keening the attention always fixed.

exert a powerful influence over men is by keeping the attention always fixed on divine love with its transforming and molding power, and working through that.

Mr. W. H. Mallock is doing a good work by calling attention to some of the scientific fallacies. The preacher needs a level head just now, if he is to get the best light and escene the faddists.

escape the faddists.

# To Our Patrons.

An Important New Movement by Bishop John H. Vincent-The New Education In The Church-A Forthcoming Manual For All Lay Workers and Bible Students-We announce as in press, under the auspices of "The New Education In The Church" movement (whose object is to introduce and train the lay workers to a better and more critical study of the Scriptures), "The Heroes of Faith," a book in Greek and English, prepared by Professor Jenkins, of Harvard University, with a view to encourage Sunday-school teachers, other lay workers, and Bible classes to attempt the critical study of the New Testament, giving them some idea of the appearance of the Greek text, its literal translation, and its form when put into the English Bible, first in the old or authorized version, and then in the new revision. The eleventh chapter of Hebrews is the portion of Scripture selected, it being particularly adapted to such study because it contains a syllabus of Old Testament history, and gives a comprehensive idea of the divine movement in Jewish history. It also presents as the leading theme the great subject of Faith.

Bishop John H. Vincent, D.D., LL.D., who is the originator of the new movement, has signified his intention of introducing this book as an illustration of the method which may be adopted anywhere and everywhere in Bible study. The manual is to be presented at every Chantanqua Assembly, and the holding of at least ten sessions of a class to complete the study of the chapter will be urged. The organization of classes by pastors and others, who are feeling more and more the necessity for something more thorough than the International Lesson system presents, will be encouraged; not as a substitute for the International course, but as part of the plan for promoting the more critical and thorough study of the Word of God.

Professor Jenkins, who has prepared the new book, is considered the best Greek scholar now in the Harvard Divinity School, and Professor Joseph Henry Thayer, D.D., LL.D., professor of New Testament Criticism and Interpretation in the theological department of Harvard University, and who has written the Introduction, is as able as any other, if not the ablest, New Testament Greek teacher in the United States.

The book will be 4to, about 100 pages. The price will be fifty cents. Ready soon.

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Haunted Houses, Modern Demons—Mesmerism, Clairvoyance, Apparitions, and the Atmosphere of Assemblies are titles of some of the chapters contained in "The New Psychic Studies," in their relation to Christian thought. By Franklyn Johnson, D.D. 12mo, cloth, illustrated. "We have read this book with care and think it quite valuable."—Episcopal Methodist, Baltimore. Price, 75 cents, post-free.

The Sunday School Times on "A Hundred Years of Missions."

The Sunday School Times, Philadelphia, savs:

"There have been reviewed in these columns during the past two years several summaries of the progress of missions, but none that follows a more admirable plan than Leonard's 'A Hundred Years of Missions. Giving a graphic but condensed survey of the efforts properly called missionary from the first century until the time of Carey, the author sets forth the latter period as a true 'epoch in missions,' a revolution, leading to a real outburst of missionary zeal and activity. Under the plan of the volume, the author follows out the story of mission enterprise, not by periods, but by nations, each chapter sketching in broad outlines the historical development of the combined aggressive work of all mission bodies in each field. It is enough to say that this is ably done. The details are never tiresome, and usually are sufficient. The descriptions are not so much in detail that the book will serve as a cyclopedia of missions, but it furnishes all essential dates, and most of the facts of general importance, which readers wish to know. It is hardly necessary to add a very hearty commendation of the book to Sunday-school and church librarians. It is reserved, catholic, and generous in its judgments, while stimulating and suggestive in its classifications It is entitled to a place alongside of Dennis's Foreign Missions after a Century,' Lawrence's 'Modern Missions in the East,' and Gracey's 'Manual of Modern Missions,' in every up-to-date library."

The price of the book is \$1.50. Post-free. It has been adopted by the Young People's Society of Christian Endeavor as the sole text book for six months for Golden Ruis-Mission Clubs. The book is further advertised on page 101.

A Day in Capernaum A. D. 28.—On the authority of Robinson and Clark, *The National Baptist*, Philadelphia, names March, A. D. 28, as the probable year and month in which occurred the day whose doings are charmingly depicted by Prof. Franz Delitzsch in his valuable book, "A Day in Capernaum."

Before entering on his main task the author gives a comprehensive sketch of "The Place." From this admirable preliminary chapter he proceeds with the history of the memorable day, and, as says The Central Christian Advocate, "every page is marked by grace and beauty," and the history of the day is verified by descriptions and by proof of the most convincing character. Says Public Opinion: "Readers who have been charmed by descriptions of persons and holy places in 'Ben Hur' will find in this book something vastly more entertaining and certainly more instructive." It gives within the space of a day a vivid picture of the Galilean activity of the Savior. the historical data being taken from the Gospels, but consists not only of what is there narrated, but embraces also many features that have hitherto been but little noticed. The book is translated from the third German edition by Rev. Geo. H. Schodde, Ph.D., and is nicely bound in cloth, 12mo, 166 pages. It will be forwarded, post-paid, for 75 cents.

A Word from Boston About a Much-Talked-of Book — The Boston Daily Standard 88ys:

" 'Samantha in Europe,' by Josiah Allen's Wife, introduces to the reader the well-known Samantha with her notionalities and absurdities, and yet her sterling common sense and her keen criticisms of people and things that deserve it. Some of the remarks of the Hindu Al Faizi, who had been touched by the teachings of Christ, and had come 'to learn what that divine religion would be among the people who had followed His teachings eighteen hundred years,' and of Samantha's answers and comments, are hits at our institutions and laws which deserve something different from a laugh; no bad spelling and absurd phraseology can hide the satire or blunt its edge. Al Faizi's questions and his perfectly quiet and somewhat dreamy manner are an excellent background for the comments upon the evil in the modern spirit.

"'A religious war?' sez Al Faizi dreamily. 'Where was His teaching, the divine Christ, 'Love your enemies, do good to them that persecute you?'

"'That won't work,' sez Martin; 'those words are good in peace, but in danger they don't work worth a cent.'

"Al Faizi looked up slowly to Martin's face; in his eyes wuz a shinin' light, a softness, a tenderness sech as made his face shine, and underneath it all wuz a tort of a innocent, wonderin' look, which I spoze would be called primitive and oncivilized.

"Martin's face looked commercial and successful, sharp and shrewd, and what he called civilized.

"Nothing is better evidence that a book, ostensibly written for amusement, is worth reading, than the fact that a vein of earnest meaning, like the gold thread in an embroidery, runs through it, enhancing the lighter parts and giving a new value to the whole. The many amusing experiences of the old couple can be appreciated only by reading the book. The life and death of little Adrian carries its own lesson."

The book has 727 octavo pages, and 125 illustrations by De Grimm

The price is, cloth, \$2.50; half Russia, \$4.00 (by mail or agent).

The Question of Dancing—Professor W. C. Wilkinson's book, "The Dance of Modern Society," is in demand. "Its arguments are simply unanswerable," says Harper's Magazine. All who would take counsel on the subject of the dance should read his book. It is not the dance that he attacks, but the dance of modern society. This he reviews under five divisions—The Bearing of the Dance Upon the Health; Its Relation to Economy; Its Social Tendency; Its Influence Upon Intellectual Improvement; and Its Moral or Religious Aspects. This book will prove invaluable to all who cannot settle for themselves this disputed question of dancing.

The Independent, New York, says: "We do not hesitate to say that this essay entitles him (Mr. Wilkinson) to a front rank among American essayists. He is quite as sparkling and more sententious than Parton. He is immeasurably stronger and more vigorous than Timothy Titcomb. His earnestness is not surpassed by that of Mrs. Stowe. We know of no writer who equals him in the courage with which he handles the most delicate and difficult of subjects."

We send the book, cloth-bound, and post-paid, for 60 cents.

Christian Doctrine in the Hindu Scriptures - The testimony of Hindu Scriptures in corroboration of the rudiments of Christian doctrine is given under the title of "Jesus in the Vedas," by an Indian Missionary. The author is already the writer of several valuable books concerning The Vedic Age, Hindu Civilization, The Indo-Aryans, etc. This book, "Jesus in the Vedas," is exceedingly suggestive and valuable as a contribution to the literature of comparative religions. It contains many indications that the idea of sacrifice, and especially of the supreme, divine-human sacrifice of Jesus, is to be found repeatedly hinted at in the Vedas of the Hindus. As a tractate on an unusual subject, strongly written, it gives a new idea as to the relationship between the sacred Scriptures of Buddhism and those of Christianity, it will enlist the attention and hold the interest of thinking students of the Bible. The English is good, the logic unanswerable, and the entire matter of profound interest. It is bound in leatherette, 64 pp., and will be sent, post-paid, for 85 cents.

Spiritual Intelligence Apart From Matter—If at all unsettled as to the existence of spiritual intelligence apart from matter, life will be more satisfactory and full of meaning to readers of "The Missing Sense, and the Hidden Things Which It Might Reveal." Copies of this book placed in the hands of beclouded sonls who fall to identify their own ghosts should result in much good. It consists of spiritual philosophy treated on a rational basis, but, belonging to the field of "Psychic Studies," it is necessarily of a speculative character; yet the direct influence of its manifold, suggestive, and solemnizing arguments more than counterbalances any prejudice that might possess its readers as to its speculative features.

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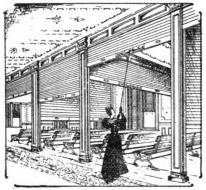
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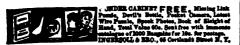
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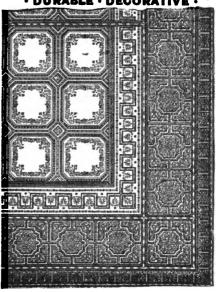


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## THE HOMILETIC REVIEW.

Vol. XXXI. ---- MAY, 1896. --- No. 5.

#### REVIEW SECTION.

I.—NATURAL FACTS ILLUSTRATIVE OF THE BIBLICAL ACCOUNT OF THE DELUGE.

By Sir J. William Dawson, LL.D., F.R.S., etc., Late Principal and Vice-Chancellor of McGill University.

Any value that may attach to the subject of this paper will be in the inverse ratio of the validity of the divisive criticism of the Pentateuch so current at the present time. If the earlier parts of Genesis could not have been reduced to writing till the age of the Hebrew monarchy, and, if they existed at all before that time, were merely oral traditions or folk-lore, they can not, except on a theory of absolutely miraculous prophetical inspiration of the writers, have any definite historical significance. On such a view it would be unnecessary to compare them with the facts as to nature and early man, ascertained by modern investigation.

Workers in the sciences of man and nature are, however, beginning to perceive, as the article by Professor Sayce in the February number of this magazine well shows, that the hypotheses of the more destructive forms of the "higher criticism," however supported by verbal scholarship, will not account for the manner in which the primitive history in Genesis fits in with natural and historical facts which have come to light in very recent times; and which indicate that these old records must be contemporary or nearly so with the events they relate; always excepting that proem of creation in the first chapter, which can be accounted for only by direct revelation.

The history of the deluge of Noah is a notable example of this. Its form is that of a narrative by an eye-witness. It is confirmed in its essential features by the testimony of other ancient literature and traditions. The remains of antediluvian man and the contemporary animals discovered in very recent times, show monumental evidence of the catastrophe. Thus we have every reason to believe that the deluge was one of the most momentous occurrences in the history of

our race, and that the biblical account of it contains the testimony of trustworthy witnesses.

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I propose in the present paper to summarize the geological and archeological facts bearing on the question, and then to inquire as to the illustrations which they afford of the biblical narrative.

It may be accepted as a fair deduction from the anatomy and physiology of man, and more especially from his dentition, and from his want of natural weapons of attack and defense, that he must at first have been frugivorous, and must have originated in a region of such a character as to supply him with suitable food, and to enable him to dispense with clothing; and where he would be exempt, in the first instance at least, from the attacks of formidable beasts of prev. This is only applying in the case of man the requirements which we have reason to believe were essential in the introduction of all new forms of life in geological time, and is quite independent of any theoretical views as to the causes of such introduction whether by creation or evo-Hence Haeckel, the great German naturalist and apostle of agnostic evolution, in his "Natural History of Creation," after rejecting as unsuitable all those regions in which the lowest races of men exist, finds himself obliged to trace the affiliation of the species back to a temperate region of southwestern Asia, in which also he finds the probable place of origin of many of the plants and animals most useful to mankind. In this he agrees with Genesis, which places the original home of man at or near the confluence of the Euphrates and Tigris, and furnishes the district with trees "pleasant to the sight and good for food." This conclusion, based on natural facts by a wellinformed and thoroughly able naturalist who attaches no value whatever to the biblical history, shows at the least that the author of Genesis could not well have arrived at a safer conclusion, if he had had before him all the modern discoveries in physical geography. that Haeckel thinks that the land of southern Asia extended farther into the Indian Ocean than at present when man first appeared, which, as we shall find, is a supposition not altogether contradictory to Genesis. It would be easy to show that those theories of the origin of men, or of portions of them, which would place their beginning in other regions, are either destitute of satisfactory evidence, or relate to the postdiluvian times and confound these with the proper origin of our race. The bearing of this as illustrative of the geographical relations of the deluge in Genesis is apparent, and will be noticed in the sequel.

When we turn to the geological history of man, we find that, as in Genesis, he is a being of late origin, appearing only toward the close of the last of the great periods into which the development of the earth and its inhabitants may be divided. We may, with some geologists, designate this period as that of the later Tertiary or early modern deposits, or may with others call it the Quaternary Period. The fact remains the same. For our present purpose we may use the name

Anthropic Age, or age of man, understanding this to be the closing age of the long eons of geological history. But the man is thus geologically recent, he is historically very old. We have evidence, in his bones and implements found in caverns and fissures, in river alluvia and in gravels and rubble beds, that he existed over considerable portions of our continents long before the dawn of secular history, at a time when the continents of the northern hemisphere were more extensive than at present, when the climate was probably somewhat different, and when he was contemporary with many species of land animals either now extinct, or which have greatly changed their places of abode. The facts in relation to these early men are of course best known in the Eastern Hemisphere, and more especially in southern and middle Europe, where such remains are abundant and have been most carefully collected and studied.*

Geologically speaking, these primitive people may be regarded as fossil men. They belong to races no longer extant. They are accompanied by extinct species of animals, they existed under geographical conditions different from those of the present day. They belong, therefore, to a past age. Because of some apparent differences in the stone implements which they used from those of modern savages, they have been called Paleolithic men, or men of the old Stone Age. In Europe they have also been called men of the Mammoth Age, because contemporary with that extinct European elephant. Regarding the whole human period as the Anthropic, it is most appropriate to designate them as men of the Palanthropic Age, as distinguished from Neanthropic men who still survive.

In Europe three varieties of these ancient men are known: 1. The Canstadt or Neanderthal men, -a low-browed race resembling some modern savages. 2. The Truchère race, of finer and higher mold and not unlike the ancient Iberian peoples of Europe, whose descendants still exist there. 3. The Cro-Magnon or Mentone race, which has the characteristics, as established by Dr. Boas in the case of half-blood Indians and whites, of a mixed descent, and which excelled, in stature and size of brain, both of the pure races, and indeed most of those of modern times. There are skeletons of the Mentone people which represent men seven feet in stature, of strong and muscular build, and with great cranial capacity. All the works of these people yet known indicate a Stone Age, and a semi-barbarous condition. There is evidence, however, of clothing, and of much taste and artistic skill in the making of bone and ivory implements and in carvings and personal ornaments. They all seem to have been hunters and fishermen, and used their weapons not only in the chase but in conflicts with each

^{*}Reference may be made to Prestwich, "The Tradition of the Flood;" Dawkins, "Early Man in Britain;" Christy and Lartet, "Reliquiæ Aquitaniæ; "Quatrefages, "Homme Fossile;" Dupont, on Belgian Caves; Carthallao, "La France Prehistorique;" Wilson, "Prehistoric Man;" Rau, "Primitive Man in Europe;" "The Meeting-place of Geology and History," by the writer of this article, and other easily accessible works.

other, thus evidencing what must be regarded as a "fall" or decadence from a previous harmless condition. It is probable that in occupying Europe the Canstadt race was the oldest. The Truchère race was apparently comparatively rare in Europe, probably having its head-quarters in warmer climates to the south and east; and the Cro-Magnon half-breed giants were naturally a somewhat later type.

At the time when these people inhabited Europe, the Mediterranean was less extensive than at present and was divided into two seas; the European land extended westward into the Atlantic farther than in our time, and the British Islands were a part of the mainland. The climate was probably hot in summer but somewhat cold in winter in the north; and there is some evidence to show that it was gradually becoming more rigorous.

How long this Palanthropic Age continued we have no certain means of determining; but at its close there occurred physical disturbances which seem to have had the effect of removing from Europe at least the whole of its human population and many kinds of the lower animals, and the land was subsequently repeopled by Neanthropic or "Neolithic" races, bringing with them domestic animals and the arts of building and navigation, and whose descendants are still represented in modern European nations. It seems also certain that the main determining cause of the change of geography and population was a subsidence or submergence of the land, bringing the sea for a time over the whole or the greater part of it, and that, since this subsidence, the land has not been restored to its original extent, large portions of the Palanthropic lowland of Europe and probably also of Africa and Asia being still under the sea.

These geological facts are now well ascertained, and the division which they establish between early and modern men would have been known, tho in a somewhat special and imperfect way, had there been no history or tradition of a deluge. It is then, to say the least, a very remarkable coincidence that the history and traditions of so many ancient nations and our own sacred records present us with a very similar picture of the antediluvian age, and of the flood. not wonderful, therefore, that students of geology are beginning to connect the remains of the Palanthropic age with the historical deluge. Sir Joseph Prestwich, the Nestor of British geologists in the study of the Tertiary formations, has been led, by his observations on the "rubble drift" of England and other European countries, to connect it with the catastrophe which closed the Palanthropic Age, and with what, in deference no doubt to the higher critics, he terms the "Tradition" of the flood. "Although," he says, "our knowledge of all the phenomena is still very imperfect, it is remarkable how, in all the leading points, the facts agree with the tradition [of the deluge]. . . . The geological phenomena have also led me to suppose that the submergence was, as in the tradition, of short duration and the retreat of the waters correspondingly gradual, while the great destruction of animal life is shown in the numerous remains preserved in the different forms of the rubble drift wherever the conditions were favorable."*

With reference to the contention of some Continental geologists that the Palanthropic and Neanthropic ages pass into each other gradually without any break, Prof. Boyd Dawkins who, in relation to the fossil animals of the later Tertiary and early Modern periods, is one of the best living authorities, thus comments on the change in animal life: †

"The mere contrast between the Paleolithic and Neolithic faunas implies a zoological break of the first magnitude, which could only have been brought about by a series of changes going on through long periods of time. ‡ And this contrast is presented not merely by the results of exploration in this country but over the whole of Europe, and still more is it emphasized by the arrival in this country and in Europe generally of the domestic animals introduced from the South and East under the care of the Neolithic herdsman and farmer."

Thus geological evidence establishes a physical and zoological change occurring in early human times, and corresponding with what has been termed the "traditional" deluge, but which, as we shall see, is more properly the deluge of very early written history. Questions and doubts may, however, naturally arise as to the equivalency above suggested of the geological cataclysm at the close of the Palanthropic Age with the historical deluge.

- 1. It may be objected that as in every region the tradition of a flood is connected with local features of such region, the testimony may after all relate to merely partial catastrophes arising from excessive river inundations, earthquake waves, or settlements of the ground. This difficulty will be best met by considering the freedom from local coloring in the biblical record of the deluge, and by allowing for the tendency of rude and isolated peoples to localize ancient events within the limited districts known to them, even the these events may have been general. Archeologists therefore attach little importance to this objection, and the evidence of geology as to the wide extent of the post-glacial subsidence tends of course to relieve geologists from this difficulty. Prestwich is very decided on this point.
- 2. But to many the extensive subsidence postulated by geologists seems an extreme supposition. One of the most certain, however, of the conclusions of geology is that all our Continental plateaus have been again and again submerged in the course of geological time. It is indeed these successive subsidences with intervening elevations that give us the greater part of our geological chronology, as based on the succession of faunas and floras. To these subsidences also is due the fact that the greater part of the formations now constituting the conti-

^{*} Transactions Victoria Institute, March, 1895.

[†] Journal Anthropological Institute, Feb., 1894.

^{*} That is, on the principle of "uniformitarianism," which Prestwich does not hold to the same extent.

nents have been deposited under the sea. Whatever the causes of these movements, the stability of the land has been, in geological time, a very uncertain quantity. It is true that these subsidences have generally been of long duration as estimated by the deposits formed during their continuance; but there may have been others too short to be thus recorded, and, therefore, in the older periods at least, unknown to us. There seem also to have occurred in the later Tertiary Period movements of the land of no great duration. There is, therefore, no extravagance in regarding the Palanthropic subsidence as very limited in time, more especially as no deposits requiring very long time for their accumulation can be attributed to it. It is to be observed also that the narrative in Genesis does not shut us up to a single year for the whole duration of the deluge in every place. More especially is this evident, since large areas then submerged have not, up to this time, been re-elevated.

- 3. Another objection may be derived from the fact that the antediluvian populations known to geologists were all barbarous, whereas a considerable civilization in the locality of the narrator is implied in the biblical account of the deluge. That locality, however, was probably the original seat of population; and the arts of life may have attained to considerable development there, while outlying tribes inhabiting Europe were savage. It was the same in early post-diluvian times, when civilization in the East existed at the same period with comparative rudeness in the West. Besides, those river valleys in western Asia and submerged Mediterranean areas, of which we know as yet scarcely anything, are those in which the civilized nations of antediluvian times are likely to have lived. Farther still, the fact that the earliest Neolithic or post-diluvian people known to us had attained to some civilization, implies that this had begun before the deluge. The testimony of all the old Eastern nations is also in favor of the existence of this early civilization.
- 4. Another question may be raised as to the changing phases of geological opinion in regard to the deluge. At the rise of geological science, it was customary to refer all marine fossil remains to the deluge. It was soon discovered that most of them are of much earlier date, and that they are of various ages; still it was usual to connect the superficial clays and gravels, the "diluvium," as it was called, with a universal deluge. Buckland's attractive book, "Reliquiæ Diluvianæ," did much to spread this belief. But here again it was soon found that even these diluvial deposits were of different ages, and that some of them must antedate human history. Opinion then swung to the opposite extreme, that there were no deposits whatever referable to a deluge within the human period; and it is only recently that it has been discovered that Buckland was partly right, and that there are deposits containing human remains referable to the antediluvian period and to the subsidence at its close.



5. In connection with these questions it is to be observed that it is of the nature of geological and archeological evidence to be always accumulating new facts, whereas a written history, based on testimony, remains as it was; and while, if false, it is in constant danger of being contradicted by new discoveries in the field of science; if true, its agreement with natural facts and archeological remains can appear only by degrees as discovery advances, while, for a time, there may be many apparent discrepancies.

According to the genealogy in Genesis, the patriarch Shem, a survivor of the deluge, lived to see several generations of his descendants. Let us suppose that in his old age he had, under divine guidance, given to one of these younger men who might have learned to use the Babylonian script, which we know was by that time in existence, a narrative of his experiences in the deluge, similar to that contained in the fifth and following chapters of Genesis. Carefully written on clay tablets afterward baked in the fire, this document might be preserved as a precious heirloom, and copies might be multiplied. Taken by Abraham into Canaan, it might become current there; and as the Canaanites probably even then possessed schools and literature, it may have been copied for their libraries, so that some of these ancient transcripts may yet be found under the mounds of Palestine. Taken into Egypt with Jacob, these ancient tablets would form a portion of the material of the great Hebrew leader in preparing, for the culture of his people in their new national departure, that great historical and religious treatise which we call Genesis. We may thus have in our Hebrew Bibles the very words of a witness of the great flood, with only such verbal changes as might be necessary to make them intelligible to the contemporaries of the Hebrew lawgivers. Only now, after the lapse of so many centuries, are we able to compare the history with what the earth has stored up of memorials of antediluvian men and of the catastrophe in which they perished. All this is so far merely imaginary: but modern discoveries of documents nearly as old have rendered it quite as probable a history of the contents of the chapters of Genesis relating to the deluge as any other that can be proposed.

Thus far we have been occupied only with the natural sources of information respecting the deluge. It may be proper now to compare these with the history as transmitted to us through the Hebrew Scriptures and also in the more elaborate polytheistic and poetical versions current in early Chaldea.

# II.—A NEWER CHAPTER IN THE "WARFARE OF SCIENCE."

By Rev. Jesse B. Thomas, D.D., Professor in the Baptist Theological Seminary, Newton Centre, Mass.

"It does move, tho," said the persistent Galileo, as in seeming to pry the physical, he actually pried the intellectual, world off its indolent foundations. Two hundred and fifty years of rapid flight since that day have carried us far through newly opening galaxies of fact, and newly gathering nebulas of theory, making us more expectant and exigent as our appetite has been whetted by swiftly multiplying novelties. When invited to regale ourselves upon a "new chapter in the warfare of science," therefore, it is somewhat aggravating to find beneath the uplifted cover one more rehash of the antique "Galileo Case." Is it possible that the daily renewed larder of nineteenth-century science can supply no fresher dainty; that we must be reduced to a stale bit of the "funeral baked meats" of a dead issue of the seventeenth? Does the erudite "instructor of the foolish" really believe that the world does move, after all?

But there is a later article, on "The Retreat of Theology in the Galileo Case." This surely looks more promisingly toward modern issues: for a "retreat" two and a half centuries long must supply material for a long chronicle of aggressive movements on the part of the assailant, and successively new devices to cover the retiring steps of the assailed. The discussion, unhappily, fails to travel far in the direction whither the title looks. The story is all told, substantially, in the solemnly reiterated assurance that theology has been compelled reluctantly to abandon the Ptolemaic theory, and that "to science remains the victory." There is one novelty here, at least: the implication that Ptolemaism was the especial property or under the especial custody, if not the actual invention, of theology. Ptolemy was not a Hebrew, nor was Aristotle, on whose authority the astronomic dogmatists of the day confidently rested. If so reliable scientific authority as that of Professor Tyndall may be trusted, it was not the Mosaic, but "Aristotle's closed universe," that "fell with a crash" under the blows of Copernicus and Galileo. Copernicus, as his own pen clearly stated, supposed himself to be attacking a peripatetic, and not a theological, dogma, and from the peripatetics he anticipated and actually experienced the fiercest antagonism. If we must needs characterize the conflict, as our author is so eager to do, by the affiliations of its chief participants, we must reverse his application of terms: it was the old science that "retreated," and "to theology remains the victory." For the Ptolemaists were Aristotelians, and Copernicus and Galileo both devout adherents of the popular theology, the former being a priest. It is only a slipshod interpretation of the facts, how-



ever, that arrays theology and science as representative contestants in the case. It was not theology but mankind in its immaturity, that had, backed as it believed by the testimony of common sense, persisted in the belief that the world is fixed, the sun whirling about it: it is not theology but mankind better informed that has changed its opin-There were obstructive scientists as abundant and as pugnacious as any recalcitrant theologian. On the other hand, there were no more eager or energetic propagators of the new doctrines than theologians: the history of the English Royal Society being witness. our author, by the way, been as cautious in verifying as he has been lavish in flooding the reader with citations, he would have found it necessary seriously to qualify his interpretation of Lecky's statements Copernicus, the priest, held the old theology unchanged on this head. to the end. Copernicus the theologian did not "retreat" before Copernicus the scientist.

A still more inexcusable perversion of history is involved in the statement that the language of Scripture had so bound theology to Ptolemaism that its alleged retreat has been possible only through "a little skilful warping of Scripture, and a little skilful use of the timehonored phrase attributed to Cardinal Baronius," etc. The assertion is wholly unjustifiable as to the fact, while the imputation it involves is as shallow in conception as it is ungenerous in spirit. It is easy enough to sneer at the "ingenuity of exegesis," as though it were equal to any emergency through the illimitable wealth of its resources and its unscrupulous use of them. But what are the actual limits within which such ingenuity can disport itself? The text itself is as far beyond its power to alter as the outline of a Silurian fossil. meaning of the words is inexorably shot down the narrow groove of historic usage and linguistic law, out of which no modern wit can con-Exegesis can not change obvious prose into poetry, nor dissipate a direct affirmation of fact into a figure of speech. The exegete may, indeed, appeal to the necessary comprehensiveness, and lack of sharp-edged differentiation in the meaning of words, while language was young and meager in material. But this is an old fact, and not a new invention. It illustrates one of the laws of a region whose laws grow slowly and are inexorable. If, under the rigorous pressure of these laws, the words of the text are found not to cover, or to convey ideas compatible with, newly discovered facts, the exegete is left help-In no realm would illegitimate "warping" of material meet quicker or more inevitable retribution. Here, preeminently, the critical "neighbor cometh after and searcheth him." It is significant that men who, not being themselves exegetes, are not able to point out specific instances of offense, are readiest to indulge in the generic charge of dishonest manipulation. They know not how to prove and therefore accuse more boldly. Byron's hero "knew not what to say, and so he swore,"

The necessity for such readjustment of the text, alleged to have been created by Copernicanism, is as fanciful as its successful accomplishment would have been impracticable. Here, again, our essayist, who so highly exalts the intellectual acumen of the "simple scholar" as an observer of nature, ought not to have repudiated so contemptuously his authority as a student of Scripture. "If perchance," said Copernicus himself, "there be vain babblers, who, knowing nothing of mathematics, yet assume the right of judging on account of some place of Scripture wrested to their purpose, I heed them not, and look upon their judgments as rash and contemptible." The significance of these words, and of his docile confidence in the ultimate self-vindication of the language of Scripture, are best seen in the light of the detailed facts. To illustrate their aptness, let us study the history of a single word: one which, to judge by the persistency with which it has been urged to the front, is reckoned a kind of irresistible needle-gun in the campaign. The idea of the sky as a "firmament," according to our essayist, was common to the Egyptians, Chaldeans, Indians, and Persians, and borrowed by the Hebrews from them. That the Christian fathers, in common with the rest of the world, assented in this particular to the judgment of antiquity, would not have seemed strange nor would it have been pertinent to the question in hand. The responsibility for the conception is, therefore, adroitly shifted to the shoulders "The prevailing view in the (early) church was based upon the declaration in Genesis that a solid vault—a 'firmament'—was extended above the earth, and that the heavenly bodies were simply lights hung within it." In like manner, Mr. Goodwin in the famous "Essays and Reviews," published more than thirty years ago, maintained that the Hebrew word in question unequivocally represented the "sky, firmament, or heaven" as a "permanent solid vault," Moses not being "aware that the sky is but transparent space." Now it is plain, in the first place, that the text does not refer to a "vault" at The term used does indeed negative the idea that the seemingly empty realm above the earth is "but transparent space;" for it describes a quality predicable only of matter: emptiness can not be "expanded." The ultimate attribute of matter, by which it is distinguished from spirit or thought, is "extension" or "expansion." And this is precisely the force of the generic word by which Moses designates the reality, without further describing the specific features of that which is interposed between the waters upon, and those above. the earth; but which also extends so far as to allow the heavenly bodies to be "set" in it. We have heard ad nauseam that this interpretation is a quibbling subterfuge, unheard of until compelled by modern discovery. We need not be in doubt at this point. Turn to the treatise of Abelard (who wrote in the first half of the twelfth century) on the Hexaemeron, and read the following: "It is to be noted that where we say, 'Let there be a firmament in the midst of the

waters,' the Hebrews have: 'Let there be an extension (extensic) between the waters' . . . as it is written: 'Who stretchest out the heavens like a curtain (Ps. civ. 2).' And again 'The aerial and ethereal heaven alike He calls the firmament' (aereum similiter simul et æthereum)." He adds that Jerome also entertained a like conception of the doubleness of the firmament, as including the ethereal as well as the aerial; whence it is sometimes called the "heavens." This is peculiarly interesting, because it is to Jerome, as translator of the Vulgate, that we owe the Latinization of the Greek στερεώμα into firmamentum, and its transliteration into English. If under the term "firmament" he intended to refer to the aerial and ethereal realm above us, he could hardly have meant us to understand by it a "solid vault." Possibly the Septuagint translators, working in the intensely Greek atmosphere of Alexandria, may have bent to prevailing Aristotelianism, in their selection of a Greek synonym for the Hebrew. If so, there was a beginning of that disposition to "wrest" the text at the behest of the scientific party, of which Copernicus, in his day, complained.

It comes, then, to this. The language of Genesis is incompatible with the notion that the clouds are upheld by, and the heavenly bodies move in, an absolute void. There is affirmed to be a somewhat, defined by the nakedest term applicable to material substances (Des Cartes chose the very word "extension" as antithetic to "thought" in parting the two worlds), whose minor features are not further described. Guided by the Hebrew alone, earlier writers had, as we have seen, affirmed an aerial and ethereal substance as interposing between the upper worlds and us. The failure to be "aware that the sky is but transparent space" was, as we have further seen, ample ground for the impeachment of Moses by existing scientific standards up to less than half a century ago. Newton, we know, was greatly troubled, in his day, by the apparent necessity of conceiving gravitation as acting at a distance through a void. No amount of evidence, savs Professor Langley, in his "New Astronomy," could outweigh the belief of a generation ago, that outside the earth's atmosphere there was "an absolute void, extending to the nearest planet." But recent research "has overturned or modified almost every conception of the stellar universe that was familiar to the last generation." With the rest, the conception of the "sky" as "transparent space" has given way to that of a luminiferous ether, transfusing and transcending the earth's atmosphere. It is of such marvelous properties as tax our faith to the utmost. The whole "interstellar space," says Professor Jevons, "is apparently filled with a substance more solid and elastic than steel;" he even describes it from the scientific standpoint, as "an adamantine firmament." Yet so infinitely great is the expansion of this matter that, according to the estimate of Professor Tyndall, "a sky quite as vast as ours, and as good in appearance, could be

formed from a quantity of matter which might be held in the hollow of the hand." It seems, then, that the unwarped word of Moses exactly coincides with the latest self-rectifications of science: for science can express its slowly compelled conclusions in no better phrase than that which led Abelard and Jerome to conceive of an *ethereal* as well as an aerial heaven; a "firmament," which is at the same time an inconceivably delicate and vast "expanse."

Space will not permit more elaborate detail of the history of successive retractions of scientific objections to the various items of the Mosaic cosmogony. It is not too much to say that the whole trend of opinion has been steadily in that direction. The illustration here given might be paralleled as to other features of the record, with equal and perhaps more striking confirmatory result. As men more truly "think God's thoughts after Him," and seek to utter them, they find themselves unwittingly repeating God's words already uttered through His servant Moses.

#### III.—THE TRIUMPH OF CHRISTIANITY.*

By Rev. John Henry Barrows, D.D., Late President of "The World's Parliament of Religions."

But I shall bring arguments for the Hindu mind for the universal sway of Christianity from other sources than the prophecies and promises of the Scriptures, and its fitness to supply man's highest and deepest spiritual needs.

I see clearly and shall argue the coming triumph of Christianity from the fact that it presents to men as its sacred text-book the only volume worthy to become the universal bible of humanity.

Whenever our eager hearts, looking out over the areas of darkness still covering the earth, are cast down; whenever, discerning the multiplied forms and forces of evil which array themselves against the Kingdom of Christ, we are tempted to inquire if all our efforts are not to be in vain, we must ever gain a new inspiration for toil and a new promise of victory as we examine the sword of the Spirit and realize the amazing and perpetual adaptations and the inexhaustible spiritual forces found in the Word of God. We discover at once that our Scriptures alone reflect the whole outer and inner life of the race and are apparently intended to meet the various spiritual wants of humanity. The Bible is the history of man on all sides of his nature, in every aspect of his character from the vilest to the holiest. When understood as the best Christian scholarship now understands it, it is not exposed to the objections which scornful unbelief has flung against it, objections which have gained large currency in the colleges of Japan and India among educated Oriental youth. The Bible is the literature, the spiritual and choice literature, of a great heaven-guided people; a literature resplendent with the universal, moral, and spiritual truths, full of elements, human and divine, perfectly adapted to its supreme work of restoring the soul; not a treatise on science or history by the pen of the Almighty and All-wise, but the inspired human record of prophets, kings, patriarchs, seers, apostles, warriors, poets, fishermen. It is colored by the prismatic hues of many minds; it is not the product of one generation, but of nearly fifty; not in one

^{*} The concluding portion of the farewell address delivered by Dr. Barrows on leaving New York on his mission to the educated Hindus. It marks out the further lines of argument to be used in reaching the educated Hindu mind with the Gospel. See REVIEW for March.



language but mostly in two—the simple and fervent Hebrew for the Old Testament, the literary and philosophical Greek for the New.

Remember that the biblical literature has not come to us under any monotonous form, not as a collection of precepts, strung together like those of the Confucian and Buddhist scriptures, and not the production of a single mind, like the Koran, where the chapters, excepting the first, which is a brief prayer of thanksgiving, are arranged mechanically, beginning with the longest and ending with the briefest. Our Bible has greater variety even than the Hindu sacred books, which resemble it in this respect, but it is not a voluminous and almost endless encyclopedia of undefined and interminable extent, which even a company of scholars, working for two decades, could not fully explore.

And to prove its universal adaptation still further, the Bible is a book which, unlike other sacred scriptures, can be readily translated. Its loveliness and its inspiring power do not lie, as with the Koran, in the original text. The Bible can be put into all tongues, and seem like Luther's translation into the German, or like the King James' version into English, the noblest product and conservator of a great modern speech. Into hundreds of the minor languages and dialects the Bible has gone, and has not lost its glory, and sometimes it lifts those languages and their people with them, putting noble conceptions into the place of debasing ideas. Where its truths have been preached in the last fifty years, a thousand church-spires rise above the vanishing idolatries of the Pacific archipelago.

How narrow and poor, in comparison, has been the ministry of other sacred books! How limited to national areas! Much of the best modern poetry, where the beauty depends so much on the artistic expression, can not be successfully put into most other tongues, but the poetry of the Psalter, for example, is primarily in the thought, and thought can go everywhere. Expert scholars inform us that the Bibles of other peoples, when translated into the English, are as variant from the original form and melody as can well be imagined. The Mohammedan deems it a sacrilege for the Koran to talk in infidel tongues; the very words which the Prophet dictated and which his scribes wrote down on palm-leaves and shoulder-blades, must be learned in the Arabic and repeated in the original. We are convinced that there is no life-giving power in such mummeries. An intelligent world is not to be put to confusion by superstitions. But the Bible, entering as life and truth, justifies its claims by what it has wrought for the savage and civilized races of men. It has lifted the mind and transformed the life, enlarged the horizon, and given to human darkness the bright atmosphere of celestial worlds. To the ancient Greek, the knowledge of the Old Testament and the New brought fresh constellations to his sensitive and ever-expanding intelligence; and, surveying the effects which the Bible has wrought on some modern peoples like Japan, ambitious to get out of the primitive stages of civilization, one writer, using a thoroughly modern metaphor, tells us that "the translation of the Bible is like building a railroad through the national intellect."

A book which contains the Gospel of John, which Schaff called "the most important literary production ever written by man," and whose third chapter is better fitted to improve the morals and lift the hopes of mankind than many a hundredweight of Brahmanic and Buddhistic literature; a book which has given to mankind all the pure and strong and vigorous monotheism now prevailing in our race, among nations as diverse as those who dwell in Scotland and those who dwell in Arabia; a book whose prolonged history was a manifest prophecy of the Messiah culminating in the matchless person and teachings of Jesus Christ, and through whose record there runs, by the side of human sin, the current of a divine redemption; a book which opens with creation's story, written long before the birth of science and conformed to that theory of development



from the simple to the complex, from the lower to the higher, which science now wears as its most lustrous crown; a book which deals with those stories of the earth's origin and of the earth's destruction by a deluge in such a way as to demonstrate its moral superiority above the other traditions and accounts which have been left us; a book which has furnished in its psalms, written more than twenty-five hundred years ago, the one devotional volume most acceptable to the enlightened nations of to-day, those psalms on which John Bright declared he would be content to stake the question whether there is or there is not a Divine revelation; a book which has furnished mankind the authority for that Sabbath of rest without which civilization would rapidly sink into physical decay and moral barbarism; a book which through its flaming insistance on righteousness, its doctrine of retribution, and its disclosure of the Christ, opposes the degrading and downward tendencies of sin, and is lifting great portions of our race into a better manhood, and which carries on the forefront of its gospel the priceless truth of immortality, making our earth in spite of its sorrows and transgressions the suburb and gateway of celestial life, shines so preeminently that it is only with an extreme of courtesy that we can bring it in comparison with other sacred writings. It appears to possess or to be accompanied by a divine energy, working unparalleled spiritual miracles. Even skeptics are impressed by it. One who sees no difference worth mentioning between the theology of Christ and the theology of Mohammed wrote not long since in The Fortnightly Review:

"Look at what our missionaries have done in the Pacific Islands, New Guinea, and Madagascar. In that latter island, British evangelists really fought out the battle of civilization without costing a penny or a drop of blood to any European government. The same work is in inception in the center of Africa. Who first put steamers on Lakes Tanganjiki and Nyasa? British missions. Who first explored the great affluents of the Congo? A little steamer of the Baptist mission society."

## Dr. Munger once said:

"China and Japan may send delegations here to study our ways and take back the force of our institutions, and take back models of our industries, but one missionary will do more to start the living currents of civilization than all the delegations, simply because he begins farther back in his teachings and awakens conscience and the sense of selfhood and the dignity of human nature. He goes to a nation, with the Bible in one hand and the catechism in the other, a simple and pathetic figure; less than a drop in the ocean; he sinks in the depths only to reappear in some other form; the catechism is forgotten and the Bible has grown into a charter of freedom and of true national life. He seems to be doing little, but like the Norse god who drained his drinking-horn, and to the sea was narrowed, he often finds himself in the midst of results miraculous and great."

We are racially akin to the men who wrote the Vedas and drew out those astounding compositions, the philosophical treatises of the Upanishads, but we have found our Bible in the writings of another race; it has come to us not through Aryan, but through Semitic prophets and apostles. And I know not how to set forth the supremacy, the vigor, and the predestined universalism of the Bible, so effectively as by pointing to its majestic work in molding the English-speaking nationalities.

In our great republic, let us not forget it while thinking of monstrous evils and appalling dangers, humanity according to Professor Bryce has "reached the highest level not only of material well-being but of intelligence and happiness which the race has yet attained." Within a few years, according to Mr. Lowell's prophecy, this will become the "most powerful and prosperous community ever devised and developed by man." But it is historically certain that from the Bible sprang our nationality and the higher elements of its life. Without the Bible, you can not explain the strength of those impulses which colonized the American shores. Without the New Testament principles and examples you

can not account for those forms of self-government, both in town and church, which have gone with our civilization in its westward march. The Bible has taught America that the State was made for man, and not man for the State. To the Scriptures we owe the observance of the Lord's day, the bulwark of our liberty and, according to Emerson, the "core of our civilization." This book was the foundation of the educational system of the New World, and from it came our public schools and the three hundred Christian colleges which stretch from the elms of Cambridge to the forests of Oberlin and far over prairie and mountain to where "the haunted waves of Asia die on the shores of the worldwide sea." It was an echo of the Scriptures that sounded through the best lines of the Declaration of Independence. From the Bible has come the salt of righteousness, which has thus far withstood the wastings of corruption. And from the same source have sprung the moral reformations which have preserved our freedom and our nationality, Garrison and Sumner hurling the Sermon on the Mount at the barbarism of slavery, and Abraham Lincoln declaring that "a nation divided against itself can not stand."

Those Christian believers, who hold the Bible in their hands, are making the most extensive conquests to-day in the field which is the world. The victorious march of a biblical Christianity seems predicted by such signs as these, that the English language is now used by more than one hundred millions of people; that the nations speaking the Teutonic tongues are increasing; that in Europe the use of the Latin tongues has diminished; and that forty-two million square miles of land surface of the globe are to-day policed by Christian powers, most of them of kindred faith and blood with our own. No movement of the century has been more significant than the wide extension of the English-speaking peoples. Christian England has not failed to make her biblical faith a beneficent power wherever her wide commerce has extended. When we go beyond the islands which were our Old Home, to the Greater Britain of her colossal possessions, and watch the course of Christian advance in the many lands over which waves the red-cross flag, we gain a new impression of that biblical empire which is yet to cover the earth. It is certain that English-speaking nations will soon control the destinies of mankind. England has seven flourishing states in Africa, and who can doubt, asks an American historian, "that the African continent will be occupied by a mighty nation of English descent, covered with populous cities and flourishing farms?" In a century and a half the population of North America will reach seven hundred millions. English colonies will rule the vast Oceanic, African, Indian worlds, and John Fiske adds "that the day is at hand when four fifths of the human race will trace their pedigree to English forefathers, as four fifths of the population of the United States to-day trace their pedigree. "

Are not these tremendous facts a sure prophecy that the coming man will read his books, not in two hundred languages, but in one, the tongue of Milton and Bunyan, of Burke and Webster, and have we not here a prophecy, confirmatory of all else that we have discovered, that the coming man will find his sacred literature in those Scriptures which principally teach what man is to believe concerning God and what duty God requires of man? When Queen Victoria, on the fiftieth anniversary of her coronation, walked the aisles of Westminster Abbey, she crossed the grave of Livingston, on which are inscribed the words of the Christ, "Other sheep I have, which are not of this fold." These words on that heroic grave are surely a sweet, great prophecy of the gathering of all nations beneath one spiritual banner. Of that majestic kingdom, whose outlines already appear, the Universal Book is the harbinger, symbol, and molding power, more luminous, attractive, and divine than our present imperfect Christendom. With that Book we go to the Moslem and recall to him that his own Koran pays high and unstinted homage to the Old and New Testaments as the



Word of God. With that Book, we shall go to China, and, holding up a standard which accords with her best political and social ideas, shall reveal to her tough-fibered people the true King of Heaven. With that Book we shall go to India, and, not denying her own deepest doctrine, the omnipenetrativeness of the Deity, shall declare the God who was in Christ, the incarnate and atoning Redeemer, reconciling the world unto Himself. With that Book we shall go to those who linger in the twilight of Asia, and flash from these pages the Light of the World,—until through the Universal Book men shall see the Universal Man and Savior, and shall be brought into harmony with the prophets, apostles, martyrs, who have kept the sayings of this Book, and now stand, robed in white, before Him whom John saw with vesture dipped in blood, whose name is called the Word of God.

I shall aim to strengthen the argument for the supremacy and final triumph of Christianity by a survey of its historic conquests, of its social and spiritual effects.

This line of argument will commend itself to spirits of a certain temper perhaps with more persuasive and conclusive force than those highways over which we have already walked.

Christianity is, of course, not to be identified with Christendom, or with the errors and iniquities of nominal Christians. We know that Christ in His life, spirit, and teachings is the divine substance of our faith, and that whatever contravenes the fundamental law of love to God and man must never be reckoned as a legitimate manifestation or fruitage of the Christian Gospel. Now I claim that Christendom, on the whole, tho it be a very imperfect manifestation of Christianity, demands a favorable judgment for the Christian faith as the absolute and universal religion, just as certainly as China is the condemnation of Confucianism, the Ottoman Empire of Islam, and India of Hinduism, whenever these religions are spoken of by their devotees as final or thrust into comparison with the Gospel of Christ. If we should take out of the modern world the intellectual, moral, spiritual, and social effects which have come directly and indirectly from Jesus Christ, there would be little left for us to distinguish the present life of men from that vast ocean of cruelty, superstition, and despair in which went down the Sun of Rome. Take out of the modern world the forces which make for liberty and order, for enlightenment, progress, and brotherhood, which owe their origin to the spiritual dynamics of the Christian Gospel, and the area of moral darkness would be vastly widened, and the domain of spiritual hope and splendor would be so shrunken and obscured that men everywhere would be dreaming of a fabulous golden past instead of toiling for an actualized golden future.

Beginning as a hated superstition, despised by the leaders of the most hated and despised of races, loathed by the philosophic Greek, and offensive to the haughty and martial Roman, we are not amazed that the first disciples of Christianity, entering with their gospel of love into a world without love, were ruth. lessly assailed, and that, as their conquests spread, the persecution became more Yet in spite of its Jewish origin, in spite of its exclusiveness, for it demanded then, as it demands now, the surrender of every other system as a means of salvation, in spite of its relentless antagonism to idolatry, impurity, injustice, we find the religion of Jesus, blessed with the grateful eulogies of many of its pagan enemies, rising victorious out of the gloomy catacombs and the blood-stained sands of the amphitheater to final victory over the greatest embodiment of human power, wickedness, and enmity which the church ever encountered, the Empire of Rome. Armed only with spiritual weapons and baring her breast to the spear of the destroyer, she witnessed for Christ her King. "Those were times of awful agony," writes the historian, "the two years of Decius, the ten years of Diocletian, when the powerful Roman Empire, shutting the gates of the amphitheater, leaped into the arena face to face with the



Christian Church. When those gates were opened the victorious church went forth with the baptism of blood on her saintly brow, bearing a new Christian empire in her fair white arms." The early and bloody conquests of Islam and the early victories of those disciples of Prince Siddartha, who streamed in their yellow robes out of India, through the mountain-passes to other lands, do not strike such high and heroic chords in our natures.

The Christian disciples felt the stream of divine energy which issued from their Lord's new opened grave; they were touched by the spiritual hands of celestial powers; they went forth in their weakness, perpetual victors even in martyrdom. In His wonderful parabolic teaching Jesus had already described the outward expansion of His kingdom, its growth from land to land, and also its intensive and spiritual activity, invisible like all the greatest things and carrying on unseen transfigurations. The Christian victory over the Greek and Roman world was never complete, and Christianity met another foe to be changed into a friend, the energy of northern barbarism. The Roman poets and profligates

"Shrank with a shudder from the blue-eyed race, Whose force rough-handed should renew the world, And from the dregs of Romulus express Such wine as Dante poured."

That race swept down on the empire; the Christian preacher and the German savage came face to face, and for more than ten centuries the church, tho a conqueror, became involved with the older and newer paganism. And yet its fruits were not wanting, for slavery was gradually destroyed; womanhood was delivered in large measure from degradation and Eastern seclusion; learning flourished at least among the few; and the seeds of it were kept for new sowings and harvestings which were to come. Christianity, smothered and perverted, has always divine energy for its own regeneration. Its fundamental law is that of life, progress, development. Whatever darkness may overpower Christendom, the sun again rises; and however long the winter, the springtime again flourishes. Free-thought, the right to investigate truth, individual inquiry, deliverance from priestly domination, and all the marvels of modern science, have been the legitimate outgrowths of that reforming era which brought a multitude of men into living connection once more with the ever-living Lord.

If the fundamental law of Christianity is the law of life, it stands in striking contrast with Buddhism, which praises beyond every virtue "the emotionless frame of mind." As one has said, "Buddhism brought face to face with the problem of the world's evil and possible improvement evades it, begs the whole question at the outset; prays, 'Deliver us from existence! Save us from life and give us as little of it as possible!' Christianity faces the problem and flinches not; orders advance all along the line of endeavor, and prays, 'Deliver us from evil;' and is ever of good cheer because its Captain and Leader says, 'I have overcome the world, go win it for me! I have come that they might have life, and that they might have it more abundantly.'"

Foolish men forget the origin and molding force of progress when they talk complacently about the "nineteenth century," and bid us look at "modern civilization" as our great benefactor, and ask us to cease boasting of the fruits of Christianity. But go to Central Asia where the Gospel has not penetrated. There is no nineteenth century there. There men are still living in the fifth century before Christ, or the fifth century after Christ! Where is the nineteenth century with the tribes that swarm and suffer beneath the burning sun of Africa, or among the people of the Grand Llama on the table-land of Tibet? Talk about the progress of Freedom! The line of its progress follows straight down from Him who taught the brotherhood of man and the Fatherhood of God. His words rang the death-knell of slavery in the Roman Empire. Like the seeds in



the Coliseum, and the vegetation sprouting between the bricks in the palace of the Cæsars, gradually disturbing or upturning the old foundations, the seed which Jesus scattered has upturned and destroyed many of the debasing tyrannies of the past. Feudalism is gone; serfdom is gone. The Bible has been an emancipator; its seeds, in the minds of Wycliff and Huss, of Luther and the Genevan Reformers, in the souls of Scotch and English Puritans, were wafted from the trees under which Jesus taught on the slopes of Olivet. A chapter in the triumphs of Christianity will tell how the growth of republican institutions is directly traceable from the great Genevese theologian, John Calvin, through the New England exiles to the fathers of the American Revolution and the moral leaders of the present century; it can be shown that the chief heroes of emancipation and the most influential of anti-slavery reformers were men who, as Wendell Phillips said, "bound the Bible to their brows." To-day, thanks to the Christian spirit, slavery is dead, or dying, the world over.

Christianity prepares man even through despotism for liberty, through temporary restraint for freedom and progress. Its spirit is so vital and emancipating that even when a small portion of Christian truth is bound up in a tyrannical government, whether secular or ecclesiastical, that government is doomed. Indeed, Christian forces are as sure ultimately to overturn the despotisms of Russia and of Turkey, as Puritanism was to destroy the absolutism of Charles the First

A religion like that of Buddha, where the law of life and progress is feeble, speedily reaches its limit of renewing power. Sir Monier Williams, no friend to Buddhism, recounts a long list of benefits to Asia rendered for several centuries by the teaching of "Nirvana and the Law." It is a brilliant showing, but, on the other hand, Buddhism has not permanently elevated the lower forms of civilization which have adopted it. It has not given expansion to the human soul; it has not continually impelled man onward in the path of civilization and progress. The purest and best results can not be expected of a system which makes "celibacy the loftiest state, and mendicancy the highest idea of life." It has been driven out from its native home in India; and in the countries where it now prevails, according to Mr. Dharmapala, it is in a comatose state, and this most famous disciple of the Indian Prince now living sends me word that "in all Buddhistic countries the monks with a few exceptions have failed to influence the people, and they are sadly wanting in desire to spread abroad the teachings of their great master." Even when mixed with Confucianism, as in China, it has not furnished the conditions of progress and has lost the hope of universal-The strongest ambition of the Mongolian has apparently been restricted to national boundaries, and instead of furnishing the aspects of a world-wide system of belief, the strange amalgam of Chinese religions presents to-day the sorry spectacle of the most populous of empires corrupted, humiliated, broken, needing above all an infusion of Christian life, and barely escaping the shame of seeing the horses of the Mikado stabled in the pagodas of Peking.

Greatest things should be anticipated from a religion like ours, whose Founder fills His followers with His own hopeful vigor, and who, while laying His hand in blessing on every passive grace, expands the human soul to illustrate all the active virtues of a perfect manhood and to strive for an unspeakably better earth "with joy and love triumphing and fair truth." How the Christian spirit is now claiming the whole of humanity and the whole of man as the field of its activities! How it directs its energies both to individual regeneration and to the social progress of mankind! Behold it adding new stars to its crown of triumph in new emancipations, mitigating the horrors of war, leavening the life of nations, diffusing beyond its own boundaries the growing spirit of brotherhood, and modifying the relations which whole peoples sustain to one another. Through the world-wide missionary movements of our time, the Gospel is changing the ideas



and usages of non-Christian peoples. I am eager that some competent hand should write the history of what these preparatory movements have wrought in Asia, not only where the crescent rules, not only where Mohammedans have been compelled by the force of Christian example to educate their daughters, and by the pressure of Christian government to take some initial steps toward reform, not only in Japan, who wins her victories clad in the educational and military panoply of Christian nations, but also in the sluggish and conservative world of India, where reforming sect after sect has risen, and where Hinduism itself has begun to claim as its own the spirit and truth which have come from Bible lands and biblical civilization.

It is said that the Hindu girls make from the shell of the cocoanut a little boat, place a small lamp and flowers within it, and launch it on the Ganges. If it floats out of sight with its lamp still burning, the omen is prosperous; if it sinks, the love of which it questions is ill-fated. So Christian love has sent out its boat upon the Ganges, and upon all the streams which glide by the mosques and temples and tombs of the land of the Sun, which is yet perishing in the spiritual twilight of Asia. The lamp of God's Word is within that bark. It has been tossed on many rough waves. It has seen buried beneath the waters many saintly souls, but it is surely guarded by Him who held of old the seven stars in His right hand and who walketh now among the seven golden candlesticks of the Churches. It shall touch the millennial shores!

We place no interrogation mark after our faith in Christianity. We believe that the forces which command the future of the world are already marshaled, and shall yet be centralized, unified, and victorious. The creed of historic Christianity has known eighteen hundred years of battle; it has never known defeat, and, while it acknowledges mistakes and seeks truth everywhere, it does not purpose now to revise its doctrine by abandoning the heart and brain of the Christian confession. The Church of God, built on the Incarnation and Resurrection, and holding from her temple's topmost spire the Cross, has seen imperial dominions and hoary superstitions and theologies of error and ten thousand airy speculations disappear, while she steadily expands her sheltering walls and opens her shining gates to encompass all nations.

# IV.—AN APPLICATION OF THE INDUCTIVE METHOD IN THE STUDY OF CHRIST'S PERSON.

#### By Rev. M. H. Valentine, Philadelphia, Pa.

THE way in which what is first held as a hypothesis in the domain of science passes into acceptance as a law is interesting. The inductive method rules that domain just now, and investigation begins in the observation of a fact or a series of facts. How can they be accounted for? An explanation is suggested. At first it is but tentative. Will the explanation fit the facts and the facts fit the explanation? Only careful investigation and collating can determine that. If the explanation fails to explain in a single instance or in any aspect, doubt is at once cast upon it, a doubt that grows stronger with each failure until at last the hypothesis is given up; a new one is suggested, and the process of testing is begun over again. But, on the other hand, as the facts that are being studied are observed to come again and again within the scope of the explanation, and everything in regard to them grows more luminous, the hypothesis is asserted with more and more confidence; and when, after most patient research and investigation, the explanation is found to explain in every instance, and to cover the phenomena on all sides and in all relations, the hypothesis passes into acceptance as truth.



Now this inductive method, with its process of reaching a large inclusive truth from the study of observed facts, it seems to us, can be applied with great force in investigating the question, "Was Jesus Christ Divine?" According to the tests universally recognized as scientifically valid, the hypotheses that make Him less than Divine have one after another broken down.

It has been held that He was an impostor. It has been impossible, however, to bring the indubitable facts about Him under that theory. The moral sublimity of His life, the intense spirituality of His teachings, the grandeur and beneficence of the plan He outlined, the high and holy purposes He avowed, and His martyrdom in their behalf—all of which are conceded, are facts that can no more be included under the theory of imposture than the planetary motions can be included under the old Ptolemaic theory. That an impostor, i.e., a man whose life was one prolonged conscious lie, should have consistently maintained from beginning to end such a life as His, and have promulgated such truth as fell from His lips, is a psychological impossibility.

It has been held that He was not an impostor, but a self-deceived enthusiast. That means, all shifts aside, that His entire life was spent under a bewildering delusion, a delusion so stupendous that He was mistaken as to His own identity. imagining Himself the Son of God when He was only a well-meaning, but not well-balanced, man. But here again the theory, instead of explaining, collides with the most adamantine facts. As we have the record of His life in the Gospels. He was the sanest man that has appeared in history. "In other men we discover that, no matter how great they are in some respects, they are signally deficient in others; but in Jesus we have 'the vision and faculty divine' by which the poet is distinguished, and along with that the philosophic character in its highest development, while at the same time we have the sagacity and shrewd common-sense of the most practical man." If ever there has appeared among men one who was "mentally full-orbed and complete," whose impulses and life were under the sway of conscience, whose conscience was guided by the highest reason, and whose reason was guided by God, that one was Jesus Christ. If He was a deluded enthusiast, then what we commonly call the highest reason is the most fatal unreason, and what we commonly call fanaticism is reason at its best expression. On strictest scientific grounds, the theory that Christ was selfdeluded is grotesquely untenable.

It has been held that He is altogether or largely a fiction, His character as we have it in the Gospels being simply the result of attributes with which the heated imagination and undiscerning love of His disciples clothed Him, or that He is simply the religious idea fictitiously incarnated. Not to speak of the impossible philosophical presuppositions and the historical objections that this theory involves, to prove itself it must be able to bear the strain of the assumption that the one perfect, flawless character that has ever been delineated was drawn by the hand of a Galilean fisherman like John and of a publican like Matthew. It is an immense assumption. With all their poetic power and artistic skill Homer and Virgil did not succeed in drawing such a character, and when they undertook to show what the gods and goddesses would do if they came down and dwelt with men, the deities were such dirty deities that faith in them adequately explains the dirtiness of their worshipers. How, then, did it happen that where poets and literary artists failed, a fisherman of Galilee and a publican of Capernaum succeeded? How is it to be accounted for that their success has never been repeated, that among all the multitudes who have "toiled with book and pen," they alone have given us the one portrait of a perfect man, not the ideal of one nation only, but of every nation; not of one age, but of every age? How explain it that unlettered men of the most narrow and exclusive of nations should have created a character before which have bowed the art-loving children of Greece and the iron legions of Rome; that subdued by its holy majesty the flerce bar-



barians; that restrained the brutality of the Middle Ages; and that has commanded the adoring love of the choicest and best spirits of these nineteen centuries? "So far has the many-sidedness and richness of His character transcended the thoughtful analysis of the closest observers, that scarcely any man, or section of men, has been able to appreciate more than one of its purely human aspects. The knights of old saw in Him the mirror of all chivalry; the Monks the pattern of all asceticism; the Philosophers the enlightener of all truth. To a Fenelon he has seemed the most rapt of mystics; to a Vincent de Paul the most practical of philanthropists; to an English poet:

### "'The first true gentleman that ever breathed.'"

To say that we owe the character of this Person, perfectly human and ideally perfect, and yet described by those who believed that "in Him dwelt all the fulness of the Godhead bodily," but so described that in nothing is He made to deviate a hair's-breadth from what is ideally befitting such a union—to say that we owe the character of this Person and His unwasting power in human history to the imagination of a few Galileans, is to transfer the concept "deity" from Christ and attach it to these men. "The poets must in this case have been superior to the hero. St. John must have surpassed Jesus whom he represented as the incarnate God. And yet the hero is admitted by the skeptics themselves to be the purest and greatest man that ever lived." Judged by the accepted scientific rule that a hypothesis that fails to account for the facts must give way, the mythical and legendary theories in all their forms are hopelessly discredited.

These hypotheses having failed then, pursuant of the true inductive method we turn again to a study of the facts. And, assuming the authenticity of the Gospel narratives as we may on the basis of genuine historical criticism, this is what we find: That in response to prophecy fixing His lineage and place of birth, Christ came into the world; that in the announcement of His birth to Mary He was heralded by such names as "Jesus," "Son of the Highest," "Son of God;" that the He was born of woman and under lowliest circumstances, angels proclaimed His birth and designated Him "Savior," "Christ the Lord;" that the growing up in subjection to Mary and Joseph, at the age of twelve He showed a consciousness of a higher and unique relation to God as His Father; that at the hands of John the Baptist He received baptism, a sinner's rite, and yet God attested Him as "my beloved Son;" that His ministry was one of mingled goodness, lowliness, and majesty; that He lived a truly human life, yet exercised the prerogatives that belong only to God; that in a real human exhaustion He slept in the boat on Galilee, yet out of that sleep awoke to rebuke and silence the winds and waves; that disease in all its forms fled at His touch; that the dead heard His voice and came forth; that He called Himself "the Son of Man," yet "spoke of God in the most impressive forms and exclusive sense as His Father;" that speaking as man had never spoken His message is yet found to be, in its final analysis, but the interpretation of Himself; that "it is not only as a teacher of truth, as a preacher of the kingdom, or as a realized ideal of righteousness that He is necessary; the necessity is so personal that it is by His relation to men and men's to Him that they are to be judged, saved, or lost; that to receive or reject Him is to receive or reject God;" that he proclaimed His death as vitally related to the salvation of men; that He accomplished His predicted death amid portents in the heavens and on the earth; that He arose from the grave as He announced He would; that finally He ascended to heaven leaving as his parting promise, "Lo, I am with you alway, even unto the end of the world;" that the history of the subsequent Christian centuries is full of that pledged Presence.

^{*} Farrar's "Witness of History to Christ," pp. 79-81.

[†] Schaff's "Person of Christ," p. 127.

[#] Fairbairn's "The Place of Christ in Modern Theology," pp. 309, 370.

These, then, are some of the facts with which an inductive inquiry into the nature of His Person must deal. What conception of these facts will explain them? The theory that He was an impostor will not; nor will the theory of self-delusion; nor will the mythical and legendary theories. There remains then the account of Him that He Himself gave, and that the Evangelists have given, that His birth was an advent, the coming of a pre-existent Visitor, an incarnation of God, "God made flesh and dwelling among us."

And now beginning according to the scientific method, by accepting this explanation as only a hypothesis, a working theory, the question is, "Will it explain the facts that are to be accounted for? Will all the difficulties of a moral, intellectual, and historical sort that beset the other theories of His Person find a solution in this?" Try it. See how luminous become the blended majesty and lowliness of His birth under the supposition that He was the Son of God, yet in everything made like unto His brethren, sin excepted; how natural become His supernatural miracles and words when the theory makes Him a supernatural Person; how explicable, assuming Him Divine yet made "in the likeness of men, " grow that scene on Galilee where "he slept a man and woke a God," and that scene at Lazarus' tomb where He wept in human sympathy, yet raised the dead; how comprehensible His death when He is seen as the Mediator with the right hand of Deity to lay on God and the left hand of humanity to lay on man; how intelligible become His resurrection and ascension when the theory includes acceptance of His own words, "I came from the Father and am come into the world; again I leave the world and go to the Father." Under this theory every fact in the gospel records falls into its place as part of a consistent history, and the hitherto inexplicable becomes clear.

There are two facts, however, whose explanation under this theory is most impressive. For they are facts so evident that to challenge them is like challenging the continent on which one treads, and so large that they stand immeas-

urably outside the scope of any other theory.

The first of these is the fact of Christ's sinlessness and ideal perfection. Try as we may to avoid the conclusion of one of the Seven Wise Men of Greece, who deliberately left it as the result of his intercourse with men, "Most men are bad," we can not escape the dark reality. It is testified to by all history and personal experience that "we are all gone out of the way; there is none that doest good, no not one." Nor is that phraseology stronger than the heathen consciousness has employed to voice its feeling of sin and its sense of the deep depravity of human nature. Says Plutarch, "The evil passions are inborn in man, and were not introduced from without; and if strict discipline would not come to aid, man would hardly be tamer than the wild beasts." The words of Ovid, "I see and approve the better; I follow the worse," what are they but Paul's words, "The good which I would I do not; but the evil which I would not, that I practise"? And as for the epoch in which Christ was born, "even if St. Paul had never paused amid his sacred reasonings to affix his terrible brand upon the pride of heathenism, there would still have been abundant proofs of the abnormal wickedness which accompanied the decadence by ancient civilization. They are stamped upon its coinage, cut on its gems, painted upon its chamber-walls, sown broadcast over the pages of its poets, satirists, and historians."*

"All things are full of iniquity and vice," writes Seneca. "More crimes are committed than can be remedied by force. A monstrous contest of sin is carried on. Daily the lust of sin increases; daily the sense of shame diminishes. . . . Vice no longer hides itself, it stalks forth before all eyes. So public has iniquity become, so mightily does it flame up in all hearts, that innocence is no longer rare; it has ceased to exist. " Could such an age of itself have produced

^{†&}quot;De Ira," ii., 9. Quoted by Uhlhorn in "Conflict of Christianity with Heathenism," p. 85.



^{*} Farrar's "Early Days of Christianity," p. 1.

a perfect, sinless man? Let us hear the witness of Herbert Spencer, testifying not from the Christian's standpoint, but from the standpoint of philosophy: "The coexistence of a perfect man and an imperfect society is impossible. . . . Given the laws of life as they are, and a man of ideal nature can not be produced in a society consisting of men having natures remote from the ideal. As well might we expect a child of English type to be born among negroes, as expect that among the organically immoral one who is organically moral will arise."* And yet in an epoch the "horror and degradation of which have rarely been equaled, and perhaps never exceeded "in the annals of mankind," appears one who is sinless, a perfect man. In "an organically immoral" age arises the one solitary being who is "organically moral." That He was "organically moral," that He was holy and without sin, can be denied only by such as fail to appreciate the hopeless historical, psychological, and moral difficulties such denial involves. It was admitted alike by foes and friends—by Pilate washing his hands to be "innocent of the blood of this righteous man;" by Judas, after witnessing all the public and private life of Christ's ministry, in the despairing wail. "I have sinned in that I betrayed innocent blood;" it was witnessed to by the Jewish rulers in that their malignant hate could find no fault whereof they might accuse Him; by the centurion at the cross, "Truly this was a righteous man;" by the disciple who knew him best, who declared, "In Him is no sin." He Himself issued the challenge, "Which of you convinceth me of sin?" and that challenge rested on the consciousness of perfect sinlessness, and of a soul as pure within as the conduct was blameless without. The proof? "A consciousness of moral defect in such an one as we know that Jesus was, and as He is universally conceded to have been, would have betrayed itself in the clearest manifestations of conscious guilt. . . . The extreme delicacy of his moral sense is obvious. His moral criticism goes down to the secret recesses of the heart. He demands, be it observed, self-judgment, 'First cast the beam out of thine own He teaches all men to pray, 'Forgive us our debts,' yet there is not a scintilla of evidence that He ever felt the need of offering that prayer. . . . From beginning to end there is not a lisp of self-blame. . . . Men generally are reminded of their sins when they are overtaken by calamity. The ejaculations of Jesus in the presence of His intimate associates when He was sinking under the burden of mental sorrow, are transmitted . . . but not the slightest consciousness of error is betrayed in these spontaneous outpourings of the soul. 'His was a piety with no consciousness of sin and no profession of repentance.'"

We have already spoken of how, joined with this negative but marvelous fact of the absence of sin in consciousness or act, there were in Him a union and blending of every positive God-like virtue that have made Him the ideally perfect and universal Man. How explain then this sinless, perfect man, this one solitary exception in the history of the race? How account for that which Herbert Spencer says is impossible, that transcends all natural law, that among the "organically immoral" one who is "organically moral" should arise. Why, thus, and we quote from the words of the angel to Mary: "Behold thou shalt conceive and bring forth a son, and shalt call His name Jesus. He shall be great and shall be called the Son of the Most High, . . . and of His Kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is born shall be called holy, the Son of God." That explains it, the sinlessness of Christ and His ideally perfect character. His birth was an advent, an incarnation of the Son of God, God manifest in the flesh, the coming of One in whom dwelt all the fulness of the Godhead bodily.

*" Data of Ethics," pp. 279, 280.

[†] Fisher's "The Grounds of Theistic and Christian Belief," pp. 188, 189,

The second fact that can be accounted for only on the hypothesis of the divinity of Christ is this: The persistency of His presence in all the Christian centuries as an invisible but unquestioned living power. Humanly speaking, was ever enterprise so hopeless as when Christ inaugurated His work and called the Twelve? On one side were the banded powers of the world, its courts, its legions, its haughty intellectual scorn, its unbelief; on the other were Christ and a few men, obscure, untutored, without swords, without wealth, without influence, without a single one of the accessories always deemed essential to give to a cause success. Were ever forces so unevenly matched! On the former side there were first tolerance, then opposition, then persecution, then the turning of Rome's proud scorn into malignant hate and a furious purpose to destroy; on the latter, humanly speaking, only "the might of innocence." But within less than three centuries all was changed. "Before Deity embodied in a human form . . . the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the fasces of the lictor, and the swords of thirty legions were humbled in the dust. " " The final fierce struggle against the religion that had come out of Galilee went down with Maxentius at the Milvian bridge. The waters of the Tiber swept over its relics, and the religion of the despised Nazarene, against the most savage and persistent resistance ever known in the world, had conquered the empire." †

"But it were simply to tell over again the best-known miracle of the ages to tell of the conquests of Jesus-how without money and arms He has conquered more millions than Alexander, Cæsar, Mohammed, and Napoleon; how without the learning and science of the schools He has cast more light on things human and divine than all philosophers and scholars combined; how without writing a single line he has set more pens in motion and furnished more themes for sermons, orations, discussions, and learned volumes, works of art and songs of praise than the whole army of great men, ancient and modern; how, tho born in a manger and crucified on a cross, He now rules a spiritual empire that embraces one third of the inhabitants of the globe;" thow still He is leading "the aspiring civilization of Christendom toward unreached ages." This is the miracle of the ages, such conquests gained in the absence of every influence and power universally deemed necessary to success. But the miracle of the miracle is that across all the dim centuries He asks the men of to-day as audibly as He asked Peter. "Lovest thou me?" and that from the millions comes back the answer that was heard by Galilee, "Lord, thou knowest all things; thou knowest that I love thee." This intense and personal love for Himself that He inspires, utterly distinct in quality from the feeling awakened by the memory of the best and holiest of mere men, is the crowning fact in the series of facts that can be explained by no other hypothesis than that He, unlike others, is "the same yesterday, to-day, and forever, "-Son of Man and Son of God, our Lord and our God.

We know indeed that personal experience is the final evidence for the divinity of Christ, but surely an application of the inductive method to the facts involved ought to constrain every reasonable, conscientious man to do as Nathaniel did, when, questioning whether Jesus was the Messiah, he yet yielded to Philip's invitation, "Come and see."

^{*} Macaulay in "Essay on Milton."

[†]Storrs' "The Divine Origin of Christianity, Indicated by its Historical Effects," p. 305.

[#] Schaff's "The Person of Christ," pp. 29, 80.

#### V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

By Professor J. F. McCurdy, Ph.D., LL.D., University College, Toronto, Author of "History, Prophecy, and the Monuments."

THE SILENT CENTURIES IN EGYPT.-Ps. cv. 23-25.

In the whole history of Revelation, and of the people through whom it was given to the world, there are two large and, at first sight, perhaps, surprising blanks. The later is that which separates the New Testament from the Old. The earlier is that which passes over the greater portion of the history of Israel in Egypt. Curiously enough, they both cover nearly the same period of time, about four hundred years. The later interval has been adequately bridged over by the abundance of information which comes to us from the Greek historians and the Old Testament Apocrypha, regarding the fortunes of the Jews under the Persian kings, under Alexander and his successors, under the Roman republic and empire. What has been accomplished toward filling up the far deeper and more obscure chasm of the earlier time?

We naturally ask first, What are the limitations of this period of silence? In other words, How far down does the patriarchal history come, and when did Israel finally leave Egypt? Fortunately we have some pretty definite statements in the Bible as to the length of the sojourn in Egypt. It is given as four hundred years in Gen. xv. 13 (Acts vii. 6), and, with a variation, as four hundred and thirty years in Ex. xii. 41 (Gal. iii. 17). It is evident, however, that the passage in Genesis uses a round number and that the reference there to the oppression is intended to designate the whole time of the settlement in Egypt as being characteristically a period of subjection. Biblical, and especially Old Testament, numbers have been subject to much alteration, and numerical data even for important events are not always consistent. But here we have four passages in virtual agreement. In any case, however, we have to distinguish two periods in the total residence: that of tolerance and prosperity, and that of ill-treatment and servitude. Now it is certain that it was under the rule of the Hyksos or Shepherd Princes that Israel came into Egypt. These were an Asiatic people of rather obscure origin, but notoriously friendly to Palestinians. The administration of Joseph must have been held some time before the close of the domination of the Hyksos; that is to say, there must have been time for Israel to be established and organized before the oppression began, else they would immediately have succumbed to the intolerant government and been heard of no more as a people. Now the Hyksos were expelled about 1580 B.C. and, as we shall see, the Exodus took place about 1200 B.C. Hence the settlement in Egypt was effected a generation or two before the close of the protective récime.

Now let us look at the evidence for the date of the Exodus. There is so far no direct testimony from history. But there is a great deal of indirect evidence, which may help us to an approximate conclusion. We may state confidently under what conditions the migration and the settlement in Canaan must have occurred. In the first place we may be sure that Egypt was in an unsettled state and weakened politically and militarily, else the Hebrews would speedily have been overtaken and perhaps reenslaved after the crossing of the Red Sea; for in those days the peninsula of Sinai was almost as much a part of Egypt as the Delta itself and was invariably held by strong garrisons whenever the empire was itself intact. In the second place Canaan could not have been held by any strong nationality, otherwise it would not have been left open for the entrance of the Hebrew tribes. Now we notice that until the declining period of the Nineteenth Dynasty, Canaan was under Egyptian administration, which closed it to any outside people. During that period of decline (circa 1260-1210 B.C.) the

Hebrews might have made their escape from Egypt. But they could not have entered Canaan as conquerors before about 1180 B.C., for the beginning of the Twentieth Dynasty was signalized by a revival of power and enterprise, in consequence of which Palestine was again occupied by the Egyptians almost without opposition. This happened under Rameses III. (circa 1210-1180). Two possibilities remain. The Exodus might have occurred just before the accession of Rameses III., and Israel might have escaped his garrisons, scouts, and spies, during their movements in the Desert; or the Hebrews might have left Egypt in the time that followed the brief revival under Rameses III., in which case no serious opposition would have met them either in the Desert or in Canaan from the side of any powerful people. Accordingly the Exodus will have to be put either a little before or a little after 1200 B.C. But we wish to know particularly, for the filling up of this preceding interval of over four hundred years, how the Hebrews were occupied and what was the character of their social and religious life. Much can be learned of the people of Israel in Egypt by studying their surroundings, the conditions of the society in which they lived, its institutions, civil and military, social and religious. Since they were mainly employed, during most of their residence, in servile tasks, we can form a fairly correct idea of their life and circumstances by finding out what the nature of their employment was. Fortunately the results of Egyptological research are already popularized, and the enterprising student need be at no loss for sources of information. Erman's "Egypt" brings the reader into the midst of Egyptian life and society.

Before looking at the subject from this special point of view, it will be well to notice a general matter which is easily overlooked and which is of great . apologetic and historical importance. We should emphasize the fact that the Hebrews during their settlement in Egypt were a distinct "people," not a heterogeneous gathering of families or family groups without a wider organiza-We know that such was their condition at the time of the Exodus; but they must have been such long before their departure from the land of the Pharaohs. Before they came to Egypt at all the direction of their affairs was in the hands of heads of families who stand out conspicuously as patriarchs. But we observe that when Moses came to give them freedom their leaders were "elders of the people." That is to say, in the earlier period they formed at most a single clan or kinship, while in the days before the Exodus they came to be a collection of large clans or tribes, each under its own leader and chief counselor. Now what the Bible implies as having really existed, will be found as usual to have necessarily been the case. The most obvious remark to be made on the subject is, "Why, yes, if the people of Israel had not grown to be a people, and an organized people at that, they could never have survived the hard and systematic oppression inflicted by the rulers of Egypt." This is true, and the question has a very wide and instructive aspect.

We have, by looking into the conditions a little further, seen how the Hebrews lived and how they kept themselves whole and separate. Slavery was a destructive device of the most effective kind. It has often been reverted to in the old and the new world alike, not simply for the gain of the dominating class or race, but also for the direct purpose of breaking up tribal or national bonds, and so putting out of the field dangerous or suspected civil or religious rivals. This was not at first the aim of Egyptian slavery. It was bad enough, but it did not directly contemplate the separation of families of kins. Whole communities were employed to do work on an extensive, sometimes on a colossal, scale, and what the enslaved Hebrews had especially to do was to further by their toil the imperial administration. It will be remembered that they were located in the east of the Delta—a region where the most intense political and military activity prevailed throughout the whole history of the Pharaohs.



It was the borderland, the home of mixed races, of foreign immigrants, of fugitives from the desert, of outlawed tribes and clans of restless, troublesome Bedouins; and it was also the chief point of attack from the side of the more formidable Asiatic enemies of Egypt. Here was the place of the most important garrisons, the stations of local governors, the seats of justice, where the innumerable disputes of boundary and property, and cases of trespass and blood-feud, and the like inevitable questions of judgment and appeal were heard and adjusted. To supply the garrisons with food and clothing, to fit out armies for the march, to furnish provision for princes, governors, and civil and military officers of various grades, large and numerous storehouses, such as have actually been found in recent excavations on the site of Pithom, were required at the different stations, besides the buildings needed for the residence of state officials great and small. Moreover, tombs, in the form of pyramids, were being perpetually erected for the repose of the souls and bodies of kings and nobles and wealthy citizens. To build and repair temples for the gods and private mansions for the rich, increased the demand for slave labor. In short, the institutions and business of the country generally utilized to the full the skill and toil of Israel in its Egyptian home. To the work immediately required must be added such various auxiliary processes as making bricks, irrigating and cultivating the royal fields, herding the royal cattle, rearing and tending the horses for military service. In times of war along the borders, activity was redoubled and the strain of service was made more severe than ever.

Now such employments did not tend so much directly as indirectly to break up families and kindreds and destroy the precious elements of future nationality. The indirect results were the crushing out of ancestral pride, so strong among peoples cradled in the nomadic life, the crippling of ambition and enterprise, the deadening of the wild but noble sentiment of freedom, that is perhaps the worthiest part of the moral heritage of huntsmen and shepherds. The families were not as a rule broken up, for we read that they had houses of their own, and yet their homes were not their own, as were the tents of the desert or the watching booths of the pasture-grounds. Nothing was really their own; and the hope of Israel was well-nigh extinguished with the loss of individual liberty. So when the more vigorous repressive measures had been taken against them, which marked the closing period of the "oppression," the promise of deliverance seemed a hollow mockery, and "they hearkened not unto Moses for anguish of spirit and for the cruel bondage." Yet they survived and became a nation.

But apart from the effects of slavery influences more subtle and deadly tended to undermine the national or corporate life. Any community living under the shelter of another community superior in culture and physical force is almost certain to be disintegrated and to disappear. Such was Israel in Egypt. Hebrews might well have survived as nomads outside of Egypt; but within its administrative jurisdiction how could it resist extinction? How were the seductive influences of the dominant worship offset? What counteracting force was there to the prestige and omnipresence of the gods of the ruling people? What bond was there to foster the sense of brotherhood, and to keep alive the consciousness of a higher destiny? Mark what the necessary conditions were. The people must have grown in numbers, else they would have dwindled away under oppression. Again, they must have made their organization more firm and binding, else they would have disbanded and been absorbed in detail. The survival of the Hebrews under these conditions is unique. It is only to be explained by adding another condition. They must have observed the system of religious observances which they brought with them into Egypt.

## SERMONIC SECTION.

## REPRESENTATIVE SERMONS.

### TRUE GREATNESS.*

By REV. ALEXANDER McLAREN, D.D. [BAPTIST], MANCHESTER, ENGLAND.

He shall be great in the sight of the Lord.

—Luke i. 15.

So spake the angel who foretold the birth of John the Baptist. "In the sight of the Lord"—then men are not on a dead level in His eyes. Tho He is so high and we are so low, the country beneath Him that He looks down upon is not flattened to Him, as it is to us from an elevation, but there are greater and smaller men in His sight too,

No epithet is more misused and misapplied than that of "a great man." It is flung about as indiscriminately as ribbons and orders are by some petty state. Every little man that makes a noise for a while gets it hung round his neck. Think what a set they are that are gathered in the world's Valhalla, and honored as the world's great men. The mass of people are so much on a level, and that level is so low, that an inch above the average looks gigantic. But the tallest blade of grass gets mown down by the scythe, and withers as quickly as the rest of its green companions, and goes its way into the oven as surely. There is the world's false estimate of greatness, and there is God's estimate. If we want to know what the elements of true greatness are. we may well turn to the life of this man, of whom the prophecy went before him, that he should be "great in the sight of the Lord." That is gold that will stand the test.

We may remember, too, that Jesus Christ, looking back on the career to which the angel was looking forward, indorsed the prophecy, and declared that it had become a fact, and that "of

* We are indebted for this sermon to The Christian Commonwealth.

them that were born of woman there had not arisen a greater than John the Baptist." With the illumination of His eulogium we may turn to this life, then, and gather some lessons for our own guidance.

 First, we note in him unwavering and immovable firmness and courage.

"What went ye out into the wilderness for to see; a reed shaken with the wind?" Nay! an iron pillar that stood firm whatsoever winds blew against it. This, as I take it, is in some true sense the basis of all moral greatness-that a man should have a grip which can not be loosened-like that of the cuttlefish with all its tentacles round its prey-upon the truths that dominate his being and make him a hero. "If you want time to weep," said the old artist-poet, "there must be tears in your own eyes." If you want me to believe, you yourself must be aflame with conviction which has penetrated to the very marrow of your bones. And so, as I take it, the first requisite either for power upon others, or for greatness, in a man's own development of character, is that there shall be this unwavering firmness of grasp of clearly apprehended truth, and unflinching boldness of devotion to it.

I need not remind you how magnificently, all through the life of our typical example, this quality was stamped upon every utterance and every act. It reached its climax, no doubt, in his bearding Herod and Herodias. But moral characteristics do not reach a climax unless there has been much underground building to bear the lofty pinnacle. And no man, when great occasions come to him, develops a courage and an unwavering confidence which are strange to his habitual life. There must be the underground building; and there must have been many a fighting down of

fears, many a curbing of tremors, many a rebuke of hesitations and doubts in the gaunt, desert-loving prophet, before he was man enough to stand before Herod and say, "It is not lawful for these to have her."

No doubt there is much to be laid to the account of temperament, but whatever their temperament may be, the way to this unwavering courage and firm, clear ring of indubitable certainty is open to every Christian man and woman; and it is their own fault, their own sin, and their own weakness, if they do not possess these qualities. Temperament! What on earth is the good of our religion if it is not to modify and govern our temperament? Has a man a right to jib on one side, and give up the attempt to clear the fence because he feels that in his own natural disposition there is little power to take the leap? Surely not. Jesus Christ came here for the very purpose of making our weakness strong, and if we have a firm hold upon Him, then, in the measure in which His love has permeated our whole nature will be our unwavering courage, and out of weakness we shall be made strong.

Of course the highest type of this undaunted boldness and unwavering firmness of conviction is not in John and his like. He presented strength in a lower form than did the Master from whom his strength came. The willow has a place as well as the oak. Firmness is not obstinacy; courage is not rudeness. It is possible to have the iron hand in the velvet glove, not of etiquette-observing politeness, but of a true considerateness and gentleness. They who are likest Him that was "meek and lowly in heart" are surest to possess the unflinching resolve which set His face like a flint, and enabled Him to go unhesitatingly and unrecalcitrant to the Cross itself.

Do not let us forget, either, that John's unwavering firmness wavered; that over the clear heaven of his convictions there did steal a cloud; that he from whom no violence could wrench his faith, felt it slipping out of his grasp when his muscles were relaxed in the dungeon; and that he sent "from the prison"—which was the excuse for the message—to ask the question, after all, "Art thou he that should come?"

Nor let us forget that it was that very moment of tremulousness which Jesus Christ seized in order to pour an unstinted flood of praise for the firmness of his convictions on the wavering head of the Forerunner. So if we feel that the the needle of our compass points true to the pole, yet when the compass frame is shaken the needle sometimes vibrates away from its true goal, do not let us be cast down, but believe that a merciful allowance is made for human weakness. This man was great; first, because he had such dauntless courage and firmness that over his headless corpse in the dungeon at Machærus might have been spoken what the Regent Murray said over John Knox's coffin: "Here lies one that never feared the face of man."

II. Another element of true greatness that comes nobly out in the life with which I am dealing is the clear elevation above worldly goods.

That was the second point that our Lord's eulogium signalized. "What went ye out into the wilderness for to see? A man clothed in soft raiment?" Ah! you would have gone to a palace if you had wanted to see that, not to the reed-beds of Jordan. As we all know, in his life, in his dress, in his food, in the aims that he set before him, he rose high above all regard for the debasing and perishable sweetnesses that hold of flesh, and are ended in He lived conspicuously for the time. His asceticism which be-Unseen. longed to his age, was not the highest type of the virtue which it expressed. As I have said about his courage, so I say about his self-denial—Christ's is of a higher sort. As the might of gentleness is greater than the might of such strength as John's, so the asceticism of John is lower than the self-government of the Man that comes eating and drinking.

But while that is true, I seek, dear brethren, to urge this old threadbare lesson, always needed, never needed more than amidst the senselessly luxurious habits of this generation, needed in fewer places more than in a great commercial center like that in which we live,—the one indispensable element of true greatness and elevation of character is that not the prophet and the preacher alone, but every one of us, should live high above these temptations of gross and perishable joys, should

"Scorn delights and live laborious days."

No man has a right to be called "great" if his aims are small. And the question is, not as modern idolatry of intellect, or, still worse, modern idolatry of success, often makes it out to be, Has he great capacities? or Has he won great prizes? but, Has he greatly used himself and his life? If your aims are small you will never be great; and if your highest aims are but to get a good slice of this world's pudding—no matter what powers God may have given you to use, you are essentially a small man.

I remember a vigorous and contemptuous illustration of St. Bernard's-he likens a man that lives for these perishable delights which John spurned, to a spider spinning a web out of his own substance, and catching in it nothing but a wretched prey of poor little flies. Such a one has no right to be called a great man surely. Our aims rather than our capacity determine our character, and they who greatly aspire after the greatest things within the reach of men, which are faith, hope, charity, and who for the sake of effecting these aspirations put their heels upon the head of the serpent, and suppress the animal in their nature, these are the men "great in the sight of the Lord."

III. Another element of true greatness, taught us by our type, is flery enthusiasm for righteousness.

You may think that that has little to do with greatness. I believe it has everything to do with it, and that the difference between men is very largely to be found here, whether they flame up into the white heat of enthusiasm for the things that are right, or whether the only things that can kindle them into anything like earnestness and emotion are the poor shabby things of personal advantage. I need not remind you how, all through John's career, there burned unflickering and undying that steadfast light; how he brought to the service of the plainest teaching of morality a fervor of passion and of zeal almost unexampled and magnifi-I need not remind you how cent. Jesus Christ Himself laid His hand upon this characteristic when He said of him "he was a light kindled and shining." But I would lay upon all our hearts the plain practical lesson that if we keep in that tepid region of lukewarmness which is the utmost approach to tropical heat that moral and religious questions are capable of raising in many of us, good-by to all chance of being "great in the sight of the Lord." We hear a great deal about the "blessings of moderation," the "dangers of fanaticism," and the like. I venture to think that the last thing which the moral consciousness of England wants to-day is a refrigerator, and that what it needs a great deal more than that is that all Christian people should be brought face to face with this plain truth-that their religion has, as an indispensable part of it, "a spirit of burning," and that if they have not been baptized in fire there is little reason to believe that they have been baptized with the Holy Ghost.

I long that you and myself may be aflame for goodness: may be enthusiastic over plain morality; and may show that we are so, by our daily life, by our rebuking the opposite, if need be, even if it took us into Herod's chamber and made Herodias our enemy for life.

IV. Lastly, observe the final element of greatness in this man—absolute

humility of self-abnegation before Jesus Christ.

There is nothing that I know in biography anywhere more beautiful, more striking, than the contrast between the two halves of the character and demeanor of the Baptist; how, on the one side, he fronts all men undaunted and recognizes no superior, and how neither threats nor flatteries nor anything else will tempt him to step one inch beyond the limitations of which he is aware, nor to abate one inch of the claims which he urges: and, on the other hand, like some tall cedar. touched by the lightning's hand, he falls prone before Jesus Christ and says, "He must increase, and I must decrease." "A man can receive nothing except it be given him of God." He is all boldness on one side; all submission and dependence on the other.

You remember how, in the face of many temptations, this attitude was maintained. The very message which he had to carry was full of temptations to a self-seeking man to assert himself. You remember the almost rough "No!" with which, reiteratedly, he met the suggestions of the deputation from Jerusalem, that sought to induce him to say that he was more than he knew himself to be, and how he stuck by that infinitely humble and beautiful saying, "I am the voice"—That is all. You remember how the whole nation was in a kind of conspiracy to tempt him to assert himself, and was ready to break into a flame if he had dropped a spark, for "all men were musing in their heart whether he was the Christ or not," and all the lawless and restless elements would have been only too glad to gather round him if he had declared himself the Messiah. Remember how his own disciples came to him, and tried to play upon his jealousy, and to induce him to assert himself. "Master! He whom thou didst baptize," and so didst give Him the first credentials that sent men on His course, has outstripped thee, and "all men are coming to Him." And you remember the lovely answer that opened such depths of unexpected tenderness in the rough nature: "He that hath the bride is the bridegroom: The friend of the bridegroom heareth the voice; and that is enough to fill my cup with joy to the very brim."

And what conceptions of Jesus Christ had John that he thus bowed his lofty crest before Him, and softened his heart into submission almost abject? He knew Him to be the coming Judge, with the fan in his hand, who could baptize with fire, and he knew Him to be "the Lamb of God which taketh away the sin of the world." Therefore he fell before Him.

Brethren! we shall not be "great in the sight of the Lord" unless we copy that example of utter self-abnegation before Jesus Christ. Thomas à Kempis says somewhere, "He is truly great who is small in his own sight and thinks nothing of the giddy heights of worldly honor." You and I know far more of Jesus Christ than John the Baptist did. Do we bow ourselves before him as he did? The Source from which he drew his greatness is open to us all.

Let us begin with the recognition of the Lamb of God that takes away the world's sin, and with it ours. Let the thought of what he is, and what he has done for us, bow us in unfeigned submission. Let it shatter all dreams of our own importance, or our own desert. The vision of the Lamb of God, and it only, will crush in our hearts the serpent's eggs of self-esteem and selfregard.

Then let our closeness to Jesus Christ, and our experience of His power, kindle in us the fiery enthusiasm with which He baptizes all His true servants, and let it, because we know the sweetnesses that excel, deprive us of all liability to be tempted away by the vulgar and coarse delights of earth and of sense. Let us keep ourselves clear of the babble that is round about us, and be strong because we grasp Christ's hand.

I have been speaking this morning

about no characteristic which may not be attained by any man, woman, or child among us. "The least in the Kingdom of Heaven" may be greater than he. It is a poor ambition to seek to be called "great." It is a noble desire to be "great in the sight of the Lord." And if we will keep ourselves close to Jesus Christ that will be attained. It will matter very little what men think of us if at last we have praise from the lips of Him who poured such praise on His servant. We may, if we will. And then it will not hurt us the our names on earth be dark, and our memories perish from among men.

"Of so much fame in Heaven expect thy meed."

# THE LAW, ITS PLACE AND POWER.

BY REV. JOHN KNOX WRIGHT, B.D., [CANADIAN PRESBYTERIAN], SPALL-UMCHEEN, BRITISH COLUMBIA, CAN.

Remember ye the law of Moses my servant which I commanded unto him in Horeb.

—Malachi iv. 4.

In our text, Malachi, the last of the Old-Testament prophets, shows that the fear of the Lord necessarily involves reverential regard for His law. This law is described as that which was given to Moses in Horeb, and the charge is given: "Remember ye the law."

These words seal up the Old-Testament revelation. They inform the Jews of their glorious privilege and solemn responsibility, but they have also a wider and more enduring reference. The Old-Testament Scripturesgiven first to the Jews-were to become the possession of all nations in all ages. They are always and to all "profitable for doctrine, for reproof, for correction, for instruction in righteousness." In these words of His servant, Malachi, God hangs the key beside the lock-declaring that the special province of the first great volume of the divine revelation was to show the nature and necessity of law,—its place and power in God's government of the universe, and especially in His dealings with the children of men, and its determining influence upon the character, conduct, condition, and destiny of men. Our text expresses a necessary, universal, and perpetual obligation: "Remember ye the law of Moses my servant which I commanded unto him in Horeb."

In very many minds there are very hazy notions in reference to the relation of the Old Testament to the New. of the Mosaic to the Christian dispensation, of the law to the Gospel. Some people seem to think that with the coming of Christ the whole previous revelation was robbed of authority and that all obligation to it ceased, and that therefore the Old Testament is now useful only for showing imperfect stages of revelation which were to a large extent contradictory to the full teachings of the Gospel. These people are fond of contrasting law and grace, obedience and faith, Moses and Christ. speak as if God had changed His character, lowered His standards, and modified some of the principles of His government. Surely, brethren, it is absolutely necessary that we should have clear and correct views in reference to this matter. It is quite true that there are statements in the New Testament which indicate that some old things had passed away, and that some new things had come. There is a sense in which the revelation of the Gospel is in contrast to that of the Old Testament-not, however, the contrast of contradiction, but rather of fuller and clearer development. He Himself said plainly: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

We must remember that the term "law of Moses" is used in two senses the one covering the whole Mosaic legislation, the other having special reference to what are called the "Ten Commandments." There were things in the legislation of Moses which were purely civil—which could apply only to the Jews as a nation. There were other things which were ceremonial—belonging to a dispensation which was symbolical, typical, and preparatory. All these things, national and ceremonial, passed away with the dawn of the new dispensation, which was to gather in all nations, and of which the worship was to be free and spiritual rather than stereotyped and formal.

But there was one part of the revelation given by Moses—and this the central and most important part—called distinctively "the law," the moral law, the ten commandments, which is of universal and perpetual obligation. It is to this that Malachi especially refers here, and thus his words apply to all men of our race—"Remember ye the law."

We all are familiar with the words of the moral law. We find them, as they were given upon Sinai, in the 20th chapter of the book of Exodus. They cover the whole range of human thought and activity—describing our duty toward God and toward our fellow-men under Him. Let us give our attention for a little to the character, origin, authority, place, power, and ultimate issue of the law.

# I. The law is a glorious revelation of the character and will of God.

God is the Creator and Governor of the universe. He hath made all beings and things by His almighty power. He governs them according to His own infinite wisdom. His dominion is absolute, but He deals with the creatures of His hand in accordance with the nature which He has given them. Over material things and irrational creatures His control is a matter of forceful operation; but over all orders of rational, responsible beings His control is a moral government. This renders an intelligible revelation necessary. God is Himself a Personal In-

telligence possessed of all moral excellencies in absolute perfection. moral nature is at once the source and the standard of all purity and beauty. He is infinite, eternal, and unchangeable in His being and in all His attributes. He is glorious in holiness, unerring in justice, and changeless in truth. He is supreme in authority and omnipotent in power. He is from everlasting to everlasting the same. His revelation of His own character and will can never contradict itself. The moral law reveals Him as the just and holy God pointing out the way of duty and demanding obedience. This law is perfect. It has not one word too much or too little. It reveals God's character. declares His will, and discloses the fundamental, unalterable principles of His moral government. It is holy as God is holy, just as He is just, spiritual as He is spiritual, and so it is immutable as He is immutable. So long as God is moral Governor of the universe, and that is forever, the moral law is a perfect portrait of His character, and a faultless revelation of His will.

11. The law is suited to the nature of man and is fitted to secure his highest development and happiness.

Man is a moral, responsible being, who was created in the image, and intended for the service and glory, of God.

1. Likeness to the divine character is essential to man's true development. We feel sure that in creating man God intended that he should abide in favor and fellowship, and through a course of obedience and service advance steadily to heights of honor and privilege. But sin entered into the world and death by sin. Man, led astray by the suggestions of the adversary, resisted the restraints of moral government. Sin marred the divine image in man, and so deformed and defiled his character, weakened his powers, and turned him away from the path of righteousness and truth. Man, instead of developing gloryward in the imitation of the divine perfections and in

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obedience to the divine will, came under the deadening, degrading, destroying force of the carnal mind and evil heart of unbelief, departing from the living God. The moral law revealing the purity and beauty of God or declaring His holy and righteous will sets before men the original pattern of their own character and the standard of their intended development.

2. Thus we may say also that obedience to the law of God is the necessary justification of man's existence. holy and righteous God could not create a race of rebels intending that they should exist to be disloyal and disobedient. God made man upright and pure and endowed him richly so that he might honor, obey, and serve. Sin defied God's authority, enslaved His creatures, set at naught His will, and interfered with His plans. Man. coming under the power of sin, through rebellion and disobedience forfeited his right to existence in the sight of God and among His creatures. Thus, with the entrance of sin into the world came the sentence and power of death. law declaring man's duty, justifies his divine sentence of condemnation and death upon transgressors.

3. Still more, it is absolutely certain that harmony with the will of God is essential to man's happiness. In a sense higher and deeper than perhaps any of us has ever come to understand it is true that the whole law was made for man. Every one of its precepts aims at the benefit and happiness of man, as well as at the honor and glory of God. Holiness and happiness are in their very nature closely and inseparably linked together. Sin, which is "any want of conformity unto or transgression of the law of God," is the cause of all the misery in the universe. "Mankind, by the fall, lost communion with God, came under wrath and curse, and were made liable to all miseries in this life, to death itself, and to the pains of hell forever." The law points the way to happiness by insisting upon obedience. Man's own

conscience, "the moral sense," consents unto the law that it is good.

Thus we say that the law which reveals God's character and will is suited to man's nature and is fitted to secure his highest development and happiness.

III. The law came straight from God to man.

Man was not left to discover or reason it out for himself. The law is not a constitution agreed upon among men for self-government. It came direct from the Moral Governor of the universe, in such form and by such means. that it is impossible either to mistake its meaning or to question its authority. God wrought it into man's very being at the creation. The breath breathed into man's nostrils, by which he was made a living soul, was the breath of moral purity and beauty, and it gave a moral nature and a sense of moral obligation. Man always bears the mark and echoes the voice of his Creator. Indeed so essential and indestructible an element of man's make-up was the moral law that, notwithstanding the ruin and corruption and degradation of sin, it is true of man everywhere and always that he has the law written in his heart and that his conscience bears witness, his thoughts the meanwhile accusing or else excusing one another.

This same law was given of God to Moses in Horeb. The Lord, manifesting His presence upon the mount in thick darkness, lightnings, clouds, and fire, first uttered the ten commandments with an audible voice unto all the people of Israel; and then, having written them with His own finger upon two slabs of stone, delivered them in this form to His servant. Moses did not compose this law, he did not even write it at the dictation of God. Himself spake it and wrote it, and gave it to Moses in a complete, durable It was no new law, but the original law of creation and conscience. In its promulgation at Horeb the divine law was set upon the candlestick of human language that it might give light to all dwelling upon the earth.

Throughout all the Scriptures it is declared that God was the author of the moral law, and that He has the right to demand and the power to enforce obedience. God says to us here, "Remember ye the law of Moses my servant which I commanded unto him in Horeb."

IV. The law is enforced by the most powerful sanctions.

To it are attached promises of blessing and reward, and threatenings of curse and punishment. In the very terms of the law itself we find a muttering of wrath against disobedience, which sinks into a sweet whisper of mercy and favor toward those who love and fear the Lord—"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." The rewards of obedience are great, precious, and sure. The punishments of transgression are severe, terrible, and certain. These rewards and punishments are both temporal and eternal. Both have had their testimony all along the past history of the world. Nations and men have prospered and flourished, or have met with suffering, disaster, and ruin according to their estimate and treatment of the moral law. The sanctions of the law are powerful because they come from the hand of Him who is omniscient in wisdom, righteous in judgment, and omnipotent in might. O doubt it not, my brother. God is exceeding jealous for the honor of His law!

- V. But observe again, the law has necessary, universal, and perpetual authority.
- 1. Necessary. Man's obligation to keep the law does not depend upon his own profession or resolution. Some people excuse themselves in reference to a certain looseness of conduct by saying that they make no profession of

religion, or that they have very liberal views. They say that it is quite proper and necessary that professing Christians should recognize the authority of the law, but they contend that every man has the right to judge for himself. Brethren, this is all wrong; no man has the right to set his judgment, or opinion, or prejudice, or wilfulness against the plain, positive precepts of the divine law. 'The authority of the law is due to its divine authorship. Obligation to it depends upon the moral nature of man, and upon his necessary relations to God. Between God, the Moral Governor, and man-an intelligent, responsible, moral creature—there is necessarily the moral law. It must be so: it is so.

- 2. Thus it must be evident that obligation to the moral law is universal. Wherever you find the moral faculty, the moral law has authority; there is no man without the moral faculty, therefore all men are under obligation to the law.
- 3. Thus also the authority of the law is perpetual. God can not change. His government over all rational, responsible creatures must always be moral government. The law is a perfect, absolute, unalterable standard for all men in all ages. It is the pure, changeless word of God which liveth and abideth forever.

VI. But observe further, the law is the basis and shall be the crown and glory of the Gospel.

Brethren, this may seem a strange statement, but I hope to make it clear to you and to convince you of its truthful-The Gospel did not destroy the law. It did not lower its standards. It was not intended as an apology for its severity. The Gospel honors and magnifies the law, declaring that it is holy, just, and good. Owing to the corruption and weakness of man the law had been broken and dishonored, so that that which was ordained unto life became a minister of death, a revealer of guilt, a witness of condemnation.

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There were some things which the law could not do—not because of any weakness or imperfection in itself, but because of the fallen, corrupt condition of human nature. The law could not pardon a transgression, therefore it could not give life and salvation to guilty sinners.

It gave the knowledge of sin, measured the extent of man's weakness and the depth of his fall—thus it prepared for the exhibition of pardoning mercy and saving grace by showing the necessity for it.

Then again the law determined the plan of salvation and the provisions nceessary so that in the exercise of mercy the divine righteousness might be preserved and declared, so that God might be just in justifying every one that believeth. The law must be magnified and satisfied, man's guilt must be taken away, and his debt paid; so it was necessary that the Lawgiver Himself should come and in the nature of man, as his surety and ransom, fulfil all righteousness and put away sin by the sacrifice of Himself. The absolute immutable perfection of the law rendered Calvary necessary in the scheme of human redemption. It is here that mercy and truth meet together, that righteousness and peace kiss each other.

Still further, the condition of pardon and salvation under the Gospel-which is faith—is determined by the law. What is faith but the recognition and acceptance of the truth that Christ in our behalf made a full satisfaction to the law and took away our guilt and cancelled the sentence of condemnation by the sacrifice of Himself? Our faith must look up through Christ to the holiness and justice of God, of which the law was the expression, for justification and peace. This is what Paul means when he says: "Do we then make void the law through faith? God forbid; yea, we establish the law." Thus we must see that the law is the basis of the Gospel-determining its plan, and provisions, and conditions of salvation.

But there is more to be told. Through Christ Jesus come the renewal of man's nature and the gift of life and power, so that men who were dead in trespasses and sins, and under the carnal mind, and led captive by the devil at his will, are caused to love and delight in, and are enabled to obey. the law. Thus we read: "What the law could not do in that it was weak through the flesh-God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit." The weakness and imperfection were not in the law itself—but altogether in man. In saving man from guilt and penalty and restoring him to righteousness and favor, God stamps again His own image upon His creature and gives a new communication of His own nature. and a fresh infusion of His Spirit-so that man may go forward again in the original line of development and rise to honor, reward, and happiness by obedience and service according to the high. pure standard of the moral law.

The law is always the same. The motives to obedience are higher and the power stronger because of full satisfaction and reconciliation, and the free gift of life and salvation through the redemption of Christ. Through love and gratitude we obey and serve and follow, and seek to prove what is the good and acceptable and perfect will of God our Father.

Delighting in the free divine mercy which pitied us in our low and lost condition, which took us from the horrible pit and miry clay, which called us from darkness to light, from banishment to favor and fellowship, from guilt to pardon, from penalty to reward and blessing, we become followers of God as dear children, and put on the new man which after God is renewed day by day in knowledge, righteousness, and true holiness.

The crown and glory of the Gospel come to each man when the law of

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God is enthroned in his heart and manifested in his life and conduct.

It is said that in ancient times some laws were put into verse so that the people might learn to sing them. Brethren, through the grace and Spirit of Christ, God's law becomes poetry to us and His statutes a song. The law and the Gospel shall rejoice and reign together when the sons of God, forever victorious over weakness and sin, shall sing the song of Moses and the Lamb in the heavenly mansions of their Father.

Oh, surely, brethren, we can not give too earnest heed to these words of the prophet: "Remember ye the law!"

### ARE YOU GRISTLE OR BONE;

By Rev. WILLIAM BIRCH, D.D. [BAPTIST UNION, CEREMONIES OP-TIONAL], CHRISTCHURCH, NEW ZEA-LAND.

I am this day weak, the ancinted king.—2 Sam. iii. 39.

I can do all things through Christ which strengtheneth me. -Phil. iv. 13.

Tho David had been anointed as king over the twelve tribes, for seven years he reigned only in Judah, his chief captain being the famous Joab. The House of Israel enthroned Saul's son, his chief captain being Abner, who, in what for those days was a justifiable fight, happened to kill the brother of Joab. Soon afterward. during the absence of Joab, Abner went to Hebron, and arranged for Israel to join with Judah under David as king of the united tribes. Returning later on the same day, instead of rejoicing, Josb, who thought more of himself than of his country, angrily exclaimed: "This Abner conspires in this matter to go above me, and as, in law, I have the right to slay him for slaying my brother, I will cunningly get rid of him." Accordingly he sent messengers after Abner, saying, "Return to Hebron; the king desires further speech with thee. " As Hebron was a city of refuge, Joab waited outside the gate, under pretense of speaking to Abner before he went to the king, and treacherously stabbed him.

Had David sent a troop of soldiers to bring Joab to justice, the nation would have admired his moral courage and supported him, but, giving way to cowardice, he exclaimed, "I am this day weak, tho anointed king!" David not only missed the opportunity of teaching the world to abhor treachery, but from that day the backbone, which had made him fearless in the presence of Goliath, weakened to gristle and the rock in his character crumbled to sand.

Joseph and Joshua were nobler men. In glorious prosperity their humility before God became sweeter and their courage before men grew stronger. Paul was also the embodiment of sanctified pluck. When told that if he persisted in going to Jerusalem afflictions and imprisonment awaited him in every city, with humble heroism the apostle replied, "None of these things move me!" And in the face of grievous trials and wearying pain, he cheerfully exclaimed, "I can do all things through Christ which strengtheneth me!"

## I.—What Causes Bone to Become Gristle?

1. Not Believing in a Tangible God.—
Observe this boy sitting on the top rail of the gate. "My boy, it is growing dark; time for bed; why do you sit there holding up your hands?" "Oh, you know," he replies, "I am holding on to half a mile of string; my kite is at the other end up there in the sky." We look up, shake our head, and say, "We see no kite! how do you know?" With a laugh the boy cries, "If you come alongside me, and hold the string, you will feel it pull."

To know the invisible God, we must take hold of the string of faith, and in response we obtain consciousness for Him. As the mortal brain reasons only through material things, I can not scientifically prove that God is in felt touch with the human inner self, but, through faith. I know that I am in communion with invisible realities. God is not only at the back of gravitation and growth, but of truth and righteousness; and as faith in the former enables us to build houses and produce food, so faith in God produces godliness in character. Some of our clever men who say they do not believe in a tangible God, and suppose that death is personal extinction, are weak in goodness and injurious in efforts to benefit the world, while they are too often ungracious at home and cowardly in the presence of sudden death abroad.

2. Professing Religion but not Becoming Religious. - To put off the devil's regimentals and not put on the armor of God, makes a fool of one's self. Such a man whitewashes his public manners and on his professional signboard paints, in gilded letters, "I am now a true Christian." Several demons who want a human body in which to sin are struck with his nice appearance and hesitate when they observe the grand sign-board; but not seeing the divine mark in his face-only an imitation of it-they watch his secret ways, which reveal him as a gristle Christian. Then, as there is no Christ within, they enter; and that "pious, respectable man" puts on more form, and works at religious bazars and sacred fairs, but his inner self grows more unstable in righteous decision and weaker in unselfish resolves.

3. Covardice when Called to be Loyal to Truth.—The failure to cultivate the daring to be a servant of righteousness weakens character and makes gristle of what would otherwise become everlasting bone. Gently, but with rock firmness, to say "No" when tempted to do wrong, not only saves us from falling, but gives additional strength. Like Joshua, openly express your adherence to honor and modesty, and join the public assembly of those nearest your ideal of godliness. To be afraid of being publicly loyal to truth and right-

eousness, and tamely to remain silent when modesty is verbally outraged will turn the purest backbone into gristle of the putty kind.

# II.—WHAT TRANSFORMS GRISTLE INTO BONE?

1. The Knowledge that God Does Not Blame Us for Our Failures and Sins.—
The blame of the depravity which constrains us to do wrong has been taken from us and laid upon Christ, the Sin-Bearer; and, therefore, with the penitential boldness of a little child, we may always through prayer draw near to our heavenly Father to receive forgiveness and strength. Our privilege as redeemed ones is joyfully to realize that we can resist every tendency to evil and always do our duty, through Christ who strengtheneth us.

2. That the Holy Spirit is Always Present to Make and Keep Us Clean .-As a medium of bodily cleansing in the sight of God, the followers of Moses kept some of the ashes of a burned heifer in a vessel of water ready for immediate sprinkling when they happened to touch any defiling thing. Likewise, when sinful thoughts of any kind distress and defile our inner self, we can at once run in prayer to Christ, whose precious blood is always as it were in the act of being shed to cleanse our conscience from blame, and whose Spirit gives sanctifying power like a mighty river to keep us clean. In response to our penitential, obedient faith the strength of God is in us as in the growth which uplifts the oak; and, transforming gristle into bone, He will make us vigorous, pure and sweet.

8. The Knowledge that We Are Children of God.—George Macdonald relates that Malcolm MacPhail is supposed to be an illegitimate son of the deceased Marquis of Lossie. He is a brave and honorable fisherman, one of his trusty mates being Blue Peter, who has been a man-of-war's man. Taking him to a lonely place on the rocks, Malcolm MacPhail lays his hand on his poor friend's arm, saying: "Blue Peter,

did I ever tell you a lie?" "No. never," answers Peter; "what makes you ask such a question?" MacPhail replies, "Because I want you to believe me now, and it will not be easy." Peter replies, "Malcolm MacPhail, I'll believe anything ye tell me-that can be believed." Malcolm exclaims. "Blue Peter. I have come to the knowledge that my name is not Mac-Phail. Man, I am the Marquis of Lossie!" Without a single stare of unbelief, Blue Peter pulls off his cap, and stands bareheaded before the companion of his toils. Malcolm cries. "Peter do not break my heart! put on your cap." But Peter looks up to the sky, saying, "The Lord of lords be thanked! the poor man has a friend this day." Then replacing his cap, he asks, "And what is your lordship's will?" Brothers, this sacred gospel reveals that you have been redeemed and are not Satan's slave. Man. you are the child of God! Let this sublime relationship inspire you to put on strength of character and agreeableness in manner worthy of your heavenly Father and beautifully cheering to a weary world.

4. The Assurance of Heaven.—Mrs. Stowe describes little Eva as she draws near the gate of death. The child says: "Uncle Tom, you have told me of the bright angels; I am going there!" The poor colored man cries, "Going where, Miss Eva?" She rises, points her hand to the sky, and, with a look of rapture, reverently replies, "Uncle Tom, I am going up there—there! yes, Tom, I'm going before long."

To realize that we may embody virtuous goodness in earthly life as a training for glorious usefulness in heaven will build integrity, graciousness, and constancy in the character like a house clamped with iron to the rock.

God's almightiness is sent to us as a pledge, not that it may do everything for us, but that it may awaken our strength and call up every energy we possess.—Joseph Parker, on Joshua i. 6.

### REST AND HOW TO OBTAIN IT.

BY DWIGHT L. MOODY.

Come unto me, all ye that la or and are heavy laden, and I will give you rest.— Matt. xi. 28.

REST is the thing most desired by the people of the earth. The places of amusement, the gambling-hells, the dance-houses, the theaters, the circuses, the race-tracks, the dime shows, are crowded night after night and day after day with the people. And why? Because they hope to obtain rest there. Mental rest is what they are after. Rest from sorrow and care and responsibility. Forgetfulness of sorrow and responsibility and the evil of themselves and the world is not to be obtained in the gambling-hell or on the race-track or in the ballroom. is it to be found?

If I wanted to find men or women who had found rest in this world I would know where to look, and I could find them. Yes, I could find them, hundreds of them, who have found perfect rest—for there is rest in this old world. It is in it, and yet not of it. Where would I look?

First, I will tell you where I would not look.

I would not look for rest among pleasure - seekers. They are always striving for happiness, which is another name for rest. They never find happiness, however. They get only pleasure. Pleasure, a cup brimming full of pleasure, they may get to-night, but a cup of bitterness and overflowing with sorrow will they have to-morrow. No, not among pleasure-seekers.

I would not look for it either among the rich. The great plutocrats have but little of it. They hardly know what it means. There are many of them, hundreds of them, who can go into the market to-day and buy stocks and bonds and lands, but who, for a million of dollars, can get no rest. They would pay a million for a small amount of rest if they could under-

stand what it was—complete joy and happiness and rest.

I would not look for it among the socalled honored class either. The city of Washington would be the last place on earth where I would go to look for A man no sooner gets into the House of Representatives than he begins scheming and plotting and pulling wires to get into the Senate. In the Senate he is not contented. He wants to get into the Cabinet. He works and works, and sacrifices himself, his health, his mind, ofttimes his affections and friendships, to secure a place in the Cabinet. In the Cabinet there is no rest to be found. There is a desire to get into the White House, and the Lord knows there is no rest there. If there is a house in all the land in which no rest is to be found for the master thereof, that house is the house in which lives the President of the United States of America. His life is one of labor and work. He is worried by every politician and officeseeker. The most frightful responsibility rests upon him, and he has no rest. Not to the honored class, so called, the men who sit in gubernatorial chairs, or in the House or the Senate, or in the Cabinet, or to the man who sits in the White House, would I look for the man who had found rest. They have it not.

Now, I will tell you where I would look.

I would look among the disciples of Jesus Christ of Nazareth, to some man or woman who in his or her heart had heard the voice of Jesus say: "Come unto me and rest—lay down, thou weary one, lay down thy head upon my breast;" and who, hearing the voice of the Master, had gone to Jesus as they were, weary and worn and sad, and found in Him a resting-place. To these disciples of Jesus would I look.

I could find plenty of them. I believe that there are hundreds of them in this building this very minute. If I should ask them if they had rest, and

ask them how they found it, they would say, "Yes, Mr. Moody, I searched for happiness and rest everywhere. I sought it in the ballroom, and in the gambling-house. I sought for it in wealth, I sought for it in the excitement of the race-track and in society. I found it nowhere until I heard the voice of Christ saying, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' 'Jesus called and I came and I am at rest." This is the story that would be told by many. Rest and joy come only of Christ. No prophet nor priest of "rest." Christ alone old promised promised it. This is to me one of the most powerful arguments in favor of the divinity of Christ.

The church-member, the professed Christian, who goes about carrying with him ever a burden, is not acting the part of a true Christian. He should go to Christ and give Him his burden. Christ is a burden-bearer as well as a sin-bearer. No man has too great a sin for Christ to take away. Neither has any man too great a burden for Christ to carry for him. Many seem embalmed in sorrow as the old mum mies of the Egyptians were embalmed in spices. To these it was that Christ promised "rest." It was not to a few goody-goody people that He said, "Come unto me and rest." It was to all the world. The words were "Come unto me, all ye that labor and are heavy laden, and I will give you rest." All must come.

#### THE INWARD ALMSGIVING.

By Rev. Charles H. Dodd [Bap-TIST], Newark, N. J.

Give for alms those things which are within—Luke xi. 4. (Revised Version.)

WE have here the divine conception of the unity of life. Burnishing the platter and brightening the cup, while eager greed holds to every morsel of meat, is empty morality, the very crime itself of sinful selfishness. The inward almsgiving is the true.

I. The inward almsgiving finds its treasury in the enduring qualities of the soul.

II. The life of the soul is meant to be a life of giving; the treasury is a flowing and not a binding one.

III. There is no power anywhere exercised like this power of giving the inward gifts of heart and sentiment and self-denial to men.

IV. There are three respects in which the inward almsgiving will appear to be the very root-principle of Christian service:

- 1. The inward almsgiving is open to every soul, for every soul is furnished with those things which are within.
- 2. The life devoted to distributing the inner alms of love and sympathy and thoughtfulness is the life that will do most for all outward claims of charity.
- 8. The limit and law of all our receiving faculties, in their relation to those that I give, is that that only should be received which will enable us to give. When that which can never be given—given in highest and holiest sense—claims a place within, it must be rejected. The heart is the storehouse of the heavenly alms.

## THE CHURCH CHRIST'S BODY.

BY REV. ANDREW LONGACRE, D.D. [METHODIST EPISCOPAL, PRESIDING ELDER], NEW YORK.

From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.— Ephesians iv. 16.

This is a picture of the church, just as elsewhere it is otherwise pictured as a building, an army, a city, a vine, a family. Each representation has its peculiar value. The visible Christ is no longer on earth. He can be seen

only in those who together constitute His embodiment, in whom He dwells, through whom He works, and who show forth His spirit and glory.

The church as His body is diversified. It takes all denominations of Christians to represent Him and do His work; no one communion can claim especially to be His body. Each, so far as it holds to His truth and manifests His spirit, reflects something of His light; with one missing, His body would be incomplete; for in the Divine providence all have a place and part; and we should not wish to see any one denomination absorb the others. There still can be unity, as in the diversified body; and only in diversity can there be the "effectual working in the measure of every part" of the spiritual body.

The same is true of individual diversity. Each person has his peculiarity, his place, his function, even the humblest or weakest. "If the whole body were an eye, where were the hearing?" We sometimes think we would like to be rich, so as make large gifts to the cause of Christ, or influential in social position, or eloquent in speech; then, we think, we might be useful and greatly so. But it would be a calamity if all were alike and rich or otherwise endowed. God alone knows what is needed and where. "Now hath God set the members every one of them in the body, as it hath pleased Him, "every one of them fitted and indispensable.

This truth calls for faithfulness in our individual sphere and "according to the measure" of our ability. You are to ask of God what He will have you to do, and then do you very best. He expects you to do your best and asks nothing less, nothing more; to be wholly consecrated to His service and cause.

The end, as stated in the previous verse and this, is to grow up into Christ in all things, to increase and edify the church in love. It is by this effectual working of every part, "the edifying itself," building itself by life within, to

which every part contributes. We are prone to think that in more favorable circumstances and by exterior means, we and the church might grow and strengthen, just as men think that something outward or some medicine would give them health and vigor. No, it is the right working of every individual constituent that vitalizes and gives power. And it is a building up of Christians, themselves and each other, in love, a harmonious, unselfish, warm, stimulating union with each other in this divine life and work.

But, notice the words "from whom."

It is by union with Christ that all this is to be realized, as the body is united to the head. He is the head. From Him flows down into the soul and the church all the life-giving and directing energy. He that hath the Son hath life. And this union with Him is by faith. It is faith in Him that brings the reviving sense of sin forgiven, and sustains in all the trials of life, sanctifying them to us, inspires with courage and perseverance in Christian labor, and enables us to comprehend with all saints the love of Christ, that we may be filled with all the fulness of God.

#### LEADING THOUGHTS FROM RECENT SERMONS.

#### INFLUENCE OF GREAT MEN.

By Rev. P. S. Moxom, D.D. [Con-GREGATIONALIST], SPRINGFIELD, MASS.

Blessed art thou O land, when thy king is a son of nobles, and thy princes eat in due season, for strength and not for drunkenness.—Eccles. x. 17.

CARLYLE has said that the history of the world is the biography of great men. There is another theory which is the reverse of this-that great men are made by exceptional conditions. these theories are partly, but neither is wholly right. Emerson says that there are no common men. In the great man all lesser men recognize something of themselves. It is said that democracy has a tendency to suppress genius. It is too early to condemn this country on that ground. But it is certainly true that the general level of intelligence and refinement is higher than ever before.

The world is both led and interpreted by great men. Its dominant tendencies are expressed in the lives and characters of great men. The danger of democracy is that it may have the tendency to lower ideas. In the really great men is reflected the spirit of the people. And this country has not been poor in great men. Washington, Franklin, Webster, Lincoln, Grant, and Sherman reflect the national conscience of our country. These men have interpreted us to the world, and their lives strengthen the fires of patriotism and religion. These men were essentially religious, because they believed in the sovereignty of righteousness. All true greatness is moral, and therefore the great man must be governed by the law of righteousness. Such men may be rightfully claimed by Christianity.

#### PUBLIC OFFICIALS AGENTS.

By Rev. Charles H. Parkhurst, D.D., LL.D. [Presbyterian], New York City.

Neither came I of myself, but he sent me.

—John viii. 42.

THE first movement for redemption came not from the Son, but from the Father. God so loved the world that He sent His beloved Son. Redemption was the Father's scheme. Everything dates from the Father. The Son was only the agent. When twelve years old, He stated the whole case when He turned to His mother and said: "I must be about my Father's business." Christ was only the agent, and God the Father

the one true Redeemer. Christ came here because He was sent. His was a derived work. He said: "I came not of myself, but He sent me." Jesus Christ was God's missionary. He was not to do His own business, but God's business. Public officials are commissioned to do our business, and are continually forgetting that it is not their own business they are to do. They are like district messenger boys, and go around the corner and play marbles with their colleagues while they should be doing our business.

#### THE CALL OF ISAIAH.

By Prof. M. S. Terry, D.D. [Methobist Episcopal], Garrett Biblical Institute, Evanston, Ill.

Also I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then said I, Here am I; send me. —Isaiah vi. 8.

Isaiah was a great prophet, a great poet, a great patriot, a great statesman, a great reformer, a great preacher, a great theologian. The entire chapter in which my text is found is one of exceptional beauty and power. It is an apocalyptic picture and conveys profound suggestions of divine revelation and divine calls and ministry.

Three things stand out in prominence—the vision, the experience, and the mission and ministry.

In studying the vision we must remember that we look at visional symbols and not at realities. A symbol is a representation or the emblem of something. It is not the thing itself. But we receive the deepest truths in this way. From the word throne we get the idea of kingly power and authority. Eyes symbolize intelligence and wings rapidity of movement and retribution. They are all adapted to produce a deep impression of God's majesty and power.

Next note the effect of this vision on the prophet.

First came an awful sense of personal

and national sin. Here is revealed the philosophy of conviction and of true repentance.

The second effect was symbolized by the live coal, which was suggestive of the purging power of God's altar.

The third effect is at once manifested in the prophet's words: "Here am I; send me." This indicated a great change, an entire revolution of inner life.

The mission of this prophet, Isaiah, was remarkable from one point of view. It was, to a great extent, an unsuccessful mission and seemed a lamentable failure. Yet out of that guilty people a part was destined to abide.

We may all, in some way, be God's prophets. But we must first have a vision of God the holy, and a touch of the live coal.

# THE EXPERT CHRISTIAN PUGILIST.

By Rev. C. S. Lucas [Christian], Allegheny, Pa.

So box I, as not beating the air, but I bruise my body and bring it into bondage.—1 Cor. ix. 27.

In this text and context are a dozen terms from the Isthmian games of wrestling and boxing. They are used by Paul to illustrate, to those familiar with them, the fight between the spirit, or Ego, of the Christian and his fleshly body of sin. Reverently studied they vield useful information to the Christian warrior. Paul was matched against an antagonist. You are, and I am, in the arena of life. The spectators are men, angels, and God. One's antagonist is not a Sullivan, Corbett, or Fitzsimmons, but his own body. This he must down, or it will down and damn him. I must put my blows in the right place. I must land on the right spot and must not miss the mark or waste my strength in beating air. I must beat my body with my fist, black and blue, batter, bruise and knock it out of of its power to stand before me.



The Greek term used means to strike beneath the eye or in that spot which the pugilist touches when he paralyzes his antagonist, of which an expert said "one half inch either way and the blow would have been harmless." Paul put all his blows square from the shoulder and straight to the mark. Every manly man is matched in such a fight, and he must fight to a finish in the ring of his daily life if he is to win the stake or purse. If he is not "temperate in all things," if he does not drill and train to paralyze and prostrate him, he will have to throw up the sponge or be a castaway, one rejected and beaten in the battle.

How is it, Christian brother, with you? Do you beat air? Is your fleshly body weakening under your blows? How is your wind and strength? Why sympathize with the beaten pugilist if you are knocked out? Why rejoice with the victor, if you win? Your victory is grander than his. Paul won and died, saying in the very language of the Greek, "I have fought; I have finished. There is a crown for me." The Judge or Referee will give this,

the incorruptible crown, for which we strive in life's hotly contested battles.

# TURNING-POINTS IN THE DES-TINIES OF YOUNG MEN.

By J. Henry Sharpe, D.D. [Presbyterian], Philadelphia.

What . . . shall I do? . . . Jesus said unto him . . . follow me.—Matt. xix. 16-22.

WE see—A young man—A crowd— Jesus.

- 1. The young man's question.
- 2. Christ's answer.
- 3. The costliness of the price.
- 4. The result. The young man went out into oblivion. It was the turning-point in his destiny. He went out "sorrowful," shutting the door of history, for even his name is not now known. Had his choice been with Christ, as was Paul's, his name would have come down the ages, a friend of Christ, a friend of God.

There are these three things: (1) Ability, (2) opportunity, (3) choice. The greatest of these is choice.

#### HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of The Homleric Review (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

# HINTS FOR CHILDREN'S SERMONS.

How to Be Great.

Verily I say unto you. . . there hath not risen a greater than John the Baptist.

—Matt. xi. 11.

My little men and women: How many of you would like to be great? (Hands up.) Name some great men. (Answers) Moses, Paul, Washington. (Good.) Do you think Sullivan and Corbett are great men? I thought you would say "No." Why? What is it, then, to be great?

Now, children, what is the first letter of "Great?" (Answer "G.") Well,

we will play this time on the "G" string.

Think of the "greatest" word that begins with "G." (Correct, "God.")

- 1. Be Godly: Be Godlike, a Christian. Love, serve, obey, and glorify God. Matt. vi. 88.
- 2. Be good: Obey parents, be pureminded, truthful. Don't swear, fight, lie, steal, play truant, or deceive. 2 Chron. xix. 11 (last clause).
- 8. Be gentle: Mild, quiet, well-behaved, kind, polite, gentlemanly. Not rough, surly, pouty. But sweet in spirit, temper, and manners. Ps. xviii, 85.



- 4. Be generous: Liberal, willing to divide. Not stingy. Ready to forgive injury, overlook faults.
- 5. Be genuine: True, sincere, unaffected, real. Be what you seem. Not sham, or false, or deceptive.
- 6. Have grit: Be brave, courageous, manly; little heroes. Don't be afraid to say "No." (Daniel, Hebrew worthies.)
- 7. Have gumption: Sense, shrewdness, cleverness. God can help you. James i. 5. Shepherd.*

# How Joseph became Premier of Egypt.

But the Lord was with Joseph and showed him mercy, and gave him favor in the sight of the keeper of the prison.—Gen. xxxix. 21.

God cares for every child and wonderfully promotes many who love Him.

1. God helped Joseph to resist temptation.

Sold by his own brothers, a slave in Potiphar's house, sorely tempted, he looked to God and firmly resisted temptation. So will God help every child who cries unto Him earnestly.

2. He helped Joseph in prison.

Under false accusations, long waiting for deliverance, his patience tried, God was with him and then all things prospered. He was promoted, honored in prison, and loved by those to whom he ministered.

8. He led Joseph "from the prison to the throne."

God made dreams the means. He can use what He pleases to promote His children who sincerely trust in Him and bide His time. Does He lead you?

4. He saved nations by Joseph.

Joseph's father and brethren, the neighboring tribes of Canaan, the surrounding nations as well as Egypt owed their lives to Joseph. He saved the Eastern world. Think of the millions saved by Paul, John, and Peter. How much one devoted to God can do when the Lord is with him! Look to him.

ALEPH-BETH.*

# HINTS FOR COMMUNION SERMONS. The New Commandment.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. —John xiii. 34.

CHRIST first practised what He afterward preached. John xiii. 4, 5. He will help us to do likewise. Not only a living Teacher but a living Power.

He gave new meaning to an old commandment which had become a dead letter. Lev. xix. 18.

New meaning in—"As I have loved you."

- I. The Quality of Christian Love.
- (1) Based on God's love to us. 1 John iv. 11, 19.
- (2) Springs from our love to God. 1 John iv. 2; Matt. xxii. 87, 89, etc.
- (3) Transcendent, long-suffering, kind, innocent, humble, modest, well-behaved, sacrificing, good-tempered, pure in mind, in heart, joyful and triumphant, patient, believing, hopeful, strong to endure, eternal. 1 Cor. xiii, 4-8.
  - II. Christian Love a necessity.
  - (1) The text is a commandment.
- (2) Take love out of Christianity and you have nothing left. 1 Cor. xiii. 1, 2, 3.
- (3) Love is the magnetic power which adds to our number. Professor Drummond calls Love the Greatest Thing; others declare it ought to be called "The Best," etc. Is it not both?

III. Christian Love the test of discipleship.

- (1) See John xiii. 85; The jibe of Lucian.
  - (2) The Lord's Supper sets forth-
  - (a) His love for us.
  - (b) Our love for Him.
  - (c) Our love for one another. SIMEON.*

Preparation for Communion.

Go and prepare us the passover, that we may eat.—Luke xxii. 8.

A SIMPLE command of the Master's, yet much hung on the carrying out of those instructions.

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We do not live under the Old Dispensation, but may it not be equally necessary for a work of preparation to take place?

I. We are inclined to ask with the disciplies: "Where wilt thou that we prepare?" In our church-home.

Personally we are to prepare. 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16, 17.

II. In what does this preparation consist?

With the old Jews all leavening substance was to be removed from the house. Much is to be cleaned away to-day. Bad methods of business. The leaven of personal jealousies, selfishness, unkind words and thoughts.

III. Who is to make this preparation?

Not the pastor for the entire congregation. Not a few saintly ones for the whole body of the church. Each one from pastor to humblest layman must seek this preparation in prayer.

YIRAH.*

### HINTS FOR FUNERAL SERMONS.

# The Separating Power of Death.

For I am persuaded that neither death
... shall be able to separate us from the
love of God which is in Christ Jesus
our Lord.—Rom. viii. 38, 39.

PAUL was a man of human weakness like us. His contention with Barnabas. Acts xv. 37-39. His struggles with sin. Rom. vii. His thorn in the flesh. 2 Cor. xii. 7-9.

Yet he rose to be an honored apostle and a man of strong faith and assurance. Our text expresses that assurance. We view it now in special reference to death.

- I. Death is a separating power.
- (1) It separates us from friends.
- (2) It separates from our cherished plans; (a) Cutting short the plans of the departed. (b) Thwarting or changing those of the living.
  - II. Death's power of separation is

limited. It can not separate us from the love of God.

- (1) That love as revealed in Christ, all-powerful, unchangeable.
  - (2) All that His love plans for us.
  - III. Therefore-
- (1) 'The departed, in Christ, are still surrounded by that love.
- (2) It still encompasses us and in it we may rest.

  MAR.*

### The Grave of Jesus.

Come, see the place where the Lord lay.—
Matt. xxviii. 6.

Only four persons followed Christ's funeral. Loving hands laid Him to rest, and made up for the absence of many.

I. The grave was beautiful.

In a garden of flowers. Near the Holy City, where pious Jews desired to be buried. Not a "borrowed" grave. It was a gift.

Joseph would bear odium for putting a crucified man in his new tomb. The grave was not desecrated but made glorious forevermore.

Better to see Christ laid in the garden grave, than cast into the valley of Hinnom.

II. The grave was empty.

This filled many hearts with joy. This was the "womb" of the Christian church.

All graves will be empty. All graves are really empty now. The little child whose grave we covered but yesterday is playing to-day on the streets of the New Jerusalem.

III. The grave was visited by angels. "Ministering servants" carried Lazarus to heaven.

We are near heaven at the open grave, where we feel the littleness of life, and all turbulent passions of the heart are at rest.

Will our grave be beautiful, covering a beautiful life; and empty because carried by the angels to the bosom of God?

ART #



# HINTS FOR MISCELLANEOUS SERMONS.

#### Love's Service.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.—John xiii.

14.

BURDEN of Christ's teaching had been service to others. Disciples slow to understand. Ideas of place and power. The Master's life nearly finished. Old lessons taught over. Epitome of all that had gone before.

I. The scene. Lays aside garments, as He had put aside heavenly honors; took towel and girded Himself, as He had put on human flesh; washed their feet, as He had come not to be ministered unto, but to minister.

II. The misconception. Peter was dull at first. Tendency of literalists. When Christ spoke of bread, some thought of their stomachs; of water, the woman thought of her toil in drawing from well. So some believe yet in transubstantiation. Spiritual meaning. Foot-washing a belittling conception.

III. The lesson. Humble service to the dust-worn pilgrims of earth. Help one another. Pick up those down in the dirt. Make them clean in grace.

Little acts of kindness and humility the symbol of the Christ-life. Pride conquered. An immortal truth.

B. A. J.*

# The Head-Winds and Rough Seas of Life.

And straightway he constrained his disciples to get into the ship, etc.—Mark vi. 45-51.

An experience that disciples of Christ must pass through. There are the still waters (Ps. xxiii. 2), also the rough (Isa. xliii. 2; Mark vi. 48).

Our Scripture is full of comfort, gives us laws to interpret and understand our subject.

I. He sent them there (ver. 45). "Constrained them to get into the ship."

Thus, too, our strength and confidence under waves high and winds contrary. "He sent me here."

II. He saw them there. A step further and deeper in Christian experience. Many believe that Christ has sent them, called them to difficult places, posts of service and lots, but we forget—He sends them there.

III. He met them there (v. 43), "toiling," doing their utmost, straining every muscle.

His Presence never so valued or real before to them. His days of struggle, and toil, and difficulty that bring about these prized meetings with Christ, if only "toiling," grappling with our difficulties and hardships.

IV. He spoke to them there. Cheer —Encouragement.

Who would wish then for only the still waters, fair winds, days of ease?

Fear not the head winds and rough seas, since He sends, He sees, He meets, He speaks there. Pilor.*

# HINTS FOR REVIVAL SERMONS. Spiritual Somnolence.

I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?—Sol. Song v. 2, 3.

I. A condition, "I sleep, but my heart waketh:" A condition between sound sleep and being fully awake, drowsiness. The bride had been wide awake, Chap. iv. 16. The Christian and the church often get into the somnolent state. Results seen in individual life and vineyard prosperity. Chap. i. 8, last clause; ii. 15.

"The heart waketh." The "root of the matter" is in us but we are unfaithful. Rev. iii. 14-20.

II. A call. "It is the voice of my beloved... saying, Open to me."

Address of Christ shows His love for

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the church. Eph. v. 25-28. History of the church one of declensions and revivifications. Isa. li. 9, 17; liii. 1. The call was to awake to action. Ez. xxxvi. 37, Church must put on coat by beginning to call upon God.

III. A consequence. This is in the context, ver. 6. The great danger of the somnolent state here presented. Amos vi. 1. God has many ways of calling churches and individuals to activity. Therefore, Matt. xxiv. 42.

Konig. *

#### A Startling Question.

If the righteous scarcely be saved, where shall the ungodly and the sinner appear?—1 Peter iv. 18.

This is a startling question, yet a Scriptural question, not a newspaper scare.

- I. Why shall the righteous (or Christians) scarcely be saved?
- (1) Because of their smallness of faith in Savior. Luke xviii. 8.

- (2) Because not fully saved. 1 Cor. iii. 3; Heb. vii. 25.
- (3) Because slow to realize awfulness of, and loth to put away, sin, Matt. i. 21.
- (4) Because iniquity abounding makes love wax cold. Matt. xxiv. 12.
- (5) Because church-Christians and not life-Christians, hearers not doers. Matt. vii. 21.

II. Will Satan have best of it after Christ dying for world? Will God allow this? God just, even with Satan. Those who follow Satan, Satan will have. Those who follow Christ, Christ will have. And we are told the numbers of Satan are "many," of Christ "few."

III. The hopeless, helpless state of sinners at judgment. If those who make effort barely reach heaven, how can those reach there who make no effort? Their condition is their doom. Their unholiness their hell. No one to plead for them. Blackness of darkness forever! Repent, be sincere now.

ETERNITY.*

#### SUGGESTIVE THEMES AND TEXTS.

#### Texts and Themes of Recent Sermons.

- 1. Visions that Disturb Contentment.

  "And Jesus said unto him, If thou wilt be perfect go and sell that thou hast and give to the poor... and come and follow me. But when the young man heard that saying he went away sorrowful; for he had great possessions.—Matt. xix. 21, 22. By N. D. Hillis, D.D., Chicago, Ill.
- Commercialism Reigns. "They sacrifice unto their net and burn incense unto their drag."—Hab. i. 16. By Rev. C. L. Bates, Pittsburg, Pa.
- Christ Opening the Book of Life. "Thou art worthy to take the book and to open the seals thereof."—Rev. v. 9. By Rev. Clarence T. Brown, Salt Lake City, Utah.
- The Nation's Perils. "Happy is that people whose God is the Lord."—Psalm cxiiv. 15. By W. G. Starr, D.D., Richmond, Va.
- Memory in Hell, "Son, remember."— Luke xvi. 25. By Rev. H. H. Hughes, Allegheny, Pa.
- What is the True Church? "The church of the living God, the pillar and ground of the truth."—1 Tim. iii. 15. By W. J.

- Holland, D.D., Chancelor of the Western University, Pittsburg, Pa.
- The Gold of Human-land. "The gold of that land is good."—Gen. ii. 12. By Louis Albert Banks, D.D., Brooklyn, N. Y.
- Evils of Ring Rule in Municipal Government. "Wherefore by their fruits shall ye know them."—Matt. vii. 20. By Rev. G. C. Rankin, Houston, Texas.
- The Flight of Years. "We spend our years as a tale that is told."—Ps. xc. 9.
   By Elder W. H.Sheffer, Nashville, Tenn.
- Christian Patriotism, the Appeal of the Hour. "For he loveth our nation and hath built us a synagogue."—Luke vii.
   By M. M. G. Dana, D.D., Brooklyn, N. Y.
- 11. The Judgment and Reward of the Right-cous. "For we must all appear before the judgment-seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Cor. v. 10. By H. M. Wharton, D.D., Baltimore, Md.
- The Well-Spring of Holy Sympathies.
   "Rejoice with them that do rejoice and weep with them that weep."—Rom. xii.

   By D. Schley Schaff, D. D., Jacksonville, Ill.



### Themes for Pulpit Treatment.

- God's Unconscious Agents. ("And it shall come to pass in those days that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; and they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes."—Isa. vii. 18, 19.)
- 2. The Secret of the Decline and Fall of Nations. ("And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."—Deut. viii. 19, 20.)
- Letting in Omnipotence. ("And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were divided."—Ex. xiv. 21.)
- God's Memory and Mercy. ("Who remembered us in our low estate; for his mercy endureth forever." Psalm cxxxvi. 23.)
- Man's Memory and Misery. ("By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion."—Psalm exxxvii. 1.)
- The Fate of Evil. ("And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thes. ii. 8.)
- 7. The Exclusiveness of the Christian's Boast. ("But God forbid that I should

- glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."—Gal. vi. 14.)
- What Makes Poverty Rich. ("How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."—2 Cor. viii. 2.)
- The Pledge of Immortality. (Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. v. 5.)
- 10. The Blessing that Abides. ("Now, therefore, let it please thee to bless the bouse of thy servant, that it may be before thee forever; for thou blessest, O Lord, and it shall be blest forever."—1 Chron. xvii. 27.)
- 11. Turning the Will into the Deed. ("Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance out of that which ye have."—2 Cor. viii. 11.)
- 12. Accepting the Will for the Deed. ("For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." —2 Cor. viii. 12.)
- 18. Idle Visions. ("And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven?"—Acts i. 10, 11.)
- 14. The Widened Circle of Concern. ("Look not every man on his own things, but every man also on the things of others."—Phil. ii. 4.)
- 15. The Undivineness of Scorn. ("Behold, God is mighty, and despiseth not any: He is mighty in strength and wisdom." —Job. xxxvi. 5.)

### ILLUSTRATION SECTION.

#### SIDE LIGHTS FROM SCIENCE AND HISTORY.

Light on Scriptural Truths from Recent Science and History.

BY REV. GEO. V. REICHEL, A.M., Ph.D., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

"AND KNOWLEDGE SHALL BE INCREASED" (Dan. xii., 4).—This prophecy is not the least in importance among prophecies that have been either wholly or in part fulfilled. If we will but stop and think, the means for the increase of knowledge, in our own land alone, to say nothing of other lands, have become stupendous, astonishing.

The present day witnesses an advance in education that ought not only to satisfy every student of biblical prophecy as he ponders this passage (quoted above) from Daniel, but must put to silence every scoffer at the Bible's power to predict certain future events.

We have but to turn to the history of education in New England and the so-called West in Washington's day, and compare it with our modern achievements, to see that in so short a period as one hundred and twenty or twenty-five years, the prophecy of Daniel would appear more than met. Think of Harvard University with its 8,290 stu-

dents; of Michigan University with a total number of students (2,864) nearly equal that of Harvard; of the Northwestern University of Chicago with 2,414 students; of Pennsylvania University with 2,898; of Yale with but 40 less than the number attending the Pennsylvania University, while Columbia brings its total of students not far from the same figure! And, when we remember the superb facilities which these and many more similar institutions offer the rising generation, we are constrained to say that the fulfilment of the ancient prophecy is practically inconceivable in its present vastness of achievements, and altogether immeasurable in point of world-wide benefit to men.

In this connection, The Annual Register of the University of Chicago alone affords a fascinating study. Its usual 400 pages display the most elaborate scheme of organized learning. As one writer has well said, "Is there anything that these people do not know and do not teach?" But, equally wonderful systems of instruction may be found in the University of Minnesota, in the University of North Carolina, in Vanderbilt University, in Leland Stanford, Junior, University, and in a score of others of equal standing. And what is true of one is true of all, namely, that the entire system of education in America has ample security for the future in the fact that our schools, academies, colleges, and university-extension movements are for the people.

"FOR WHAT IS YOUR LIFE?" (James iv. 14).—Science has achieved much touching the problem of human existence, but with the problem of the successful prolongation of life it stills fails. Death may be fought off for a few days, perhaps, by certain special appliances of scientific skill to a dying man, but tho thus repulsed for a time, the "dread destroyer" gains the victory.

The San Francisco Examiner recently stated a case in which a gentleman dying of a slow fever was kept alive, and, "in fact, was almost enabled to get

back to continued life, by a very large administration of oxygen for breathing, in lieu of air." But he died. From the same source, we learn that a wealthy mine-owner, suffering from the last stage of pneumonia and a complicated state of the heart, prolonged his life at an expense of \$300 per day for several days by the application of oxygen. And, tho at the first his physician thought that there was a strong probability of recovery, an apoplectic attack, with paralysis, set in, and carried him off.

#### The Solar Corona.

By ARTHUR E. BOSTWICK, A.M., Ph.D., MONTCLAIR, N. J.

"For now we see through a glass DARKLY, BUT THEN FACE TO FACE." (1 Cor. xiii. 12).—Seeing darkly is not necessarily a mere limitation of vision; it may disclose things that with earthly eyesight we could not appreciate if the sight were full and unobstructed. a mortal man in the body to be given a face-to-face interview with the Almighty would be to blind him with glory. And if he could see he would doubtless not understand. An experiment that lets in a world of light on nature to a modern experimenter might have been witnessed-nay, in some cases doubtless has been witnessed—in old times without its significance being grasped in any way. Full sight, with accompanying understanding, is only for those who have grown up to it: while for those who have not reached a state where their eyes and their comprehensions can stand the glare of light the best sight is that which is obtained through some medium.

A striking illustration of how a medium that is apparently of the last degree of obscurity may afford a glimpse of things that can not otherwise be seen, is given by a recent discovery announced from Birmingham, England. Every one has heard of the solar corona, that mass of soft, silvery radiance that surrounds our sun, but

is utterly lost to our sight amid his glare except when the central body is hidden during a total solar eclipse. Many have been the conjectures regarding the true constitution and meaning of the corona, and great the lamentation that we could not discover some way of viewing it in ordinary daylight. phenomenon that can be seen only once in several years, and then only for a few seconds, is hardly a promising subject for study and investigation. No wonder that some observers regarded it as due to a cloud of fine matter reflecting the sun's light, while others supposed it to be but the diffracted light of the sun itself, and others still looked upon it as electrical. No wonder that observers differed even with regard to its form, drawings made by different persons representing it as of widely different shapes and extent.

For many years astronomers have been endeavoring to get a glimpse of it at other times than during an eclipse, but all their ingenious methods of attacking the problem have met with failures. Now, if we are to believe Mr. Packer, an amateur English astronomer, he has succeeded by means of the interposition of metal foil-tin, lead, or copper. Held between the eye and the sun a sheet of foil seems to transmit no light at all-there is only obscurity. reality some light filters through, and . tho it is too feeble to affect the eye, it is sufficient, if time be given to it, to affect a photographic plate. And the rays that get through are precisely those that are best adapted for photography. These rays abound in the corona, while they are relatively weak in the bright glare of light that comes from the sun's body. Hence, taken through metal foil, a photograph of the corona results.

The facts disclosed by these pictures are, we are told, so wonderful that the discoverer was at first afraid to admit that they were truly photographs of the solar envelope, but an exhaustive series of trials showed him that they were indeed so. They disclose, so he believes, that the corona is an electrical phe-

nomenon, perhaps akin to the celebrated "cathode rays." Certain it is that it depends closely upon the sun-spots. Every spot seems to give out its own coronal ray.

Such are some of the facts that appear at once when we see darkly, but which have escaped us for years while we gazed at the sun face to face. May not the Almighty veil His face from us for some similar reason, inscrutable tho it may appear to us now?

The Study of Ancient Coins.

By Rev. Jeremiah Zimmerman, Syracuse, N. Y.

THE TEMPLE-MONEY JEWISH. -- From a study of the Greek and Roman money that was current in Palestine we can readily understand why no money except the Jewish could be used for the support of the temple, Hence the necessary office of the money-changers who sat in the outer court of the Gentiles to change the foreign money into the half-shekels of the sanctuary, or temple coin. In fact, the coins of Greece and Rome were stamped with the images of gods and goddesses and the Jews could not employ these for holy use in the religious support of the temple.

THE STATER.—The tetradrachm or stater, that Peter found in the mouth of the fish caught at Capernaum to pay the sacred tribute for Jesus and himself, has special interest as an incidental illustration, or proof from coincidence, of the accuracy of the Gospels. Instead of stating that he secured two didrachms, the tribute for two persons, we are told that it was a tetradrachm, for at that time the didrachm was no longer current.

It is most likely that the thirty pieces of silver that Judas received for the betrayal of Jesus were the current tetradrachms.

EARLY JEWISH COINS.—The first Jewish coined money consisted of the

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shekel and half-shekel, issued by Simon Maccabeus.

Previously to this time the Jews either weighed their gold and silver or employed the current coin, for the tetradrachm was about the value of the shekel. When we read, in Ex. xxxviii. 26, that each of the 603,550 men of twenty years and upward paid in the half-shekel of the sanctuary, or atonement money, as a ransom of the soul, and which was to be given annually, it does not mean a coin but a standard of weight, about 220 grains.

We must understand the same when we read, in 1 Samuel ix. 8, that when Saul and his servant—after turning away from their vain search for the lost asses, and seeking out the prophet of the Lord that he might show them their way to the asses—had only the fourth part of a shekel, i.e., in weight, with them to give the prophet as a present.

The first commercial transaction recorded in the Bible was the purchase of Macpelah, for which Abraham weighed out the 400 shekels of silver.

EGYPTIAN MONEY.—As the ancient monuments of Egypt showed that they had a standard currency or money in rings, and a number of these gold rings found in Egypt are now in the Museum at Leyden, we may therefore conclude that the early Hebrews used similar pieces of a definite or standard weight.

It seems that when the sons of Jacob went into Egypt to buy corn they took this "annular currency" with them, for in Genesis xlii. 35 it is designated as "the bundles of money," and xliii. 21, "in full weight." This form also accords with Deut. xiv, 24, for the ring money could be conveniently bound up for carrying in the hand. At all events, in those early times they had pieces of money of standard weight that circulated in the place of a regular system of coinage.

Persian Money.—The gold and silver Daric of the Persian kings is the earliest coined money referred to in the

Old Testament, and not later than the reign of Darius, nearly 400 years before Christ.

THE JEWISH SHEKEL AND THE TEMPLE TAX. - The Jews, until the days of Simon Maccabeus, were obliged to weigh their gold and silver as a medium of exchange, or else make use of the current money of other nations. They never had a gold coinage, and one ruler alone received the right, from Antiochus VII., to issue coins in silver. All his successors were permitted to strike their money in copper alone. Of course I do not include the revolt of the Jews under Simon and Eleazer during the reign of Vespasian, and that of Simon bar Cochab in the days of Hadrian, when the last Jewish money was issued.

The shekels of Simon Maccabeus were not current in the days of Christ, and were used alone for the temple service; but the current Greek and Roman money was reckoned in shekels, for the shekel was equal in value to the Greek tetradrachm, and to four denarii of the Romans. There were local collectors of the tribute money for the temple in the different cities, and, Capernaum being the home of Jesus and Peter, it was not strange that on their late return to the city "they that received tribute money came to Peter and said, 'Doth not your master pay tribute?'" altho they may have had some sinister design. According to Edersheim, "On the 15th of Adar the money-changers opened stalls throughout the country to change the various coins" which Jewish settlers at home or abroad might bring, into the ancient money of Israel. For custom had it that nothing but the regular half-shekel of the sanctuary could be received at the treasury.

On and after the 25th of Adar, when the pilgrims came to Jerusalem, the money-changers sat within the courts of the Temple that they might change all foreign money for the shekel of the sanctuary, the money receiving a fixed rate of discount; but this was often shamefully abused, and it is not difficult to picture to our minds some of the excited scenes enacted here when exactions, bargainings, and disputes often led to loud and angry words, and we can readily understand how all this must have wounded the soul of our Savior and led to His words of scorching rebuke, and to his ejection of the money-changers from the temple precincts.

It has been estimated that this temple tax amounted to as much as \$380,000 annually; and that the favored moneychangers received no less than \$45,000 for their portion.

The large amount contributed annually was expended in defraying the various expenses connected with the worship and services of the temple, as well as for the purchase of all the animals for the daily morning and evening burnt offerings that were made for all the Israelites at home and abroad, besides providing for all other sacrifices, etc. The money received was much more than sufficient to meet all these necessary expenses.

After the destruction of the temple, the Sanhedrin and the sacrificial worship were abolished, but to this calamity was added the insult of compelling them to pay the same amount for a long time toward the building and support of the temple of Jupiter Capitolinus at Rome. That was the bitterest irony that ever fell to the lot of the Jewish race. It is true that the humane Nerva removed the grievous calumny from this enforced tribute to the temple at Rome, as a coin of Nerva shows (" Fisci Judaici Columnia Sublate"), but the emperor did not remove the tax itsself.

# HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

#### Studies in Genesis.

CHAPTER XXXIII. records the meeting of the two brothers, Jacob and Esau, after a long separation and alienation.

The central verse is the tenth:

"For I have seen thy face,
As the I had seen the face of Elehim."

Jacob doubtless refers to the vision of Peniel, in which God had appeared, not angry but reconciled; even so it was with the face of his brother. The whole narrative is beautiful for its naturalness, its verisimilitude.

Succoth (Booths) was on the east of Jordan. When he came to Shalem (Peace) it was on the west, and properly in the land or Promise; and so, where Abraham bought a burial-place, Jacob purchased a dwelling-place.

20. And he erected there an altar, and called it El-Elohe-Isra-el. The constant recurrence of this name of God,

El, in Jacob's history, can not be accidental. This altar, built on the very spot already consecrated by Abraham, was called not by the name of Jah (Compare xii. 7) but El. Why should the grandfather call an altar Jah, and the grandson call it El? God had accepted Jacob and had revealed Himself to him under this name, and changed his own name, incorporating into it El, somewhat as he had introduced into Abram's name a syllable of the name Jehovah (ah). Jacob, in building his altar, memorializes this name, especially revealed to him, and the syllable Eloccurs. Compare xxxv. "El. my El. Prince of El." Again, in chapter xxxv. 1-7, we meet this special name:

"Arise, go up to Beth-El."

"He called the place El. Beth-El." Chap. xxxv. Compare xxviii. 19.

1. "Arise, go up to Bethel and dwell there."



Bethel is now to become more than a tarrying-place. Jacob is bidden to go there and abide: a new altar to be built, in memory of the Divine Revelation there. How often in our spiritual history are we sent back to the point of an earlier experience, to rebuild a broken altar, renew a broken covenant, refresh our spirits by the remembrance of some former revelation of God. Why the emphasis on thanksgiving (Philip, iv. 6) if not because of its connection with a review of the past dealing of God? "Beware that thou forget not." One of the vices for daily life is that we do not remember the Lord's mercies, and so we lose the effect of past loving-kindness and fidelity to His promises in quickening faith, love, and hope. Nothing will so help us to build up a broken prayer-altar as the recollection of past blessings, and nothing will keep that altar from falling into ruin more than habitual thankful remembrance of God's faithfulness.

2. The "strange gods" remind us of the teraphim which Rachel stole and secreted when she left Laban: and it is not improbable that the spoils they had just gathered (xxxiv. 27) embraced what was linked to heathen worship and idolatries. Oriental cities then as now were filled with relics of idol-worship. It is a rebuke to the believer to observe the extent to which a false religion pervades daily life. It was customary to dedicate household feasts to various gods, so that the very food and drink became a sort of oblation and libation to them. Household utensils, implements-mechanical and artistic-were so associated with the false gods that idolatry was interwoven with even the garments worn and ornaments of their persons. Hence in verse 4 we find earrings surrendered-perhaps symbols of idolatry-or sacred charms like those worn by Africans to-day. Possibly the oak under which Jacob hid these earrings was the same referred to in Josh. xxiv. 26.

These earrings were worn not merely as ornaments but as talismans for

superstitious ends, probably as amulets first consecrated to some false god or formed under some constellation and stamped with magical characters. Maimonides mentions rings and jewels impressed with the image of the sun and moon, and Augustine refers to similar ornaments. Crescent earrings are often met with in Mohammedan land seven now.

Jacob's purification of his household again suggests a lesson on the need of a constant renewal of our reparation unto God.

5. "The terror of God was upon the cities," etc.

The power of God to awaken fear in the minds of men is often illustrated in the Old Testament history. How many were the causeless panics recorded in the word of God. A "panic fear" suggests the god, Pan, the supposed cause of sudden fear.

Compare Exodus xv. 15, 16. The Dukes of Edom and Moab, xxiii. 27, xxiv. 24; Deut. xi. 25; Joshua ii. 9-11; v. 1; 1 Samuel xi. 7; xiv. 15; 2 Chron. xiv. 14; xviii. 10; Psalm xiv. 5.

This matter will repay close and careful study. It reveals a new Force in operation in human history: the Power of a divinely created fear, which alone accounts for an apparent reversal of all ordinary laws of probability. God is not "on the side of the heaviest battalions!"

Some examples of the operation of this supernaturally awakened apprehension or terror may be found in the following passages of Scripture:

2 Kings vii. 6. The flight of the Syrians, when the Lord made the host to hear a noise of chariots, etc.

*Ibid.* xix. 7. The rumors that caused Rabshakeh's return to Assyria.

2 Samuel v. 24. "The sound of the going." Job xv. 21; Jerem. xx. 3, 4.

7. Again we meet this mystery of El, the name whereby God made Himself specially known to Jacob. El-Beth-el—not the "God of Bethel," but "El—of the house of El." There seems a

new emphasis placed on this name, after all these years.

10. Now again, when, returning to Bethel, Jacob fulfilled his early vow by a reconsecration of Bethel as God's house or temple, God once more appears to him, conforming unto him His promises and ratifying the new name, Prince of El.

11. I am El-Shaddai. This is better than God Almighty, since it brings the name El again into view.

It is to be noted also that, as to Abraham, every new appearance of God to Jacob seems to be accompanied with increased revelation of God's purpose. Here emphasis is laid on the posterity and inheritance of Jacob.

The rest of this chapter presents two conspicuous records:

1st. The death of the beloved Rachel in childbirth.

2d. The incest of Reuben whereby the right of primogeniture was forfeited (compare Genesis xlix. 3, 4; 1 Chron. v. 1), and transferred to the sons of Joseph, who had a double portion.

18. Beautiful is the contrast of names here: Benoni—Benjamin—son of my sorrow, son of my strength, of the right hand, literally—but the right hand was connected with prosperity and dexterity as the left was with calamity and failure. Every affliction may be looked at in two aspects, and what seems productive only of sorrow may be found fertile in consolation and strength if laid hold of by faith.

22. It is also a curious coincidence, possibly not without some typical value, that so close together come the records of the birth of Benjamin, the youngest and the moral suicide of Reuben, the eldest, of Jacob's sons. The last is again first, and the first last.

Rachel's sons thus come to the front. At first she was barren and Leah seemed to have all advantage. But ultimately to her sons came the birthright—and a treble inheritance—for both Ephraim and Manasseh had each a tribal allotment in Canaan, as well as Benjamin. Surely all this is not without signifi-

cance. Can there be seen here no divine retributive Providence at work? Joseph is sold into Egypt by his brethren. He becomes ruler of all Egypt and ultimately their own deliverer. He came into the primogeniture and his sons get a double share. Do we not see such retributive Providences at work in all history? And is there any doubt that when all secrets are revealed, countless other such compensations will be seen, not now apparent?

# Mendelssohn at Friborg.

MENDELSSOHN, it is said, once visited the cathedral at Friborg, and, having heard the great organ, went into the organ-loft and asked to be allowed to play it. The old organist, in jealousy for his instrument, at first refused, but was afterward prevailed on to allow the great German composer to try the colossal "thunderer" of the cathedral. And after standing by in an ecstasy of delight and amazement for a few moments, he suddenly laid his hands on the shoulders of the inspired musician and exclaimed: "Who are you? What is your name?" "Mendelssohn," replied the player. "And can it be! I had so nearly refused to let Mendelssohn touch this organ!" How little sinners, and saints, too, know what they do when they refuse to let Jesus Christ have full possession of their whole nature and evoke the full melody and harmony of which it is capable!

# "God Does Nothing!"

FROUDE said to Carlyle: "I can not believe in a God that does nothing." "Alas," said Carlyle, "God does nothing." Poor men, both of them, that knew so little of God and His doings, that they knew not where to look for His mightiest acts. His miracles of power and grace are not to be seen by the natural or carnal man. Only the spiritual eye that is opened to see, the eye of the heart illumined by the Holy Spirit, discerns the things of God. To

such He is constantly doing as well as able to do, exceeding abundantly above all we ask or think. "But such doing is only discerned when His power worketh in us."

# Resting on Certainties.

FARADAY, with the intellect of twenty men, was asked on his dying bed: are your speculations?" "Speculations? I have none. I am resting on certainties. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him."

# Baptism of the Spirit.

WHATEVER the mode of baptism by water, the baptism of the Spirit seems to be expressed by affusion.

Note the following ten forms of expression:

"The Spirit of the Lord is upon me." Joel said, "I will pour out."

"He hath shed forth this."

"The Spirit hath anointed me."

The name Christ means "He who hath the chrism."

"He baptized with the Holy Ghost and fire. "

"Sat upon each of them."

- "Fell on them as on us."
- "Shed on us abundantly."
- "Unction from Holy One."

# The Vine and the Branches.

JOHN XV. 1-10.

Rosenmüller-refers to Josephus ("Antiq." xv. ii, B. J. v. 5). On the door of the temple, 70 cubits high, leading to Holy Place, an artificial vine spread out, with branches and leaves of precious metal and clusters of diamonds and pearls. Compare Jerem. ii. 21; Ezek. xix. 10; Joel i. 7; Mark xii. 1; Rev. xiv. 18, etc.

- 1. The fundamental idea in this parable is the intimacy of union between Christ and His believing people. One blood, in one body, as in the vine one sap and juice, which He made symbolic of blood.
- 2. Preservation of spiritual fellowship through that unity, on which all growth and fruit must depend. "Apart from me-nothing."

The vine is the most spiritual of plants. There is on the part of the branch absolute dependence. hast wrought all our good works in us. " We must avoid refining away this truth -a figure of speech means more, not less, than the literal terms used.

#### ILLUSTRATIONS AND SIMILES.

CONVERTED BURGLAR. Several years ago I had been holding a series of meetings in St. Louis. The newspapers published my sermons every day and with great long headlines. These were often of great long neadmines. These were otten on such a sensational character that I was much shocked. One night I preached on the text: "Believe on the Lord Jesus Christ and thou shalt be saved," and spoke of the apostles in jail at Philippi. The heading in one of the papers next day was: "How the Jailer got Caught." This paper was taken into a jail where a burglar named Ballintyne Burke was imprisoned and awaiting trial. He read the headline and said: "This is good," and began reading. He found out that it was not a tale of to-day, but a sermon. That sermon converted him. The balliffs noticed the change in his face and expression and habits. So firmly were all about him impressed by it, that altho some at first thought that he was trying to work the plous dodge, when the case came to trial, it was not pressed. Burke got off. He decided to be honest. He tried to get work and failed. None would trust him. He had a tough face. On it was written the story of his life. such a sensational character that I was much

But he had gotten grace and that changed it. The whole expression changed. He had a hard time and went to New York. Then he returned to St. Louis. The sheriff sent for him. He thought that some old crime was to be brought up against him, but he decided to tell the truth about the matter. He went

to tell the truth about the matter. He went to the sheriff and what was his surprise to hear him say: "I want you to be a deputy-sheriff. You are a changed man. I have had you 'shadowed' for six months and when you were in New York I wired them to keep you in sight. They wrote me you were O.K. Now I want to make all square."

Burke remained deputy-sheriff from ten years ago until his translation about six months ago. To illustrate how highly he was esteemed, a preacher who was prevented from keeping an engagement, asked the sheriff to let him off. The sheriff said that he was sorry, but that this would be impossible, as he had just levied on a jewelry store and there was a large stock of diamonds of which no inventory had been taken, and there was no one he could trust taken, and there was no one he could trust there except Burke,—Dwight L. Moody.

# EXEGETICAL AND EXPOSITORY SECTION.

EVIDENCES OF A PRIVATE CON-FERENCE DURING PAUL'S VISIT TO JERUSALEM AT THE COUNCIL.

On the Basis of Galatians ii. 1-10. By Professor M. W. Jacobus, Ph. D., D.D., Congregational Theologi-CAL SEMINARY, HARTFORD, CONN.

PAUL is giving in these verses an account of his visit to Jerusalem which is narrated by Luke in Acts xv. His object in bringing this visit into the argument of the Epistle is to show that even at that time, when he was in consultation with the Twelve, his actions could not lay him open to the charge made against him by the false teachers among the Galatian churches that he was no true apostle; that he was an intruder in the sacred circle, without rights and destitute of all authority; that his Gospel was a man-made affair, based, perhaps, upon what of the truth the Twelve had told him, and then worked out into his own free-lance It is, in fact, to show how groundless these accusations were that he develops, as he does, the first part of this Epistle, claiming a divine source for his apostleship (i. 1) as well as for the Gospel which accompanied it (i. 11 f.) and asserting, not only the supernatural power required to change its life from its old, bitter, persecuting Judaism (i. 13 ff.) but the absolute independence of all human instruction and all apostolic commissioning authority which he had maintained from the day of his conversion up to the present time (i. 16; ii. 21). To bring out more clearly this latter point he recites this visit of his and Barnabas to Jerusalem, which is generally believed to be the visit made at the time of the council called to take action on the dispute concerning the circumcision of the Gentile converts to the faith (ii. 1-10).

He states, first of all, the motive with which this visit was undertaken. It

was not because he had been summoned by the Jerusalem apostles to appear before them and answer for the course he had pursued; neither was it because he was in any way wanting in conviction as to the rightness of his claims regarding the admission of the Gentiles into the church. It was in obedience to a revelation (κατὰ ἀποκάλυψιν, ver. 2) -by direction of God himself-making it evident not only that it was God's purpose that he should go, but that God, so to speak, was interested in the vindication of the position which he had assumed. This, of course, is perfectly consistent with Acts xv. 2. which simply gives the outward cause. When he came, therefore, to Jerusalem, he placed before the brethren of the city (aύτοῖς having its antecedent in Ίεροσόλυμα—as Mark iv. 23; Luke v. 14; Acts viii. 5) the Gospel which he was proclaiming among the Gentilesbut privately to them who were of reputation, lest, somehow, he was running or had run in vain (κατ' ίδίαν δὲ τοῖς δοκούσιν, μή πως είς κενὸν τμέχω ή έδραμον, ver. 2). It seems necessary to hold this last clause, which we have quoted, as referring to a private conference held before and in anticipation of the public assembly recorded in Acts. The following reasons, among others, may be cited for this view:

1. To hold it as merely another account of the public council, apart from all difficulty involved in the interpretation of  $\kappa a \tau'$  idiav  $\delta \hat{c}$ , is to bring one face to face with the evident fact that Paul's attitude here hardly fits in with what is stated of the part taken by him in the public meeting—at least if we can trust the historical accuracy of the Acts account. There Paul and Barnabas are stated to have simply rehearsed how great signs and wonders God had wrought through them among the heathen (Acts xv. 12).

There is no appearance in this Acts account of anything corresponding to



this attitude of anxiety expressed by  $\mu\eta \pi\omega\varsigma$  εἰς κενὸν τρέχω ἢ ἐδραμον. The first part of our verse (καὶ ἀνεθέμην αὐτοῖς τὸ εἰαγγέλων ὁ κηρύσσω ἐν τοῖς ἐθνεσιν) might be held to describe Paul's part in the public meeting, but not this second part which we have particularly before us.

2. There is, further, no appearance in the Acts account of anything connected with the demand for Titus' circumcision which is dwelt upon in verses 3-5 of our passage. There is no hint in that account of any such demand. There is no intimation of any such opposition as the apostle here says he gave to the demand (οἰς οὐδὲ πρὸς ώραν είξαμεν τη ὑποταγη). In fact the Acts account presents the relations between Paul and the Jerusalem apostles as decidedly friendly. Peter opens with an address most cordially supporting Paul's position (ver. 6-11), which is followed by the personal statement of Paul and Barnabas (ver. 12), and then James reiterates Peter's views and gives his own judgment, which, while of the nature of a compromise, supports Paul in all the essentials of his claim (ver. 13-21). As far as the apostles are concerned, the whole affair is harmonious from beginning to end. There is no indication even of the introduction of any personal matter whatever. whole discussion is general regarding the Gentiles of Antioch, Syria, and Cilicia-and so, by inference, Gentiles everywhere-as a class.

3. But there being no appearance in the Acts account of any such controversy between Paul and the Jerusalem apostles, there is, naturally, no appearance there of any such agreement between them and Paul as is made so much of in our passage (ver. 7-10). The judgment which James gives in the Acts account is followed by the action of the council, as a body, which consisted merely in the choosing of representative men from their number who should accompany Paul and Barnabas and bear with them to these troubled churches a letter of greeting

giving the decision to which they had arrived. There is no hint of anything like the personal pledge of friendly community of work and division of the field of labor mentioned in ver. 9 and 10.

4. To this is added the fact that Paul's designation of the audience before which he laid the facts in the case-- "those of reputation" (τοῖς δοκοῦσιν) ---does not suit the general composition of the public council. In fact from his usage of this term in ver. 6, and especially in ver. 9, there can be no question that he meant by it simply the three principal members of the Jerusalem apostolic circle-James, Peter, and John. This will hardly agree with the comprehensive statement in Acts xv. 6 (Συνήχθησάν τε οἱ ἀπόστολοι και οι πρεσβύτεροι ίδειν περί του λόγου τούτου).

Indeed this Galatian account of Paul's conference with the apostles on this visit to Jerusalem, is so unlike the account given of the general council in Acts xv. that it reads almost like a different visit, and one can see how some critics have insisted there can be no reconciliation of the two accounts.*

But assuming such a private conference between Paul and these three "pillar" apostles as preliminary to the public gathering, the differences are very significantly explained, and the two accounts are seen to be, not simply in harmony with each other, but, in a supplemental way, necessary to a full understanding of this visit.

From the Galatian account Paul's object in this conference was to give these three apostles such a clear understanding of his position regarding the admission of the Gentiles into the church (ἀνεθέμην . . . τὸ εὐαγγέλιον δ κηρύσσω ἐν τοῖς ἐθνεσιν, κατ' ἰδίαν δὲ τοῖς ἀσκοῦσιν) as to secure from them an acknowledgment of the essential Gospel

* See the position taken by Professor Ramsay in his "Paul, the Traveler and Roman Citizen," and also Mr. Sanday's criticism of the same in February, 1896, number of The Expositor.

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principle of justification by faith which underlay it and so to have their support in the public council which was to follow. In this public council he knew he would be opposed by the Judaistic brethren in the church—as indeed the Acts account would give us to understand he had already been upon his arrival in the city, ver. 5 ff. Should their views prevail in this council and the body adopt their position, not only would his mission work among the Gentiles be thwarted now and in the future. but much of what it had accomplished would be undone. It was, consequently, in fear of this Judaistic influence against his position and with desire to sceure the influence of these three leading apostles in support of his views that he holds this preliminary conference with them. So we see this rather peculiar statement of Paul's timidity is fully explained (μή πως είς κενον τρέχω ή έδραμον). He was afraid simply for the organized success of his work. He did not wish to have the church misled into an opposition to his labors. He could not afford it as a worker; the church could not afford it as holding to the doctrine of justification by faith. So also is explained this contention regarding the circumcision of Titus (ver. 8 ff.). Representatives of this Judaizing party either secured admission into this conference and demanded the administering of this rite to Titus, or they so clamored for it in the general Christian gathering-places of the city, after Paul's arrival with this uncircumcised companion of his, that the three apostles who were present urged this circumcision as a matter of expediency-very much as later, upon the occasion of Paul's last visit to the Holy City, the brethren urged upon him the Temple services, to which he gave himself, as an expedient testimony to his un-hostility to the Law (Acts xxi: 18-26). To this demand regarding Titus, however, Paul refused absolutely to yield on the basis of the essential Gospel principle involved, which was the very thing for which he was contending and

for which he was to stand in the public council (ver. 5). And Paul's arguments These three prevailed. apostlesleaders the they were in the church. and, as such, specially reverenced by these anti-Pauline agitators of Galatiadid not modify his views; on the contrary he modified theirs (ver. 6). And so is explained the agreement arrived at between Paul and these "pillar" apostles (ver. 7-10). It was based on a recognition by these apostles of the essential identity of Paul's position regarding the Gentiles with Peter's position regarding the Jews. Both positions found their standing-ground in the identity of the Gospel committed to these two workers (ver. 7), the identity of the divine power which energized to their apostleship (ver. 8), and the reality of the grace granted to Paul for his work among the Gentiles-as real a grace as that granted Peter for his work among the Jews (ver. 9). So there was given to Paul and Barnabas openly, honestly and sincerely, the right hand of fellowship (δεξιάς εδωκαν . . . κοινωνίας) there being coupled with it simply the desire that Paul and Barnabas, in their mission work, should not be forgetful of the poor within the mother church. To this desire they naturally gave most hearty yielding, as on their previous visit to Jerusalem (Acts xi. 27-30), they had shown they could serve the church this way-and, Paul adds, it was this very thing of attention to the Jerusalem poor that he was zealous to observe in all his mission work since this council (ver. 10), as these Galatian churches doubtless had very tangible proof in the collections for these Jerusalem saints which he had ordered to be gathered from among them and the Macedonian and Achaian churches (1 Cor. xvi. 1-4; 2 Cor. ix. 1-5).

And so we understand clearly how Peter and James—according to the Acts account—came to place themselves before the public council in such strong support of Paul and Barnabas. They had been won over to these Gentile workers' views in the private conference which had preceded, and in which Paul had fought for the truth which he had proclaimed to his Galatian churches (ἐνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς) and had won.

A full account of this private conference necessarily enters into Paul's apology before his Galatian accusers, since it was in this conference, if anywhere, that his contact with the apostles might open him to the charge which the false teachers were making against him-of not being an independent apostle, but one who gained his right to speak, and, in fact, the contents of what he spoke, from those who had been apostles before him. This account, however, shows that he was not only not guilty of such dependence as this, but was independent enough to win them over to his own position. Paul's success in this private conference will also throw significant light upon the narrative with which the chapter closes in which Paul is fearless enough to confront even the leader of these "pillar" apostles calling him openly to account and rebuking him publicly before the church for the inconsistency of his conduct in Antioch after this public council was over (ver. 11-21).

It is most likely that a careful and painstaking study of this passage in our Epistle, together with the 15th chapter of Acts, will decide the average critic that Dr. Sanday is right in holding to the prevailing harmonistic view as regards their narrated visit, and that Professor Ramsay, in spite of the great and convincing power of his book is tify the visit of this 2d of Galatians with that given in the 11th of Acts.

## SCHOOL OF BIBLE STUDY.

By D. S. GREGORY.

#### Second Phase—Continued.

The Second, or Practical Phase of Old Testament development is contained—as shown in the April number of The Review-in six Poetical Books. Of these the first three are Didactic Poetry, and have been shown to be occupied with the presentation of the true Philosophy of the Religious Life, as based on religious conviction. In the Second three, the Lyric Poetry -Psalms, Song of Solomon, Lamentations of Jeremiah—the religious truths and convictions of the Old Dispensation are focussed and brought to bear in rousing right and powerful devotional feelings. The aim of the Lyrical Books is - through meditation upon such views of man and of God as He reveals Himself in His Works, Law, and Providence, as are calculated to inspire the soul with holy emotions -to cultivate such Devotional Feelings, in the Covenant People toward God, as would afford the impulse to

right, noble, and energetic activity in their practical religious life. Jehovah might be regarded in various aspects fitted to awaken such feelings:

1st. As the Author of the Divine Religion and of its blessings to the individual and to the Chosen People.

2d. As the Author of the Family and Domestic Life with their blessings.

8d. As the Author of the **Nation** with the blessings and privileges of the Promised Land and of the Holy City.

These Three Aspects of the Divine Goodness are presented in the Three Lyrical Books—the Psalms, the Song of Solomon, the Lamentations of Jeremiah—which accordingly appeal to the religious, domestic, and patriotic feelings, for moral and spiritual ends.

#### First Lyrical Book.

THE BOOK OF PSALMS.
THE name Psalms is a transliteration
of the Greek name given to this Book

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in the Septuagint, because of the adaptation of the productions to instrumental music, to which many of the superscriptions refer. They are commonly called in English "The Psalms of David," from the fact that David the king was the largest and most eminent contributor to the collection, and from the still more important fact that he, by his poetic genius, theocratic position, and divine inspiration, did so much to mold and give power to the entire collection. Altho we have one Psalm from Moses (Ps. xc.), it is still true that David molded the Hebrew Psalmody, as he still furnishes the key to it.

As Hengstenberg has showed, the development of the Psalmodic poetry depended on the meeting of a three-fold condition:

1st. A national religious awakening by Jehovah's manifestation.

2d. A man endowed with an especial measure of the Spirit of Jehovah.

8d. That the man should add to this endowment creative poetic genius of the lyric order.

The First condition was met in the great religious awakening under Samuel in connection with the School of the Prophets, in which David shared. See 1 Sam. x. 5; 1 Sam. xix., 20, etc.

The other conditions were met by the raising up of David, a man who has never had a competitor in lyric power, sublimity, and fervor, and who received from the Spirit of God that "higher consecration to be the singer of the songs of Israel, without which no poetical gifts could have been of any moment." See 1 Sam. xvi. 13.

The personal experience of David himself prepared for the two stages in the development of his great gift

1st. It was "the cross that brought his gift to its full development," his first Psalms being composed during the time of his persecution by Saul.

2d. His accession to the throne marked the second stage, "and the care which thence devolved upon him respecting the sanctuary, to have the

courts of which at all times filled with the voice of prayer and praise, he took for one of the great objects of his life."

David made provision for the psalmody to strike its roots immediately and deeply among the people.

1st. He instituted a sacred chorus of singers for the public performance of the Psalms, at the head of which he stood himself (1 Chron. xxv. 2, 5, 6); aided by the three masters of song—Asaph, Heman, Jeduthun—and their twenty-four sons each with a class of twelve singers under him.

2d. He set apart 4,000 of the 88,000 Levites for this department of the service.

It was natural, therefore, that David should have covered the whole field of Sacred Lyrics and shaped the entire Hebrew Psalmody.

The Psalms are not only strictly religious lyrics, but they are Songs of Israel for the Sanctuary, in the sense described by David in his "last words" (2 Sam. xxiii. 1). David appears in them throughout as the representative of the Church and as the type of the coming Redeemer in the two aspects: (1) Of the Royal and Conquering Messiah; (2) Of the suffering servant of God. The Psalms abound in remarkable direct prophecies of Christ, and are quoted oftener by Christ and His Apostles than any other Book of the Old Testament. Fifty out of these seventy - five quotations "represent Christ as the speaker or are directly applied to Him, while He Himself affirms that He is the theme of their testimony" (Luke xxiv. 44; John v. 39). At the same time they bring to bear upon the feelings of the Chosen People all the great truths and doctrines, the great providences and promises connected with Jehovah's revelation of Himself as the Author of Divine Redemption.

Andrew Bonar has characterized them as "The Righteous One's Meditations on the Law of the Lord and His Wonderful Works and Ways, and on man in the light of all these."

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To sum up their practical bearings, it may be said that

1st. The Psalms are the Religious Songs of the Hebrew People whose one mission in the world was to give the world the Religion of Redemption, and they have imbedded in them all the great formative ideas, forces, and institutions, from the age of the Pentateuch to the time of David.

2d. From the Chosen People the Psalms passed into the use of the Christian Church, and have formed the Hymn-Book of the Christian Ages and Races.

3d. They have thus constituted the Divine Training-Book of the Human Heart, and have doubtless exerted a wider and more potent influence than all secular lyrics, and probably than any other equal portion of sacred literature.

The Book of Psalms, with its 150 sacred songs, is divided after the pattern of the Law of Moses or the Pentateuch into Five Books, each of which ends in a Doxology, usually in the form: "Blessed be Jehovah, God of Israel—from everlasting to everlasting. Amen and Amen."

The organic principle that manifestly guided one mind in the collection of the Psalms is presented by Keil, "as one of internal and real affinity, of resemblance in their subject matter, and of identity in their tendency and aim."

The divisions may be presented as follows:

Book First. The Davidic Jehovah Psalms—based upon David's individual and personal experience as the Chosen and Anointed of Jehovah.—Ps. i.—xli.

[The Psalms of this Book are especially the Psalms of David, the great creator and Master of Hebrew Psalmody, walking in covenant and communion with Jehovah, tho often in the midst of trials. The name Jehovah occurs in them 273 times; Elohim (used absolutely) only 15 times.]

Book Second. The Davidic Elohim - Psalms — voicing the cry of David and his singers to Elohim, the Almighty Maker and Moral Governor, now out of the depths of adversity and now from the heights of prosperity.—Ps. xlii.—lxxii. This Book contains the Elohim-Psalms of the singers of David—the sons of Korah (Ps. xlii.—xlix.), of Asaph (Ps. l.); David's own Elohim-Psalms (Ps. li.—lxxi.), and an Elohim-psalm of Solomon (Ps. lxxii.).

[In these Psalms the personal Divine name Jehovah, even where it would properly be used, often gives place to Elohim-the former being used only 80 times, while the latter is used 164 times. It has been suggested that this was done with "the intention to oppose and counter-work the mistaken tendency to think of Jehovah the God of Israel as if He were confined to being a mere national God; a tendency to which the Covenant People were much exposed on account of their being surrounded by the heathen with their national and local gods." It is perhaps better explained, however, by the fact that most of these Psalms represent the ideal Righteous One, or David, or the Chosen People, as passing through periods of calamity or judgment, or as out of the Promised Land, or as out of Covenant with Jehovah. 1

Book Third. The Jehovah-Psalms of David's Singers—of Asaph (Ps. lxxiii. - lxxxiii.), and of the sons of Korah (Ps. lxxxiv. - lxxxix.) — being appeals, when in sore distress to the Covenant God, with anticipations of deliverance.—Ps. lxxiii.-lxxix.

[The Psalms of this Book are chiefly suited to occasions of peculiar and extreme trial and distress, when the evidences of the covenant relation were obscured. The name Jehovah occurs 44 times, being constantly used in those of the sons of Korah (the Elohistic Korhite Psalms having been placed in Book II.); and Elohim 43 times.]

[Books IV. and V. contain the Great Hebrew Songs of Praise, arranged for the most part in the order of time. They are the Covenant Songs, presenting the progress toward the Messlah, and the results of His advent to take the Kingdom and bless the Gentiles. The name Jehovah occurs in them 839 times; Elohim (used absolutely) only 7 times.]

Book Fourth. General Liturgical Psalms to Jehovah, of the Exile,—recognizing His faithfulness and gracious deliverances.—(Ps. xc.-cvi.).

[These Psalms were probably brought into general liturgical use during the period of

the Exile and return. They contain the name Jehovah 112 times; Elohim (used absolutely) only 7 times.]

Book Fifth. National Liturgical Psalms to Jehovah, of the Restoration.—Ps. cvii.-cl.

This Book contains:

- (1) Psalms exalting Jehovah and His Word (Ps. cvi.-cxix.), the last of which, devoted to the praise of God's Word, was probably sung on the laying of the foundation of the New Temple.
- (2) The Pilgrim's Little Book (Ps. cxx.-cxxxiv.), probably Psalms of pilgrims on their way up to Jerusalem to the religious festivals.
- (3) The Temple and Hallelujah Psalms (Ps. cxxxv.-cl), including (a) Dedication Psalms (Ps. cxxxv., cxlvi.), probably sung at the completion of the New Temple and its consecration; (2) Consecration Psalms (Ps. cxlvii.-cl.) probably sung at the completion and consecration of the city walls under Nehemiah.

[The name Jehovah is used in this Book 227 times.]

# Second Lyrical Book. The Song of Solomon.

The title of this uncommonly beautiful, tender, and truly poetical composition is "The Song of Songs, which is Solomon's," or rather "The Song of the Songs which are Solomon's," i.e., the most beautiful of the 1,005 songs that he wrote (1 Kings iv. 32). In one of the first separate translations, published in England (1549), it is entilted "The Canticles, or Balades of Solomon, in English Meeter." All ancient writers agree in ascribing the poem to Solomon. It appeals to the feelings of the people of God by representing the Marriage Relations with the blessings of domestic life as one of the choicest gifts of Jehovah.

The Psalms are the pious heart's language of devotion in resting with reverence on the majesty and goodness of God; the Song is the pious heart's language of love—love being the bond

that, arising out of faith, brings the soul into union with God, and when it is love to Christ, becoming the most powerful passion that can take possession of the human heart.

According to a common view, the Song of Solomon, under the form of allegory, depicts in dramatic, lyrical, responsive songs The Bridal Love of Solomon and Shulamith, in which Solomon represents the Covenant Jehovah, and Shulamith the Chosen People or the Church. The Divine institution of Marriage is the divinely chosen symbol of the relation between Jehovah and His people. Taking the deepest and tenderest human feelings centering in this relation, the domestic affections-the same theme that in another form has originated and inspired the modern novel—this song consecrates them to the high office of awakening in the Church and the Christian analogous spiritual affections. theme is, in the language of later times, The Marriage Love of Christ and His Bride.

The best earthly love is but an imperfect image of the heavenly; and so this allegory enables us to see but as "through a glass darkly." Its sensuous imagery has furnished ground for objection to some; but it has been a favorite Book with eminent saints—with Edwards, Chalmers, Rutherford, McCheyne, Madame Guyon; and Dr. George Burrowes has well said ("Commentary on the Song," p. 27):

"Much of what is censured as exceptionable, disappears from the Song when read in the original, rather than in our translation, and properly understood. . . . We venture to assert, that the parts looked on with most distrust are capable of a natural interpretation incapable of offending the most sensitive modesty; and tending to our edification in holiness."

The poem consists of **Two Divisions**, with striking correspondences, as follows:

Part First. The Mutual Love and Marriage of Shulamith and Solomon — representing the Bride (Israel, or the Church) and her Royal Bridegroom (the Covenant Jehovah, or Christ), Ch. i.-v. This part delineates:

- (1) The longings of Mutual Love, Ch. i.-ii. 7.
- (2) The Lovers seeking and finding one another, Ch. ii. 8-iii. 5.
- (8) The Royal Nuptials, with the procession and the return to the Marriage Feast, Ch. iii. 6-v. 1.

[This portion may be regarded as representing allegorically the desire of the Church for the coming of the Lord, and the glory of Christ and His Church and His delight in His people.]

Part Second. The Decay of Shulamith's First Love, and the subsequent renewal—representing the alienation of Israel or the Church from Jehovah or Christ, Ch. v. 2-viii. 14.

This part delineates:

- (1) The Separation and Reunion, Ch. v. 2-viii. 4.
- (2) The Final Separation of the Bride from her unwilling family, and her covenant of unalterable fidelity to her Husband, Ch. viii. 5-14.

[This part of the Song has been regarded as representing allegorically "the declension of piety in the church, and its attendant sorrows, in contrast with the forgiving grace of the Redeemer, and the happiness of restoration to His favor; and the final separation of the Church from the world, and its perfect consecration to the love and service of its Lord."]

From this point of view the Song of Solomon thus furnishes for the Church of all ages a typical lesson of fidelity to Christ and a standing warning against declension in Piety.

[From another point of view Mr. Adenay has recently interpreted it as "an ideal representation of fidelity in love under the greatest provocation to surrender at discretion," -and so having a message for every age. It represents that "the whole conception of matrimonial duty rests on the idea of constancy in the love of man and woman." From this point of view, "a country maiden," who has a faithful shepherd lover far away, having been introduced into the royal harem of Solomon, resists all the blandishments of the king and his household, and remains true to the end. The Divisions of the Song are two: (1) True Love Tested. Ch. i .- v. 1. (2) True Love Unquenchable, so that "the poem sinks to rest in the happy picture of the union of the two young lovers," Ch. v. 2—viii. 14.]

### Third Lyrical Book.

LAMENTATIONS OF JEREMIAH.

THE appeal to the feelings in the Lamentations is based upon regarding Jehovah as the Giver of Canaan or as the Author of the privileges and advantages of the Promised Land and the Holy City. The Book is an appeal to the Chosen People through their pa-The purpose of Jeremiah triotism. was to rouse the patriotic feelingsin that age of dreadful corruption, declension, and judgment-and use them in calling the people to repentance and to a return to loyalty and fidelity to the Covenant and to Jehovah. It is the lesson of Divine chastisement brought home to their hearts, as a most powerful appeal, in a Series of Elegies leading to emotional meditation upon and practical application of the lessons of God's Providence in the Fall of Jerusalem. It is for Christians in all ages a Standing Warning against Civic Unfaithfulness, in so far as this is related to or has a bearing upon religious duties and the prosperity of the Kingdom of God.

The Book consists of Five Lyrical Poems, imitations of ancient elegies over the dead. (Compare 2 Sam. i. 17, 18; iii. 33, etc.)

[The Poems are lamentations over the destruction of Judah and Jerusalem. The first four are alphabetical acrostics to assist the memory, this structure in the case of the third extending even to the lines, so that every verse begins three times with the same letter in its proper order. In the fifth in which "the lamentation resolves itself into a prayer, and reflection gives way, before the natural unrestrained outburst of the emotions," the alphabetical structure is abandoned in order to permit the freer movement that becomes necessary in expressing the stronger emotion.]

Elegy First. The Woes of the Degradation of Jerusalem, and the Sins and Sufferings of the Chosen People. Ch. i.

Elegy Second. The Terror over

the Siege and Famine, and the Capture and Destruction of Jerusalem. Ch. ii.

Elegy Third. Jeremiah's Penitential Grief for his own and his Country's Sufferings, uttered representatively to lead the Chosen People to Repentance and to awaken hope of Deliverance. Ch. iii.

Elegy Fourth. The Dreadful Woes of the various Classes of the Chosen People in their Exile, under God's unitive justice, with the dawning Hope of Deliverance. Ch. iv.

Elegy Fifth. The passionate and penitent utterance by the Chosen People of their Sins and Sufferings, and their agonizing cry for Restoration to the Covenant and the Covenant Blessings. Ch. v.

The Lyrical Hebrew Books thus appeal to every form of feeling. Sung and recited daily and hourly, up and down the face of the earth, by the He-

brew race that has had no heritage but its religious faith and hope, and no songs but those of the sanctuary, and caught up by the Church universal, their molding influence has been incalculably great.

Resting upon the great formative ideas of the Covenant Religion, and springing out of a solid basis of rational conviction wrought into the life by the teachings of the three Books of Didactic Poetry, these Songs have been the great shaping-forces of the world in all ages. The Six Poetical Books have thus been a fountain of spiritual life to Jews and Gentiles.

[In addition to the general works of reference heretofore named the following will be found helpful in studying these poems: Hengstenberg, "The Psalms;" Andrew Bonar, "The Psalms;" "The Song of Solomon and the Lamentations of Jeremiah," by Professor Walter T. Adenay (in "Expositor's Bible"); Professor George Burrowes, "The Song of Solomon;" Moulton, "Literary Study of the Bible," for poetic forms, etc.]

### PASTORAL SECTION.

#### THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MAY 3-9. —TEARLESS EYES.

And one of the elders saith unto me, weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals.—Revelation v. 5.

The shining throne and the glories circling round it; the scroll written within and without and sealed with seven seals in the hand of the Glorious One sitting upon the throne; the call for some one worthy to break the seals, unroll the volume, and read its mysterious characters; the utter silence; the silence broken only by the weeping of the Apostle, because no one was found worthy to open and to read the book, neither to look thereon; the white-robed elder saying: "Weep not; behold the Lion of the tribe of Judah, the root of David hath prevailed to open the book

and to loose the seven seals;" the now tearless eyes of the Apostle as he beholds, in the midst of the Throne and of the four living creatures, and in the midst of the elders, a Lamb standing, with the marks of death upon Him, and yet alive as if He had conquered death, coming forth and taking the strange volume and proceeding to break the seals and read the contents—that is the scene.

The now tearless eyes of the Apostle, because Christ can do and does for him what none other can—that is the heart of the scene for us just now. And the teaching of the scene is: Christ is the Being who can dry away our human tears, who can give us tearless eyes.

And have we not each of us stood, more or less exactly, in the Apostle's place? What is life but a scroll written within and without with mystery, and sealed again and again with the same mystery? Perplexed and tearful at the sorrowful mystery of life have not we stood where the Apostle did? But as for him, so for us, Christ is the One who can dry our tears away.

(A) Christ gives tearless eyes by His revelation of a particular and guarding Providence. It is impossible to overestimate the preciousness of this revelation which Jesus brings. both His life and teaching are full of the revelation of a particularizing and caring Providence. Here then bitter and despairing tears may cease. Pain is in our lives, but if an infinite and particularizing wisdom appoint it, it is possible to suffer it. Trouble is in our lives, but if an infinite love send it, then trouble is best and we can even welcome it. Disciplines may sculpture us, but if they be allowed only that we may be conformed to the ideal of the Heavenly Father, they may be even rejoiced in. Such song as this is possible when the eye is fastened on the fact of such loving providence as Christ discloses:

"Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come,
I do not fear to see;
But I ask Thee for a present mind
Intent on pleasing Thee."

(B) Christ dries our tears by a revelation of sympathy.

"The Jamaica negro, in abject sorrow, cries plaintively, 'Put me down softly—me a cracked plate!' And his cry is echoed by many a broken heart very near us, yet afar off and sorrowing the more because of our heedlessness to its longing cry."

But Christ is never heedless. His is the revelation of a Divine sympathy. And when sympathy is conjoined with power; when it presses to our aid, how does our sorrow soothe itself, how our tears dry away.

"It is a poor faith in God that leaves God out of the count of our friends. The least exhibition of a child's faith in God is not unworthy of attention, since our Lord appoints this faith as the standard to be aimed at in the Christian life. 'I have eight friends who are sorry I am sick,' said a little boy after an interval of thoughtful silence, as he rested on his pillow from the fever and headache of the day. 'Yes,' assented his nurse, beginning to enumerate the members of the family. 'Papa, and mamma, and brother—'And surely God,' interrupted the child in peaceful, reverent accents, unwilling longer to delay the name his faith placed first of all. The little heart had been comforted as it confided in the divine love and sympathy, and the lips could not withhold their testimony. If older believers as fully relied on that assurance of the Savior's fellowship in their suffering, 'in all their affliction he was afflicted,' many a worn invalid in the land would be lifted above the exhausted atmosphere of self, calmed by the thought of God, soothed as by Jesus' presence at the bedside.

(C) Christ dries our tears by His revelation of forgiveness. In His limitless forgiveness the bitterest tears of reproach and remorse are dried away.

(D) Christ gives us tearless eyes by His revelation of our share in His own destiny. "Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory which Thou hast given me." Nothing can disappoint that will. The destiny of Christ is the destiny of every one who trusts Him.

"Then let our songs abound And every tear be dry, We're marching through Immanuel's ground To fairer worlds on high."

MAY 10-16.—WHAT CHRIST IS NOW DOING FOR US.

Where he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Hebrews vii. 25.

First. Consider a great fact—seeing He ever liveth. Our Lord died. Never one more utterly dead than He, with broken heart and spear-pierced side. But our Lord rose out of death. And He rose out of such death, not smitten and broken and invalid, but as the

even such death had been to Him but as a kind of refreshing and healing bath. He rose utterly alive, in all life's strongest meanings. In His resurrection death was completely vanquished. And when, as to bodily appearance, our Lord leaves this world, He does not leave it by the way of death again. He leaves it by ascension. Death hath no more dominion over Him. This is the great fact—Our Lord is a living Lord, and with death to the last limit of his black empire utterly beneath His feet.

Second. Consider, based upon this great fact, a mighty ministry. Seeing He ever liveth to make intercession for us.

(a) It is the intercession of appearance in our behalf. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us (Heb. ix. 24). I like the old hymn, I will sing it still—

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me;
Forgive him, O, forgive, they cry,
Nor let that ransomed sinner die,"

- (b) It is the intercession of advocacy. "We have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins" (1 John il. 1, 2). The figure smacks of court forms. An advocate is one who is, for one, attorney; by whom the accused appears in the presence of the court; who pleads his cause for him; who can do it better than the accused can possibly. Such Advocate for us is now the Christ who ever liveth.
- (c) It is the intercession of a real and therefore sympathetic oneness of nature with ourselves (Heb. iv. 15).

Never let go these two facts concerning the humanity of our Lord—the reality of that humanity in His Incarnation, and the remaining in that humanity in His glorification. Therefore sympathetic intercession for us.

Third. Based upon the great fact and also upon the mighty ministry, receive — a controlling consolation. "Wherefore He is able to save them to the uttermost that come unto God by Him."

To the uttermost means to the whole end, completely.

- (a) He is able to save us perfectly, completely in our temptations.
- (b) He is able to save us completely tho we fall and sin. "And if any man sin we have an advocate" (1 John i. 1, 2).
- (c) He is able to save us completely, to the whole end, tho we make such slight advance in holiness. See John xvii. 15-17 and 24. That prayer intercessory for us is sure to be answered.
- (d) He is able to save us completely to the whole end, tho He must chasten.
- (e) He is able to save us, completely to the whole end, notwithstanding our unwise, feeble, meager prayers. We know not what to pray for as we ought, but such a Christ knows what to bestow upon us.

MAY 17-23.—THE DIVINE APPEAL TO THE HUMAN WILL.

He spake also this parable: a certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.—Luke xiii. 6.

I am, I ought, I can, I will—the four deep words of the Scripture within ourselves, our consciousness. Since we are the human beings that we are, we can not help saying within ourselves these four deep words, or perhaps better, we can not help the feeling and the certainty that it is given us to say them.

Our Scripture is the divine address to man as the one who is, who ought, who can, and so as the one who wills.

This Scripture comparison of man with a tree is not unusual.

Consider—It was a tree possessing favoring chance. It was not a luck tree springing from a luck seed, fallen by the wayside. It was a tree planted

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in a vineyard. The vineyard was the choicest ground. Here stood the fig-tree, in the vineyard, watered, fed, guarded.

And in this matter of favoring chance, you and I are certainly like the fig-tree planted in the vineyard.

- (a) In your hearts throb all the gathered and gracious impulses and influences of a Christian ancestry.
- (b) Your lives are bathed in a Christian atmosphere. The stimulating Southern sunshine, such as fell on the vineyard, is yours and mine. As a pervading atmosphere Christianity has conquered. It is reputable to be Christian.
- (c) Upon you also the blessing of a Christian Sabbath falls. And when you count up what George Herbert sings of as "The Sundaies of man's life, threaded together on Time's string," their amount is startling. The young man or woman who has reached the age of twenty has received from the hand of God nearly three solid years of Sabbaths. He who has reached forty years has received from the hand of God nearly six solid years of Sabbaths. He who has reached sixty has received from the hand of God nearly nine solid years of Sabbaths. Surely in this respect we are like the fig-tree, planted in the vineyard, whose branches are stirred constantly by the genial breezes of favoring chance.
- (a) And not to mention other elements of the favoring chance of this tree planted in the vineyard, like open sanctuaries, and open Bibles, and Christian companionships, and weekly prayer-meetings, and all the variety and constancy of the means of grace, notice that this tree, planted in the vineyard, is also the object of the personal and peculiar care of the dresser of the vineyard. "And the dresser of the vineyard answered the Lord of the vineyard, saying, Lord, let it alone this year also, till I shall dig about it and dung it. " It was not a tree left to itself. It was a tree under most anxious care.

Consider that all this favorable placing and caring for is to an end—the response of the tree to it all, in fruit.

Such, under the figure of the tree planted in the vineyard, is the Divine appeal to the human will. This is the question—In view of all this, will you make the response toward God you ought? You are, you ought, you can —will you?

MAY 24-80. — LESSONS FROM THE CHOICE OF THE TWELVE.

And when it was day he called unto him his disciples: and of them he chose twelve, whom also he named apostles.

—Luke vi. 13.

First. Our Lord chose these twelve Apostles, they having come to Him along different paths of approach.

Take Andrew. He came to Christ in the way of quiet converse (John i. 36-39).

Take Bartholemew or Nathanael. He came to Christ in the way of personal invitation by another (John i. 43-47).

Take Matthew. He came to Christ through a public renunciation of a questionable life. He was publican, and perhaps had fallen into the too usual bad ways of publicans. At the call of Christ he leaves the life and follows Him (Luke v. 27, 28).

So by different methods of approach they came. But they came. The coming was the main thing. The path was a slight matter. The lesson is evident. You need not be troubled if your path of approach to Christ be different from that other man's. Come to Christ—that is the main matter.

Second. Our Lord chose these twelve possessing different natures.

Peter-impulsive, unstable.

- (a) He starts to walk with Jesus in the water, but loses courage.
- (b) He impetuously refuses to let Christ wash his feet.
- (c) He draws the sword to fight those arresting Jesus; is so impetuous that he only smites off an ear when he aims at the head.

(d) Then he denies his Lord.

But Christ chooses him, trains him, and he becomes at last the swayer of the multitudes at Pentecost.

John—ambitious (Matt. xx. 20-23), fiercely jealous (Luke ix. 49-56).

But Christ chooses him, and under the teaching of the Master he becomes the one who stands in history for gentleness and love and patience.

Thomas—tho he was by nature despondent, doubted, Christ chooses him, and at last defeats his doubts and changes him to stalwart witness by the certainty of His own resurrection

The lesson here is evident. Christ

can lay hold of and train and use your nature. Never say He can help other people, but He can not me with my peculiar disposition.

Third. Our Lord chose these twelve apostles the they were sinners. Joyful lesson—Christ can master my sin and use me if I will let Him.

Fourth. The Christ chose these twelve apostles, one chose against Christ and was lost. Let me heed the fearful lesson—a bad and defiant human will can defeat even Christ. Do not stand out against Christ. Choose you the benignant Christ who chooses you.

#### PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism -- Not a Review Section -- Not Discussion, but Experience and Suggestions.

# Joy of God Over Sinners Saved.

In the December number of this RE-VIEW, Dr. Fairfield, in his "Bits of Exegesis, " says: "It can not be true that one repenting sinner gives more joy to God and the angels than ninety and nine who have never sinned." This seems to me directly to traverse Christ's declaration, and the apparent contradiction is scarcely relieved by calling Christ's words ironical. The context doubtless makes it applicable to the Pharisees, or at least to what they had said, but I think we may take it as literally true. The angels can not be referred to, because they are the ones who rejoice, and not those over whom there is joy.

But several passages of Scripture, (especially Eph. iii. 10, 11, and Col. i. 20) seem to indicate that there are rational beings in other worlds, who, being free agents and therefore fixed in holiness only by a choice which may be secured by motives, are kept from sin by the influence of the story of the redemption of this world. Therefore, altho one rational being may be of no more worth than another in God's

sight, the redemption of this lost world being the only means of securing the holiness of a vast number of worlds, the joy of God and the angels when this is brought about, is greater than that over all those worlds where sin has not entered, And correspondingly the joy over one sinner saved is greater than over many inhabitants of those worlds.

Christ does not explain this, but leaves the Pharisees to make their own application. His chief point is to justify concern for a sinner. This explanation would make His meaning, not as if he said, "God rejoices more over a repentant sinner than over you who think you do not need to repent," but "God rejoices more over a saved sinner than over those who have not sinned, in which class you evidently count yourselves, whether rightly or wrongly I do not say." C. W. HOWLAND.

JAFFNA, CEYLON.

# Assumption vs. Assumption.

G. W. BORDEN (Nebr.) answers E. B. F. in the January Review concerning Greek punctuation, and repeats the



assumption that there was nothing miraculous or supernatural seen by the people on the occasion of the Savior's baptism.

His explanation is to the effect that "he saw the Spirit descending." This, if it proves that the people did not see it, would have to mean "he (alone) saw." But John the Baptist says (John i. 32), "I have beheld," etc. B's assumption is based upon the "αὐτω" of Matt. iii. 16, which only says "the heavens were opened unto him. " The "he saw" is not there at all: for the Greek is in the passive, and the "by him" is not there. "Opened unto him" probably means opened toward him, or in such a way as to command the popular attention to him. The "voice" and the "visible form" would have no point if it all came to his hearing and vision.

We think it was especially important that the senses of the multitude be just then engaged as they were so often afterward by miraculous evidence.

The assumption that, "Jesus never appealed to such supernatural events," is a very great error. He did appeal to them and frequently: "The works that I do, they testify of me." "If the mighty works... had been done in Tyre and Sidon, "etc., "or else believe me for the very work's sake;" "Go tell John, again... that ye do see and hear."

The "voice from heaven" was God's voice; the "visible form" was a form chosen by the Holy Spirit; and the Man just baptized was the Son; so this Baptism was the one occasion, in all history, when Father, Son, and Spirit were all present to human sense.

WALTER S. SMITH.

ARLINGTON, IND.

# Romans xiv. 7 Again.

In the March number of THE HOMI-LETIC REVIEW) p. 240), there is a comment on this passage: "For none of us liveth unto himself." These words are there interpreted as meaning that we all have an influence on our fellowbeings. The writer begins by saying: "We are all influential in this our happy country." We very seldom meet with any other interpretation of them. Now it is true that the Bible plainly teaches that every one of us has an influence on others. But it does not do so here, and we must not make the Holy Spirit say what He does not really say.

If we take a passage of Scripture, and look at it by itself, without any reference to the part to which it belongs, we may very plausibly make it teach something altogether different from what it really does. The common interpretation of the passage which we are now considering, is an illustration of this. Let us examine it in situ-as geologists say—that is, in connection with the context. The very next verse (8) says. "For whether we live, we live unto the Lord; and whether we die: we die unto the Lord; whether we live therefore, or die, we are the Lord's." The word "for" with which this verse begins, connects it with the seventh. Now in the eighth the apostle clearly speaks, not of our relation to our fellow-beings, but of our relation to the Lord. Hodge, commenting on this passage, says: "No man liveth to himself, and no man dieth to himself; but whether he lives or dies he belongs to God." "No man dieth to himself, i.e., death as well as life must be left in the hands of God, to be directed by His will and for His glory. The sentiment is, that we are entirely His, having no authority over our life or death." To quote in full what he says, would make this article too long, but I would recommend those who have not read Hodge on this part of Scrip-T. FENWICK. ture, to do so.

WOODBRIDGE, ONTARIO.

THE manifold interpretations of the same passage of Scripture emphasizes the necessity, on the part of the interpreter, of a thorough grasp of the correct principles of interpretation.

# SOCIAL SECTION.

#### THE SOCIAL PROBLEM.

By J. H. W. STUCKENBERG, D.D.

# Is the Church an Enemy of Labor ?

Mr. Eugene V. Debs recently addressed a large audience in a church at Terre Haute, Ind., hundreds being turned away for want of room. In speaking on the subject of the relations of the church to labor, he is reported to have said that the church as an institution is almost solidly arrayed against labor. "He read from the writings of Dr. Carlos Martyn, Professor Herron, Mr. Flower, editor of The Arena, and the late Bishop Phillips Brooks to sustain his point that the church was not in sympathy with labor whenever it clashed with capital."

We have had occasion to refer to this subject before and it has frequently been thrust on the attention of the public. Two points respecting the matter are of such importance that they ought to be carefully considered by every friend of the church. The one is: The prevalent opinion on the subject. How is the relation of the church to laborers generally regarded? This is important because the views of men respecting the attitude of the church has much to do with the efficiency of the church. It can hardly be expected to win men who treat it as their enemy. The other point is: What are the facts in the case? Is the prevalent opinion justified? That opinion must be tested by the facts.

We speak of Protestantism, which most of all concerns us. From personal knowledge and careful investigation we are warranted in affirming that in Germany, in England, and the United States the view is quite common that the church is under the dominion of wealth and of the middle class, and that laborers, even if welcomed to divine services, have little influence in shaping its policy and managing its affairs.

This view is not confined to laborers, tho it is very prevalent among them, and by it their relation to the church is most deeply affected. It is held by others, likewise, even by such as occupy prominent places in ecclesiastical affairs. In Germany the church has frequently been denounced as without heart for the toiling masses, and as a police agent of the state to keep them in subjection. Within the last decades that church has, however, turned to the laborers with greater sympathy and helpfulness. The Christians of that land now realize that judgment must begin with the house of God, and that the love of Christ for the suffering and needy must be restored to the hearts of His followers.

In England the laborers are not so much alienated from the church as in Germany. There is more congregational life, greater lay activity, and better opportunity for laborers to gain influence. The Dissenters are more powerful than on the Continent, and there is greater freedom in religious Yet in all classes there are many who look upon the church as an institution for the ruling classes rather than the masses. Especially among . laborers is it held that the spirit reigning within its walls is more congenial to affluence, respectability, and fashion than to the common people. Sidney Webb has said that "the church, once a universal democratic organization of international fraternity had become a mere appanage of landed gentry." But in England as well as in Germany a change for the better is seen.

In the United States the church is a more democratic institution than in the other two countries. It is not what the state but what its members make it. As a popular institution it has been deeply affected by the popular tendency.

If it has been powerful in shaping public opinion, so has public opinion been powerful in shaping its character and course. The church is in the general current, and where it could not determine the course it has itself been swept along with the general trend. Public sentiment in favor of wealth and of the ruling classes has left its impress on the character of the church. Debs has given expression to an opinion that is quite general. Many hold that the church makes an especial effort to get men of means, and that possessions are prized above souls. It is said that often the affairs are so shaped as to please the rich and the dominant classes. When wealth moves uptown the downtown churches are apt to follow it, having lost their divine mission in their old localities the surrounded there by the laboring masses. The favorite members of preachers, the rented pews, the dress of the worshipers, the general atmosphere of the service, are declared to be evidences that a class is favored and that this class is not that of the These charges are too common to need further mention. We have been appalled at the hatred manifested toward the church because it was supposed to turn its face to wealth and its back on labor. What can be more significant than that in labor meetings the name of Jesus is applauded to the echo, while the church is denounced as an oppressor of the oppressed?

In justice it should be stated that in all these countries it is the church as an institution which is censured for its attitude to the masses. It is freely admitted that there are exceptions, numerous pastors and churches being the warmest friends and most efficient helpers of laborers. Yet some despair of the church as an institution, having no hope that it can be leavened with the spirit of Christ; and hence some turn to other agencies to do the work now most of all needed, while others seek to establish churches especially for laborers.

Now we turn to a consideration of

the facts. There is no question that many of the charges are the product of agnosticism and infidelity which have become so powerful in our day. Materialism, skepticism, irreligion naturally find fault with an institution which aims to overcome them. Even where there is ground for the charges they are frequently exaggerated. What is local is made universal, and the guilt of a few members is made the crime of the whole church.

Another fact is to be considered. Amid the virulent partizanship of the day the church is expected by some to take sides and become partizan. social democracy denounce the church because it is conservative and opposes their revolutionary schemes. who expect it to favor labor in a partizan spirit forget that their very charge against it is that of partizanship, namely, its disposition to side with capital. Often the disputes between the employer and the employed are of such a character that it is almost or quite impossible to determine who is to blame or where the greatest blame Outsiders have not the data for a decision, and those involved in the conflict are apt to be controlled by passion rather than reason. Each antagonist feels his own condition, but he can not put himself in the place of his opponent. In such cases it is clearly the mission of the church to be impartial, to act as conciliator and mediator in the interest of truth and right and humanity, and to advocate justice for all parties concerned, no matter who may praise or blame. Among our most imperative needs is a position above the prejudices and passions of the conflicting parties, on which all good and true men can stand together for those great ideas and interests which belong to society rather than to a limited class. The place of the church is on this exalted position; and if it stands there it will be subject to the attacks of such as want to drag it down to their own level but fail. Norshould it be forgotten that the church has many other things besides the labor problem to consider.

There is still another consideration. The labor problem is a growth; nevertheless on very many it has burst suddenly, and they are neither prepared to appreciate its meaning nor to meet its demands. The conservative character of the church prevents its speedy adaptation to new issues. We are in a crisis, which no one could foresee, whose demands are so overwhelming that no institution is able to meet them, and whose course and consummation are wholly beyond our ken. The church is embarrassed by the new movements and the rapid transformations; it is difficult to understand the exact situation, and still more difficult to pass from traditional views and methods to the new means and new adaptations required by the times. This embarrassment is not peculiar to religious institutions; it is as great in the state, in political economy, and in all scholarship, and the confusion it occasions is as deeply felt among laborers and capitalists as among theologians and sociological specialists. statements are not intended as an apology but as necessary for understanding the situation.

The standard by which the church is usually measured is found in the spirit, deeds, and teachings of Christ, and in the character of primitive Christianity. No one questions that this is an ideal from which the present actuality is separated by a wide and deep gulf. Salvation has been preached which meant the soul but not the body, which applied to heaven but not to earth, and which had far more significance for disembodied spirits than for the actual environment and daily trials and sufferings. Very much that Jesus made peculiarly emphatic in His teachings and prominent in His life is still treated in some pulpits as outside of the realm of Christian truth and especially as outside of the doctrine of salvation. Thus Christ's special work in behalf of the oppressed, the sorrowing, the poor, the despairing, has not received the prominence which He Himself gave it. The events of recent times have, however, aroused Christians to a consciousness of their oversight, and this neglected part of the Gospel, a buried treasure, is brought to light.

We all know and lament that the materialistic spirit of the world has entered the House of God. Preachers and laymen have been fascinated by wealth and its power, by titles and worldly position, by secular influence and gorgeous display. Unconsciously and insidiously have these forces entered the hearts of believers. that is without sin among you, let him first cast a stone." Perhaps Moses and Joshua are left alone with God and the Ten Commandments, while Israel dances around the golden calf. Many city churches are notorious for their aristocratic and fashionable spirit. Theoretically laborers may be welcome, but they can not feel at home. Often the church at large is judged by the prominent ones of this character. Some preachers boast of the millions of dollars to which they preach and the power of their denomination to attract Many a church is chosen as wealth. the place of worship, not on account of its spiritual standing, but on account of the social and financial character of its attendants. That such institutions stand for a class and are not the friends of the toilers is beyond dispute. They may sustain Sunday-schools and missions in neglected quarters of the city and give large sums for the poor, but they are not for all the people, and no one will look to them as representative of the Kingdom of God on earth which Christ established.

On the other hand, there are also churches in which the rich and poor unite heartily in divine worship and work. Laborers and capitalists have equal rights, and an effort is made to avoid false discrimination. Yet it will be admitted that it is next to impossible to avoid giving special influence to wealth; and in some instances this

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is done when the character of the wealth is known to be unworthy. But even among churches with a reputation for aristocracy there is now a tendency toward the masses. It is recognized that the very life of the church depends on a nearer approach to the common people. What a comment on the trend is the fact that Unitarians. regarded as the cream of Boston aristocracy, held services on the Common every Sunday last summer! And when General Booth came to the American Athens no one spoke more heartily of the Salvation Army than Dr. E. E. Hale. It has come to pass that a growing sentiment contemplates the notoriously aristocratic churches as a disgrace and hindrance to Christianity, while there is an increasing demand for churches in which there are no class distinctions, but in which all believers and inquirers are equally welcome.

Some preachers have taken side with capital against labor. Sometimes labor has been misunderstood; sometimes it has been in the wrong; and it has, unfortunately, happened that the anarchy and violence and unreason of some has been attributed to laborers as a class. The pulpit is rapidly growing in intelligence respecting the social problem, and we look for less mistakes in the future than in the past. Many ministers are influenced mainly by wealthy, refined, and intellectual circles, and their sympathies are not with the laborers. But no statistics or facts warrant us in making them typical of the ministry in general. Throughout the land, even in churches of great wealth, there are preachers who fearlessly denounce the sins of wealth and advocate the cause of labor.

We thus see with what discrimination the question which heads this article must be answered. We can not answer yes or no when we consider the individual churches. The church as an institution has come far short of the standard given by Christ and the early church respecting the needy and suffering classes; but it can not without injustice be declared an enemy of labor. The grounds on which this charge is based are numerous and weighty, yet the charge itself is too sweeping. But in order to prove it wholly false it will be necessary for the church to recognize its especial mission to the neglected, the oppressed, the suffering, and the needy. Hardly any comment could be more severe than that it has to so large a degree lost sight of this mission as a special trust. We shall be nearer the Kingdom of Heaven when we do more mission work in our home heathenism, without forgetting China, India, and Africa. We can not advocate a church which favors one class to the exclusion of another; and yet if a choice must be made between the needy and the opulent classes, is there a single minister with Christ's spirit who does not find himself with the poor, the down-trodden, the groaning, and the laboring masses? But always in the interest of truth and justice and mercy and humanity and Christianity, never in the interest of partizanship or in the spirit of factional antagonism.

# Signs of the Times.

1. For every deeper study of our age the politics of our enlightened nations must be investigated. This investigation shows that these nations are largely controlled by that selfish spirit which has been proclaimed as the inspiration and law of private business. Diplomats and statesmen seem to expect of each other nothing but the principles of self-aggrandizement formulated by Machiavelli. The rule prevails in the councils of the nations that each is to get all it can and to give as little as possible. The Continental nations of Europe charge England with being rapacious, a land-grabber, using its colonies and its commercial and naval powers for self-enrichment, and not scrupulous as to the means Yet the liberals of the employed. Continent, who should be our friends, charge the United States with being as unscrupulous in rapacity as England. One of their most prominent journals said lately that England's greed deserves unconditional censure, but that in point of arrogance, of rapacity, and selfish politics, the palm belongs to the United States. There is, however, not the least evidence that the parties which make these charges would not go as far in self-aggrandizement as England and the United States, if they had the power.

The most significant sign we behold in the attitude of the Christian nations toward Armenia. A Mohammedan power that exists only by the grace of the Christian powers commits atrocities which cast into shade some of the persecutions of the early Christians and which have put the stamp of infamy on the name of Nero. Yet the Christian nations look on, they mildly protest or fail to do even that, each being afraid to do anything for fear of conflict with other Christian powers, and each seems to wonder whether out of these horrors it can not gain some advantage for itself. The supremacy of righteousness, a demand for justice, an heroic faith, a love of humanity, are out of the question. Our age witnesses a Christian martyrdom which was thought possible only in the darkest ages of the past; and it witnesses an apathy and inaction of Christian nations respecting these indescribable tragedies which are a sadder revelation of the character of Christian politics than the massacres are a revelation of Mohammedan cruelty. From the Mohammedans we get what might be expected; from Christians what we least of all expect. Must not the day of reckoning come?

2. Hardly any one would think of making God responsible for the wickedness of Sodom and Gomorrah; yet for evils no less abominable is the responsibility thrown on God in our day. There is no lack of blame so far as the individual is concerned if through weakness or crime he suffers. That is declared to be the law of nature and of

The guilty ought to suffer; but we can not always locate the guilt. Hardly anything is more difficult or more needed than the conviction that in questions of guilt and suffering there is another factor to be considered than the individual, nature, and God, and that is society. This even men of intelligence ignore. There are Christians who treat the present social arrangement as God's order; and the sufferers are asked to submit, in God's name, to the existing system, as the duty of Christian resignation. Hardly any greater reproach can be cast on religion than to make God responsible for social institutions which teem with injustice, which abound in cruelty, and which entail sufferings that make men revolt at the system which entails them. kind of competition which is allowed; the laws that connive at iniquity or foster it; the government which favors one class at the expense of another; the inhumanity and fraud and robbery practised under the plea of economics, of demand and supply, of a brutal interpretation of the survival of the fittest, are instituted by society, they involve social responsibility, and society can change them. When society lays a snare and catches individuals in them. we protest against throwing the responsibility on God. What shall we think of believers who have the heart to do this? By all means submit to God's decrees; but let us also learn whether the decrees of the age are those of heaven or of hell.

8. Wisdom shall be justified of her children; but where are her children? Wisdom means adaptation, such as the apostle illustrated in becoming all things to all men, in order by all means to save some. It is folly to treat our age as if it were like past ages; one must believe a lie to do this. The folly of the Pharisees consisted in not discerning the signs of their own day and in not following the divine indications in those signs. Our age has new and wonderful problems; and the wise scribe who would solve them resorts to

treasures that are new as well as to such as are old. Some treat Christianity as if the past had exhausted its resources, and as if henceforth we are to be but echoes and reproducers of the past. No one who enters deeply into the awful realism of the day can imagine that the living issues can be met by a religion of stagnation and traditionalism. We are sure that a profound study of the social problem means fresh inspiration to Christian effort and new Christian methods. We need Christian initiative, originality, spontancity, inventiveness, organization, born of the power of the Gospel and of the needs of the day. The men for our epochmaking agitations are the men of God who realize that a new era has come, that the crisis makes peculiar demands because it is peculiar, and that peculiar and new means must be used to meet the demands.

4. There are encouraging signs also. The very opportunities that burst upon us enlist, develop, and exercise the best powers to the utmost. Men are awake or awaking; a new consciousness of need and power has come; if some foundations have been undermined, that impels men to put forth the greatest efforts to secure a firm footing; the greatness and urgency of the problems make us inquisitive and anxious; expectation is on tiptoe, we are looking for the light. Whoever has the word for the times is sure of attentive hearers. Not that prophets and apostles and reformers fare better now than in former days; but the very opposition and discussion and inquiry which they excite may be mighty agencies in the work And what means are at of progress. command! The pulpit, the press, the church, the vast Christian organizations, the platform, politics, labor and other associations. The very needs and problems are the greatest inspiration to the most consecrated work. And never was such work more promising, tho never were its obstacles greater.

5. Among the significant and hopeful signs we place the eager study of

the social problem in Europe. Probably the time is not distant when we can say the same of the United States. Both by Protestants and Catholics in Europe large social congresses have been held for the study of the subject. The aim was to get light from all quarters, to secure the theoretical comprehension of the problem, and to obtain the best means for practical work. Scholars and specialists from the different professions and occupations were invited to take part in the discussions. Professors of political economy, specialists in agricultural and industrial pursuits, theologians and preachers, all united for the purpose of investigating the wonderful problems which confront us and of working for their solution. The supreme consideration was the truth adapted to our times. These social congresses have by no means been confined to Germany. In Bordeaux, France, an evangelical social congress was recently held, at which a professor of philosophy, a state official, a captain in the navy, a preacher, and others took part. The social basis of Christianity is made the bond of union, not a particular denomination or theological tendency. Whatever dogmatic divisions may prevail, these students are one in their effort to promote the great ethical and spiritual interests of the Gospel for the overthrow of the materialistic and anarchistic movements of the day. Recently Catholic labor associations, based on the social principles of Christianity, met in Austria and adopted a program for future action. They seek to promote the interests of labor but oppose revolutionary tendencies. All the Christian labor associations of the Continent, both Catholic and Protestant, aim to keep in close touch with the church.

6. In Paris a new movement has been inaugurated under the auspices of the government and of the highest educational authorities. A Free College of Social Sciences has been formed. The committee having charge of the movement includes the President of the Min-

istry, Bourgeois, the social philosopher, Espinas, the director of statistics in Paris, Bertillon, Professor Jay, and others, an evidence of the importance attached to the enterprise. The aim is a scientific investigation of the various social theories and their comparison with one another, in the hope that the truth may be found and made the basis of united action. The conflicting theories are to be presented by advocates of the same, not by opponents. Lectures on Socialism are to be delivered by a socialistic member of the Chamber of Deputies; Abbé de Pascal is to deliver a course on Catholic Sociology; the Social Theory of Le Play is to be discussed by one of its adherents; and Yves Guyot, a well-known specialist, is to lecture on Political Economy. Numerous other courses are to be delivered on the social movements in different countries, on revolutionary theories, and on various labor and social problems.

# For the Thinker and the Worker.

If our legislators are representatives, what must the people be whom some of them represent?

Some toil to live, others live to toil, and some neither toil nor live. All the dead are not underground.

Saul among the prophets becomes a prophet; yet there are people who do not appreciate the power of the environment.

"Nothing is so hard for those who abound in riches as to conceive how others can be in want."—Swift.

"Democracy means not I am as good as you are,' but 'You are as good as I am.'"—Theodore Parker.

A diamond in the rough is a diamond, but it does not flash. Our industrial centers have more uncut diamonds than ever South Africa yielded.

Ever since the Pentateuch Israel was familiar with the law of love to God as supreme and to the neighbor as self; but the first who dared to live this law was crucified.

History has written the lesson in indelible ink, yet how few learn that "a new era presents new problems, and demands new means and new processes?"

"Never live in conventional thoughts which are taken as something finished. Whoever does this will find that what is best and noblest spoils in his hands."

—Ranke.

It is claimed that in Germany and other European countries the laboring classes, in agriculture and the industries, number about eighty per cent. of the population. A similar claim is made for the United States. This may be an exaggeration. But there can be no doubt that, by uniting these masses, the destinies of the nations will be in their hands.

It is a slander to call unscrupulous, rapacious monopolists the leeches of society. Leeches stop sucking when they are full. Let us be just to leeches.

Yes, we can learn from the heathen. "Rest is the sweet sauce of labor," says Plutarch. "Necessity reforms the poor, and satiety the rich," says Tacitus. Confucius was somewhat severe in his truth: "The rich fool is like a pig that is choked by its own fat."

To many a member of the human family the sunset of life is the brightest part of the long gloom of a winter's day.

Theoretically we agree with Mohammed when he says: "A man's true wealth is the good he does in this world." Practically, however, we do not blame the cat which devours the nightingale, and then glories in the survival of the fittest.

It is hard to realize, but it is the same humanity in the hut as in the palace. Love is as devoted, joy is as keen, aspiration as lofty, and pain is not less pain. Death has not the ghastly contrast in the cellar or garret as in the splendid mansion; but think you that the widow's heart bleeds less or the orphan's moan is less deep? Death adds new want, new loneliness, when what is taken was all the mourn-

ers had. One who enters the hearts and homes of the poor knows where to look for earth's tragedy and pathos, and for grateful appreciation of kindness. The very unhuman surroundings may bring out the humanity which is otherwise hid. And then to think that the mother's tenderness for a dear daughter and ambition for a darling boy have no outlook but into a life of hopeless toil!

### SCHOOL FOR SOCIAL STUDY.

By J. H. W. STUCKENBERG, D.D.

The Causes of the Social Problem.—
(Continued.)

THE CHANGE IN LABORERS.

In our last number we considered the rise of the modern industrial sys-Before the middle of last century capital and machinery and factories, of course, existed; but since that time they constitute the elements of production as never before and have revolutionized the industries. Great inventions were made, steam was introduced, commerce embraced the world, specialization led to the division of labor, laborers were concentrated, and the cities grew at the expense of the country, political economy developed, and competition and individualism began their control of business. Parallel with this great revolution is another marvelous transformation, the change in the laborers, which we now consider.

Labor and capital have been divorced, and the interests of the one are treated as in conflict with the interests of the other. It is, however, more correct to say that capital and labor are mutualistic; they are partners, each dependent on the other, and, therefore, necessarily cooperative, and that the actual parties to the conflict are capitalists and laborers. We must study the men of the times to understand the prevalent class war, and the student will find the

psychology of the age of primary importance.

Many of the modern ideas which inspire laborers must be traced to the introduction of Christianity. Christ who taught the brotherhood of man as well as the Fatherhood of God. who exalted the personality above things, gave the supremacy to character over wealth and position, and made him greatest who served most, not as the old world, him who did least and was most served. The love which He was and lived and taught, the freedom He proclaimed, the equality He established before the Father, made Him the emancipator of humanity, particularly of the oppressed and toiling masses. Principles may require centuries for realization. The Reformation emphasized forgotten teachings of Christianity and gave the mightiest impulse to liberty, to equal rights, and to individual and social development. The pulpit has preached these great principles, the church has taught them, laborers heard, believed, and demanded the privileges proclaimed as their rights. Laborers may turn away from religion, but they should never forget that, whatever the church may have practised, they are indebted to Christianity for the inspiring doctrines which impel them to demand freedom and a just equality, and to rise into better condition. No philosophy, no communistic romance, no

labor leaders, have ever done for the toiling masses what Christ and Christianity have been to them. The glory of modern philanthropy and reform consists in the effort to introduce into practise what Jesus taught and lived.

From their origin we pass to the modern development of these principles. Since the Reformation education has been promoted among the people as never before. Schools were established which ended the monopoly of intellect formerly possessed by the few. Education was actually made compulsory. It proved to be the great leveler, giving to all classes a community of ideas, of sentiment, of culture, of taste, and of interest. The press came as the auxiliary of the school, bringing the thoughts and movements of the nations to the hut as well as to the palace. As the people became readers and students a demand was made for popularizing the subjects heretofore limited to scholarship. Philosophy, science, history, theology, ethics, literature pertaining to art and the industries, all were to be adapted to the common people. The culture given to the laborers created a desire for all the advantages and privileges of culture. First the light illuminated the workingmen on the summits, but then it descended also to those still in the To the general education of the masses must be added the multitude of special journals for the arts and the trades and for all classes of laborers, exposing their condition, voicing their grievances, espousing their cause, discussing their interests, promoting their solidarity, intensifying the class consciousness, and attacking the forces deemed inimical to labor.

Connected with the transformations wrought by education are the efforts to realize the modern ideas of human rights, of the dignity of man, of liberty and equality. The leading epochs in this movement are revolutions in thought and in political life. A host of writers and a vast literature in the eighteenth and nineteenth centuries

advocate the modern ideas of freedom in distinction from the feudal notions of the Middle Ages. The American revolution, the French revolution with its watchwords, "Liberty, Equality, Fraternity," the revolutionary movements in 1848, the civil war in Amer. ica, the establishment of republics and constitutional monarchies, the ballot for the workingmen, the eligibility to membership in parliaments and legislatures, have ended political monopoly, as the schools ended the intellectual monopoly. The effect was incalcula-The ruling classes which bly great. had subjected laborers by legal enactments were now obliged to reckon with them. The political parties sought the votes of workmen and legislated in their favor. The workingmen had the balance of power; and they are rapidly learning that they have the majority and therefore the absolute power at the polls. Education gave them enlarged views and their political enfranchisement increased their horizon, gave them greater importance and new responsibility, created new spheres of interest, and made them a factor of first significance in the state. The emancipation thus gained by laborers created an impulse to complete emancipation, and they insisted on making perfect that independence and that equality which they found still to be nominal rather than real.

We can not follow the effects of the intellectual and political emancipation. The influence has been wonderful and cumulative. The rising of the people into power is the phenomenon which has changed the world so as to be modern in distinction from antiquity and the Middle Ages, and which is prophetic of what the future will bring forth. Men are changed, institutions are changed, literature is changed, the state is changed, the life of the nations is changed. Powerful organizations have been created into which the emancipated masses put their thought, their feeling, their purpose, and their will. Modern life with its multiplicity of interests, its marvelous incentives, its great opportunities, and with its stirring activity forms a university in which all are inspired by competition and rivalry and individual interest to put forth the utmost effort for personal advantage and individualistic achievement. The new forces at work were the more efficient in their influence on labor because the laborers were massed, they recognized themselves as a class with peculiar interests, and they realized the need of cooperation in order to gain their ends.

Aspiration without hope means the paralysis of despair. Is awakened labor but the Samson who can not save himself yet has power enough to bury his oppressors under the ruins of their own temple? While laborers recognized their interests and determined to secure them, various schemes were proposed for the accomplishment of their end. Hope of success was inspired. Labor organizations were formed to promote their aims and to wrest the dominion from capital. They started as a handful of snow which was to become an avalanche. Hope was also inspired by various socialistic theories, promising equality in labor and in the sharing of its products. Millions of toilers are enchanted by the idea of a socialistic state whose corner-stone is labor instead of capital, in which all classes are to be absorbed by the one class of laborers, in which there is to be no overwork, no overproduction, no lordship and no servitude, no idleness and no want. Even those laborers who do not adopt socialism have no doubt that some way will be discovered which leads to an amelioration of their condition. Not only does the social movement differ from the past in its solidarity, its resoluteness, its continuity, but also in its hopefulness, and in that it deals practically with the existing reality instead of losing itself in wild speculation and dreams. Even the social democracy, with all its ideals of doubtful practicability, is thoroughly realistic in dealing with existing evils and

in its immediate efforts to get rid of them.

The elaboration of our theme would require volumes; it involves the entire development of modern ideas, the history of thought, of institutions, of human progress since the Reformation. especially since the middle of the eighteenth century. But enough has been said to show that the great change which has taken place in laborers themselves is an essential factor in producing the social problem. The condition of laborers has improved during the century; but their education, their political advancement, and the growth of their ideals have far outstripped their improvement in material situation, and have heightened their aspirations and their demands. Religious changes have also occurred. The attacks on faith have made heaven more remote to many, so that they are supremely, if not solely, intent on securing the benefits of this world. The great majority of the toilers are unwilling to bear submissively in this life the burdens they deem unjust, no matter what their hopes of another life may be.

For understanding the changes which have made the modern laborer what he is, all those works are valuable which give the history of modern progress in thought, in education, in politics, and in the industries, such as the histories of civilization by Guizot and Buckle, "Intellectual Development of Europe," by Draper, and the numerous works on the causes of the French Revolution. The student will find that the intellectual and political development of the laborer as a factor in the creation of the social problem has not received the attention it deserves. The various works on socialism may be consulted with profit, among them "Socialism, New and Old, "by William Graham. "Social Peace," by Dr. von Schultze-Gaevernitz, is also valuable for a study of the causes in general which produced the problem, the development of laborers included.

### LIVING ISSUES FOR PULPIT TREATMENT.

### A Municipal Fight in Detroit.

I will also make thy officers peace, and thine exactors righteousness.—Isalah lx. 17.

For the past six years there has been a fierce fight by the people of Detroit against the encroachments of corporations holding municipal franchises. Once practically at the mercy of the companies, the "City of the Straits" now has well-equipped street-cars, a three-cent fare, gas at \$1 per thousand feet, and now owns its electric-lighting plant at a consequent saving of about one half in the expenses of municipal lighting.

These results have come about through persistent demands from the people, led by their mayor, Hazen S. Pingree. With everything against them they have persevered until the common council are now the servants, not the masters, of the people.

The fight began with an attack on the street-car companies some six years Detroit's street-car accommodations were of the old horse-car style. painfully slow and badly equipped. The companies asked for a new 30years franchise, and it was granted at once by the council without any return to the city. Prominent citizens petitioned for a veto from the mayor and a public meeting of protest was held. Four thousand people crowded the auditorium. Ex-Postmaster-General Don M. Dickinson presided and declared that, "Detroit's treasury is not full enough to permit her to grant franchises worth a million a year to any companies, or set of companies, for the sole consideration of giving us rapid transit." This sentiment was indorsed in ringing resolutions presented by a committee of 50 prominent citizens to the common council. The franchise was vetoed and the veto sustained under this pressure of public opinion.

The next demand was for three-cent street-car fares as the price of granting franchises. To gain this a new company was encouraged to enter the field under this condition. The other companies, under the fear of losing their franchises, have newly equipped their lines with electric cars and heavy rails and are giving the three-cent fare.

The next point of attack was the Detroit gas company. The gas was poor and the price high. The mayor demanded public inspection of the company's books and a reduction in price from \$1.50 to \$1. The move was popular, the people sustained the mayor, and down went the price to the figure demanded.

Out of this fight came the municipal ownership of the city electric-lighting plant. The city had been paying \$100,000 a year for public street lighting by electricity. Upon authority granted by the State legislature the city purchased a plant, and is now manufacturing its own light. The present cost per light per year is \$82.68, which is a total saving of \$49,020 per year on the 1,500 lights used in the city streets.

An idea which has come from this city of Detroit is the using of vacant city lots for raising potatoes and other crops by the poor of the city. The plan has now been in operation in Detroit for two seasons with marked success, and plans are now in progress for its development this coming season. Other cities of the United States and Europe have followed the Detroit plan. and the result is a marked decrease in pauperism wherever the plan has been put in operation. Men have shown their willingness to work when the opportunity has come to them, and some have gained a taste for farming which has taken them with their families into the more wholesome surroundings of country life.

### A Big Steel Pool.

He that gets riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.—Jeremiah xvii. 11.

The financial event of the past month has been the organization of a big steel pool, covering practically all the steel mills in the country. Representatives of 21 companies met in New York city early in April and agreed upon the terms of the combine. To each company is to be assigned an output proportioned to the production by the company last year. The total output of Bessemer steel in 1895 was 3,000,000 tons. It was decided to limit the production for April to from 220,000 to 250,000 tons.

Prices of steel billets under the stimulus of the proposed pool had already gone up from \$17 to \$20 a ton. The pool decided to fix the price at \$22.75 for the Eastern market and \$20.25 for the Western. The capital invested in these mills is said to reach \$300,000,000, and ranges from \$2,000,000 to \$35,000,000 per company. It is hinted that this is but the forerunner of a steel combination, world-wide in its extent.

### How Krupp Treats His Workingmen.

Charge them that are rich in this world.
... that they do good, that they be rich in good works.—1 Timothy vi. 17, 18.

Krupp, the great "cannon king" of Essen, Westphalia, has 80,000 men in his employ, but is never troubled with strikes. He is the owner of about 4,000 dwelling-houses, occupied by about 27,000 persons. The rents are very low, and are calculated on a basis of only 2 per cent. on the capital invested. Only those workingmen can occupy these houses who have been in his employ for ten years. He has established special bakeries, slaughterhouses, tailoring establishments, etc., for his men. Excellent restaurants

furnish meals virtually at cost price. Good coffee with sugar and a roll can be secured for 7 pfennigs (2 cents). Good meals are served for 80 pfennigs (19 cents).

The widows and other dependents are given employment and may secure a sewing-machine at cost price upon the payment of 3 marks (72 cents) a month. There is also a pension fund to which the firm subscribe 250,000 marks (\$60,000) a year. By the payment of 1.25 mark (30 cents) a year the family can secure free of cost the service of a physician and the necessary medicine for any number. Krupp has also erected bath-houses, hospitals, and barracks for times of epidemic diseases.

Working hours are from 6 A.M. to 6 P.M., with two hours' intermission at noon. Coming to work too late is punished, promptness through the year is rewarded. The work of women and children is absolutely prohibited in any of the shops. There is a home for unmarried men and an old folks' home for invalids. Excellent schools, with manual training, are furnished for the children.

It has been said of labor: "Statues in every public place should record its wonders; oratorios should be composed in its honor; its insignia—the plow, the spade, and the loom—should decorate state carriages, and ornament churches and public halls; while its successful votaries should wear the honored decoration of 'The Order of Industry.'"

LET us glory in the social forces, but let us not forget that, as a rule, it has been personality which introduced a new idea, a new impulse, a new movement into humanity—some prophet or poetic seer, some reformer or martyr. Large masses move slowly or become stationary; a great personality appears, goes forward, and the people follow him.—Stuckenbery.

### MISCELLANEOUS SECTION.

### ROME FIFTY YEARS AGO.

BY THE LATE PHILIP SCHAFF, D.D., LL.D.

[Being extracts from his journals.]

EASTER MONDAY, March 28th .- Today I turn away from the Catholic worship to partake for my soul's welfare, if possible, of the communion in the Protestant chapel of the Embassy. The service was very long and the sermon tedious, but I was strengthened by the sacrament of the Lord's Supper. God be thanked that He shows to me, the unworthiest of all Christians, so much grace and mercy. There were one hundred and six present at the service, about eighty communing, among them Prince Wilhelm, of Prussia. At 8.30 in the evening there were brilliant fireworks at the Castle St. Angelo, which made a magic impression. I am unable to describe them in detail, but the general effect I will never forget.

March 80th. -To St. Agnese Fuori le Mura, about a half-hour's walk from the Porta Pia. The church is very interesting and celebrated on account of its basilica shape. The road is so high above it that you must descend by more than forty marble steps to get to the floor of the church. Both sides of the staircase are covered with mural inscriptions. The church is said to have been built by Constantine the Great on the spot where the body of the saint was found. In the center of the tribune is an old mosaic of St. Agnes with Popes Honorius I. and Symmachus on either side. The altar of Paul V., is borne by four beautiful porphyry columns and adorned with a statue of the saint. In the altar chest are the bones of the saint. In a side chapel the head of Christ, said to be by Michael Angelo. Quite near is the church of St. Costanza, sister of Constantine, where the celebrated sarcophagus of Constantia rested, which is now in the Vatican. The church is round and adorned with pictures in mosaic within, which represent the vintage. For this reason it has been customary to regard the building as originally a Bacchus temple, a theory which Bunsen rejects. The pictures are much damaged. Near by are walls in ruins which are regarded by some as the ruins of Constantine's Hippodrome, but according to an inscription probably belonged to an old cemetery.

April 4th.—This morning was at St. Maria sopra Minerva for the festival of the Annunciation of Mary. The pope was to have been there, and the street was bestrewn for him, but the bad weather kept him back, I suppose. Several cardinals were present. Cardinal Orioli read the mass and blessed twelve brides according to an old Roman custom. Each receives a sum of money, and the poorest are selected for the honor.

April 5th.—Read through the church records of the German church in Rome. The fact that Protestant Germans living here often passed over to the Catholic Church, in part from lack of acquaintance with Protestant doctrines and in part from lack of public worship, led Niebuhr (Prussian ambassador here from 1816) to urge the king of Prussia to appoint a preacher at the embassy. The king sent Schneider (now professor), who on June 27th, 1819, preached before fifty people in a room at the embassy. A fund for the poor was started with Niebuhr and Bunsen, secretary of the legation, as two of the administrators. king took a deep interest in the movement, making a gift of the bronze candelabra. After Niebuhr's departure, and under Bunsen, a room was rented in 1823 in the Palazzo Caffarelli for a chapel. On January 8, 1824, the new preacher, Richard Rothe, came. He appointed two hours a week for the study of Scripture history and church

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history, especially with reference to Rome and the questions arising here. He thus exerted a blessed influence. He left in June, 1828, and Tholuck took his place and held it until February, 1829. Abeken, the present incumbent, came in 1835. The same year the dilapidated house on the Monte Caprino [the Capitoline Hill] was bought and through the efforts of Bunsen, the Casa Tarpeja built in its place for the reception of Protestant patients of all lands. In April, 1838, Bunsen left and Herr von Buch took his place. In the spring of 1841 Abeken went to Germany on private business and left Thiele in charge of the work here. Thiele is now absent for a few weeks and I am attending to his duties. Up to this time 60 children have been baptized and 132 Protestants (82 of them Prussian) have been buried.

April 9th. - To the Palazzo Barberini, for the construction of which it is said some of the finest antique statuary was burned to make lime or to be used in the walls. Whence the proverb, "Quod non fecerunt Barbare fecerunt Barberini" ["What the Barbarians did not do the Barberini did"]. The palace is now occupied by the two brothers Barberini, one a cardinal and one the prince. Among the pictures in the gallery, the celebrated "Beatrice Cenci, " by Guido Reni, especially attracted my attention. He painted her in his youth from memory as he had seen her ascend the scaffold where she said to the executioner, "In leghi il corpo al supplicio e sciogli l'amina all' immortalita" ["You give my body over to punishment and release my soul to immortality"]. Also admired the "Expulsion from Paradise," by Domenichino, his next best work after the "Communion of St. Jerome," which I have seen, and "Jesus at Twelve in the Temple, "by Albrecht Dürer. Visited the studio of Thorwaldsen, Piazza Barberini. The studio is full of interesting and valuable things, but I could only go through it hurriedly to-day, as I met Herr von Jena there, who had already been through. Then go to the studio Wolf near Quattro Fontane. Amor, very beautiful; bust of Prince Albert, consort of the queen of England; busts of Niebuhr and Bunsen; a fisher girl; two Amazons. You pass through a garden to Wolf's private room. Met him just as he was working on a statue of Prince Albert represented as a Greek warrior. He was very cordial, and entertained me for more than an hour. I then went to see Prentiss at the quarters of the American consul.

April 10th. — Preached about the Good Shepherd. The Prussian prince, Wilhelm, with his two sons, Adalbert and Waldemar, were present, and also Prince Friedrich.

In the afternoon to St. Sebastian's. The church, an old basilica and very plain; the most interesting part of it, the Chapel of St. Sebastian, whose recumbent statue is after the model of Bernini. The Chapel Albani (founded by Cardinal Albani, 1827) is rich in beautiful marbles and altars and contains the head of St. Fabian. In the chapel opposite to that of St. Sebastian, there are all sorts of wonderful things, for example, the original of our Lord's footprint, which he made when he met Peter fleeing from Rome at the spot where now the Domine Quo'Vadis Church is built and where a copy of the footprint is shown. Also the head of St. Sebastian and the arrow with which he was pierced, also a sarcophagus in which are kept relics of the 174,-000 Christians who are said to have been buried in the Catacombs. These Catacombs have not made so great an impression upon me as those at Naples in St. Genaro. The guide led us first to a chapel with a marble bust of St. Sebastian, by Bernini, and the monument of St. Lucina. In the catacombs is a place where Philip Neri often retired for meditation, as an inscription on the wall indicates. Here some of the popes were buried, and for a long time the bodies of Sts. Peter and Paul were kept in St. Sebastian's until

they were removed to the Lateran and St. Peter's.

April 11th. — The subterranean Grotto of St. Peter's. When the new basilica was built, the floor of the old one of Constantine was left untouched. Pass down into the Grotto. columns which uphold the dome are four chapels constructed after the plans of Bernini and called the modern grot-Their altars are adorned with pictures in mosaic. In the chapel of St. Veronica the legend of the handkerchief is represented in fresco. The older grottoes are the ground floor of the old basilica and have pictures and old mosaics of great value for the historian. Here are the tombs of many popes and distinguished individuals, as Hadrian IV., Boniface VIII., Nicholas V., Urban VI., Pius II., Alexander VI., Innocent VII., Emperor Otto II., Charlotte, Queen of Jerusalem and Cyprus. Among the chapels, the Chapel of the Confession is the most sacred, and is adorned with gold and precious stones. Under the altar the bodies (that is, a few bones) of Peter and Paul rest. The heads are in the Lateran. Above the altar are very ancient pictures of Peter and Paul (by Giotto, as our guide told us) !

April 18th.—At the studio of Podesti in the Via di Claudio. Certainly Podesti belongs to the best modern painters. Many cartoons on the walls, representing scenes of Greek mythology, for example, the "Rape of Proserpina" and dancing nymphs. pictures are especially noteworthy, the "Judgment of Solomon, "full of power and life; "Raphael Painting the Madonna di Folignio, " showing the difference between the woman in the picture and the woman with the child as she sat for Raphael, and "Tasso Reading his Poems. " The last a specially happy effort. The princess sits deeply sunken in thought as she listens to the picturesque stanzas, and, forgetful of her surroundings, betraying in eye and features a devoted love for the magic singer. Beside her, the other Eleanor,

not so deeply moved, but very beautiful. Behind her, a page and several figures listening intently. The poet stands in front of the princess, his book in his hand and eyes wide open, not looking at it, but aside at his beloved. Too little expression in his face. No passion. Behind him the duke, who perceives that all is not quite right, looks at the poet with dark and suspicious eye.

Church of St. Augustine. Here lies Augustine's mother, brought here from Ostia. You see many votive offerings in the church of silver and gold. At the entrance, the statue of the Madonna and child, hung with many amulets and chains of gold and silver. The Madonna wears four rings. Her foot, which is covered with metal, is kissed by the people of all classes, like St. Peter's and that of Christ in Maria sopra Minerva. Rich and poor stream here to get the indulgence offered to those kissing the foot. The chief work of art in the church is Raphael's Isaiah, which, however, falls behind that of Michael Angelo in the Sistine Chapel in strength and dignity.

April 15th.—To-day I have had an audience with Pope Gregory XVI. At first I had a most tedious and unfortunate experience, and was sorry I had sought for it, through my friend, the priest from Strassburg! I am most glad, now all is over, that I have been with the Holy Father. You pass first through seven rooms, two of which are hung with fine paintings, such as a copy of Leonardo da Vinci's "Last Supper," as also several fine ivory crucifixes. Had to wait from ten o'clock to a quarter of one in the ante-camera nobile, where is a velvet throne on which the pope receives royal personages. Two cardinals, a French bishop, several priests, and several officials were first received. While waiting, I entertained myself with the father confessor from Strassburg, about the Catholic Church, vestments, indulgences, celibacy, and other ecclesiastical questions. Finally, we were summoned by a fine-

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looking chamberlain, who opened the door and we were in the beautiful, but plain, sitting-room of his holiness. It was hard for me to kiss his red slipper. The pope was clad in a simple white garment. The nostrils of his large nose were soiled with snuff. He looked kindly out of his gray eyes at me, and he asked me about my birthplace and my profession. He drew himself back a little when I told him I was a Protestant and said, " Ma convertito" ["But you will be converted"]. My friend the priest interjected "No." The pope replied, smiling, "Sara convertito" ["You will be converted"], and related to me two cases of conversion, the first of a countess of Mecklenberg, who came to Rome a thoroughgoing Protestant and who, as she was once passing on the Quirinal and was talking about the pope, exclaimed to her companion, "What do I care for the pope!" But afterward she repented of what she had said and gave herself up to thought and sent to the pope asking information concerning three points-purgatory, the primacy of the pope, and indulgences. Then he sent Cardinal Lambruschini to her and she became an excellent Catholic. The second case was that of a teacher who was in company with a prince of Saxony and while at Venice was converted by a relative, went into a monastery, and at last died in the arms of the pope. "He died," said the pope, "like an angel, senza tentazione" [without trial]. I had little to reply, and was very ill at ease, but greatly won by the pope's cordiality. He is certainly a very good man. He blessed me at last, and I went out quite satisfied from his presence.

April 16th.—Visit first Saint Pietro in Vincoli or Basilica Eudoxiana, founded in 442 by Eudoxia, consort of Valentinian III., to preserve the chain with which Peter was bound in Jerusalem and in Rome. You enter by a fine porch into the church, which makes a good impression. The whole attention is claimed by the monument

of Julius II., perhaps the greatest work of art in Rome. Michael Angelo was to have reared it under the dome of St. Peter's and adorn it with forty statues. Julius II. died: his successor had no inclination to carry out such a costly plan. Paul III. decided to limit the design and to erect the monument in this church which Julius had restored. Michael Angelo completed only the Moses with his own hand. This is, however, so splendid and overpowering, that everything else retreats into the background. The law-giver is represented in a sitting posture, holding in his right hand the tables of the law, with a large, almost unnatural beard, and holding with his left his garment. His face, which is turned sidewards toward the people, is softened by no expression of kindliness and love. The impression is not one to attract the heart. It is one of power, and awakens wonder. The conception is one of highest genius, the execution masterly, so that the statue would be priceless for the study of the muscles, if for nothing else. On two sides of the statue are two female figures, Rachel, representing active life, and Leah contemplative life, for which she holds a mirror in her hand. In the sacristy is the chest containing the chains of Peter. Also saw the Hospital St. Spirito on the Lateran square, founded 1216, by Cardinal John Colonna, and consisting of two buildings with about two hundred beds. The smaller one now without patients. Saw the patients (all women) in the three dormitories and in the larger buildings. Was surprised at the cleanliness everywhere which one does not look for in Italy. The beds are of iron framework and have good mattresses.

This day was also made notable by an attempt to extract money from Frau von Kröcher. She had gone to the Ghetto with Heinrich to get him a pair of black pants. The woman, after showing them, took him up to a room on the next story that he might try them on. Two men enter the room

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and declare that they have locked the storekeeper up, and unless Mrs. Kröcher paid them twenty scudi it would go hard with her, and that she was helplessly locked up. In the mean time Heinrich, who had at once discerned their intention, had gradually moved toward the door, and hastily opening it, he ran, without pants as he was, down the stairs and through the passageways, when he called for a gendarme, and seeing the priest, appealed to him. The man, who had run after Heinrich, seeing the priest, returned and informed his accomplice, who let Mrs. von Kröcher go. But she had behaved bravely, and promised that her friends would come within an hour and make them pay for what they had done.

I am struck with the medieval poem—
"Rome, thou noble one, mistress of the earth.

Of cities the most excellent;

Red with blood of martyr,

White with the lily presence of the Virgin, Above all others, hail!

Be to us a blessing! hall forever!"
and with this from St. Benedict,
"Rome, thou wilt not be destroyed by
men, but thou wilt perish through
storm and hurricanes and earthquakes."

### CONCERNING BUDDHISM AND SONG.

By C. Crozat Converse, LL.D., Highwood, N. J.

BUDDHISTIC propagandism lacks a sweet-singing David. It need not be feared in this land of the Lord's song. The Buddhist gospel is a songless one; may not this be said of Buddha's followers? Here are some song references in the gospel of Buddha:

"Now, at that time" (when Buddha proceeded to the grove of the Mallas) "the twin ohala-trees were full of bloom with flowers out of season; and heavenly songs came wafted from the skies, out of reverence for the successor of the Buddhas of old. And Ananda was filled with wonder that the Blessed One was thus honored. But the Blessed One said: Not by such events, Ananda,

is the Tathagata rightly honored, held sacred or revered."

In this statement the "Blessed One" distinctly repudiates the devotional use of song.

When Shariputra took his seat respectfully at Buddha's side, and said: "Lord! such faith have I in the Blessed One, that methinks there never has been, nor will there be, nor is there now, any other, who is greater or wiser than the Blessed One, that is to say, as regards the higher wisdom."

Replied the Blessed One: "Grand and bold are the words of thy mouth, Shâriputra, verily thou hast burst forth into a song of ecstasy!"

This deprecatory, figure-of-speech use of the word is quite in evidence for its non-influence and use in Buddhistic devotions.

Again, a disciple came to Buddha and asked him: "Is the promise of the happy region vain talk and a myth?" "What is this promise?" asked Buddha; and the disciple replied: "There is in the West a paradisian country called the Pure Land, exquisitely adorned with gold and silver and precious gems. Here are pure waters with golden sands, surrounded by pleasant walks and covered with large lotus flowers. Joyous music is heard, and flowers rain down three times a day. singing birds whose harmonious notes proclaim the praises of religion, and in the minds of those who listen to their sweet sounds, remembrance arises of the Buddha, the law, and the brotherhood." "Your description," Buddha continued, "is beautiful; yet it is insufficient and does little justice to the glory of the Pure Land. The worldly can speak of it in a worldly way only; they use worldly similes and worldly words, "

In the account of Buddha's birth we read: "No clouds gathered in the skies and the polluted streams became clear, whilst celestial music rang through the air and the angels rejoiced with gladness." Applying Buddha's logic of

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the previous paragraph to this description, does it not abound simply in "worldly similes and worldly words," and touch only a man of the world, to whom music was not what it is to the reader of the Psalter. Negative evidence of the absence of song from Buddhism is found in the Buddhistic statement that "rituals have no efficacy; prayers are vain repetitions." Buddhism's reactivism robbed it of song's power; and in no regard does it show its man-make more clearly than in this lack. That it flourishes among peoples where what Christendom terms music does not thrive, is a significant fact in this connection. Song seeks no place in a religion which teaches that this life is wretchedness, and heaven annihilation. Buddhism-not song-is the poorer for song's absence from it. The Buddhistic songless liturgy—if it may be said to have any, its sensualistic ritual-were it to copy from Christian song, would make of it but a sorry Plato, with his planetary mockery. music, is an improvement on Buddha in this regard; so, too, are those pagan and Christian poets, who find in it a fit and true analogue for the heavenly music of the redeemed.

The lack of song in Buddhism makes of it a prototype of man-made religions generally; for whatever expression of praise or worship there is in it is that of itself. Religion—genuine religion—inspires all art, preeminently that of music; and, to be genuine, must have a sweet-singing David, whose psalms, recognized and approved by the Master as revealed of God, inspire the people's praises, and satisfy their pious needs.

Protestantism took music with it—
it had to do so—and, like David, it
makes all suitable melody subservient
to its hymns, even the its course be
to the Greek foolishness and to the
Buddhist a dishonoring of Tathagata.
On listening to the music that obtains
in Buddhistic lands I can readily conceive why Buddha valued it only in
the light of "worldly similes and

words," and favored ultimate annihilation, if a heaven of such sounds awaited the just; and Buddhistic consistency is shown in making one of the world's religions more nice and exacting in its system than that of Christianity, thereby evidencing the fact that Buddhist gods are simply Buddhists; no better, no worse.

All Buddhistic art—religious, musical, what not—is indeed, at best, a cold, mongrel classicality. True art must have the genial fosterings of a warmer religion than that of Buddha; of one which came to earth in the songrobe of Gloria in excelsis; in terra par hominibus.

### CHARACTERISTIC ORIGIN OF HYMNS.

By Denis Wortman, D.D., Saugerties-on-Hudson, N. Y., Author of "Reliques of the Christ," etc.

I HAVE been often struck with the characteristic origin of hymns. While more than half of the authors of hymns have been clergymen, it appears that of the hymns themselves the very great majority are by them.

The layman and laywoman in the church, unless professional poets, do not have their attention so frequently called to congregational needs in this direction, and are not so frequently inspired to write. The active pastors. hand in hand in Christian activities: heart to heart with people of all grades of spiritual development and in all manners of trial; and speaking from Sabbath to Sabbath, possibly to others in trials, and possibly out of kindred trials of their own; taking prominent parts on many occasions, will often feel moved to utter their deepest joy, prayer, faith, insome sort of song,sometimes to impress a truth, sometimes to furnish a vehicle for the expression of the public feeling. Dedications, corner-stone laying, installations of ministers, anniversaries, funerals, public events, now and then a wedding, revivals, national distresses or thanksgivings, their own personal labors or trials, Scripture passages on which they have constructed sermons all these and many more occasions give rise to hymns.

When President Edward Hitchcock, of Amherst College, died, in 1864, Henry Ward Beecher, in a delightful personal tribute to him, related that when he was in college the students often wondered where the great preacher on science and religion got the poetry, apt and new, with which to finish his superb sermons. Never could they find it in any of the books. But one day the doctor happened to leave his manuscript in the college Bible. Some students found it there, and lo, the poetry at the end-it was the doctor's own! But I do not know that his verses ever found their way into print.

And this is the origin of many hymns. Here is a letter received only the other day from my Amherst classmate, the Rev. Dr. A. L. Frisbie, of Des Moines, inclosing one of his ardent, sympathetic hymns. He says: "Something I said in a sermon a few days since about the certainty that Christ is here, rather than the hope He will be, sang itself into verse before I could let it go."

Dr. Frisbie, by the by, the author of "The Siege of Calais and Other Poems," has written a number of hymns, similarly suggested, some of which I trust may find their way into the hymn-books. The dedication hymn by Philip Phelps, D.D., "O Jesus, our chief Corner-Stone," similarly to one on the laying of a corner stone, by the writer, "To-day beneath benignant skies," he writes me, was produced for a dedication service in the absence of any that seemed just suitable for that occasion. Dr. Edward A. Collier, of Kinderhook, N. Y., who has produced a number of excellent hymns, has been led thereto by his penchant for the Davidic Psalms, almost a hundred of which he has rendered into happy verse. Bishop Huntington will pardon me if I avail myself of the contents of a personal letter. Of his various compilations of poetry he prefers "Elim; or, Hymns of Holy Refreshment, " and "Lyra Domestica." He has written little poetry because he did not deem himself a poet, an opinion well known to be incorrect. unrimed - but often holy-rhythmedpoetry is in many of his "Sermons for the People," etc. The most he has written has been for transient occasions in a parish. But the verses that have come out of the deep places and have carried with them in thought and expression much of his inmost experience are embodied in "A Supplication." They were written when he was passing, under God's hand, from the relationship, favors, and honors conferred upon him as a Unitarian in Harvard College as a preacher and educator, into the communion in which he is now an honored bishop. I deem who reads the tender hymn, "O Way for all that live; Win us by pain or loss," or better yet, the whole of that poem from which this is taken, entitled, "The Agony and Victory," beginning, "O Love Divine! lay burden on me if Thou wilt," will feel the thrill of the sorrow and the victory of surrendering the tenderly strong ties of precious years and services.

"Oh, bleeding Priest of silent, sad Gethsemane.

That second Eden where upsprings the Healing Vine,

Press from our careless foreheads drops of sweat for Thee!

Fill us with sacrificial love for souls, like Thine."

Similarly illustrative of such origin is the statement of Bishop Doane concerning one by his father, Bishop George W. Doane, "Fling out the Banner! Let it float," which was composed for the service in Trinity Church, New York, at the service of thanksgiving on the completion of the submarine telegraph cable. He also kindly informs me of a couple of his own, one a wedding hymn for the marriage of his daughter, and the other for the twohundredth anniversary of the founding of Albany, the first chartered city in America. It must be a grateful experience to such authors of hymns to be surprised to hear, far away from home, a holy song composed merely for some parish church, as when Bishop Coxe. worshiping in Westminster Abbey, some years since, heard, sounding from the great choir of singers, his own, "Savior, sprinkle many nations." This was much the case with Doddridge-many of his hymns were appendices to his sermons, and of the whole three hundred and seventy four written by him, many were for special occasions.

Still, all this is only analogous to other inspired psalms. They grow out of individual experiences. We do not exactly thank God that Paul was a sinner, so he could write the seventh and eighth of Romans, and yet we feel rather resigned to it! And we feel sorry for David that he had so many enemies, and sometimes himself was such a transgressor; but we condone it, and do not cry over it, inasmuch as his tribulations evoked such holy prayers and his deliverances evoked such holy praise for use of God's imperfect children afterward. The products of individual experiences have been the seeds of widespread harvests of blessings to the Lord's people in all ages since.

All this is in consonance with a great part of literary productiveness. Many of the most brilliant poems of Oliver Wendell Holmes, James Russell Lowell, John G. Whittier, William C. Bryant, and others, were suggested and inspired by passing social, educational, or national events. Supreme crises in national history have called out the supreme national anthems, our own "Star Spangled Banner," the French "Marseillaise," and. German "Wacht am Rhein." Luther's "Ein' feste Burg" had possibly never been written and become the triumphing song of more than one Reformation. had it not been for the young monk's dangerous but plucky journey to the bedeviled "Diet of Worms." And we all know how Dante, striving to save fair Florence from the demagogs, but failing so to do, and sent into banishment, besides having all his property confiscated, was thereby moved as by a very inspiration to write his immortal "Divina Commedia."

Three instances of the origin of hymns I wish to give, one because I am not aware of its having been published. From Professor J. H. Gilmour. of Rochester University, at one of those delightful Indian conferences assembled from year to year at Lake Mohonk, by Mr. Albert K. Smiley, I drew the story of "He Leadeth Me." It was a Sabbath evening that some friends in Rochester were talking of the twenty-third Psalm, and it was proposed each should make comments on it. It so happened that all dwelt on the second verse and especially on the leading. It struck the professor there was a sweet suggestion in that one word, and while the others chatted, he sat on the sofa, and without the least effort his muse sang the changes on that second thought of the divine guidance.

The hymn by Dr. Henry C. Cobb, of the Reformed Church Board of Missions, "Father, Take my Hand," was composed when the author was a young missionary in Oroomiah, Persia, for the comfort of a sister off in New Mexico, sick and lonely. It was published in The Evangelist, and since that time has appeared by the millions, in all the English countries, in books, in leaflets, on scrolls for chambers of sickness, and will to the end of time be used to express the fear and faith of those who cry, "The way is dark, my Father," but hear the reassuring answer:

"The way is dark, my child, but leads to light:

I would not always have thee walk by sight, My dealings now thou canst not understand; I meant it so; but I will take thy hand,

And through the gloom Lead safely home, My child!"

The way in which Dr. Isaac Watts



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began his psalmistry is familiar. The young man complained to some people in the church at Southampton in which his father was a deacon, that "the hymnists of the day were sadly out of taste." "Give us something better, young man." He set about it, and that very evening the church service was closed with that inspiring psalm:

"Behold the glories of the Lamb Amidst His Father's throne! Prepare new honors for His name; And songs before unknown!"

Speaking of Watts, there are so many interesting and quaint things about that man. He is jilted by a young woman whose name is Singer; in 1739 he edits her hymns (part humorously) entitled. "Devout Exercises of the Heart." If his grandfather had blown up his ship and lost his life in fighting against the Dutch a few years earlier, where had Isaac been, what had the Church done without his hundreds of hymns? His annotations on his versions of the Psalms, how quaint and honest! I am indebted to Miss Susan Hayes Ward for kindly calling my attention to them; and who will not agree with her that "the naiveté with which the good doctor ventures to give the Psalms another turn more conformable to the spirit of Christianity is rarely delicious!"

On Psalm xcii. 11: "Rejoicing in the destruction of our personal enemies is not so evangelical a practise; therefore I have given the eleventh verse another turn. See notes on the Third Psalm." On Psalm iii.: "In this Psalm I have changed David's personal enemies into the spiritual enemies of every Christian, viz., sin, Satan, etc.; I have mentioned the serpent, the tempter, the guilt of sin, and the sting of death, which are words well known in the New Testament. " On Psalm v., "Where any just occasion is given to make mention of Christ and the Holy Spirit, I refuse it not, and I am persuaded David would not, had he lived under the Gospel; nor St. Paul, had he written a psalm-book." On Psalm lv.: "I have left out whole psalms, and such parts of others that tend to fill the mind with overwhelming sorrow or sharp resentment; neither of which are so well suited to the Gospel, and, therefore, the particular complaints of David against Ahitophel here are entirely omitted." On Psalm cxx.: "I hope the transposition of several verses of the psalm is no disadvantage to this imitation of it. Nor will the spirit of the Gospel and charity at the end render it less agreeable to Christian ears."

I have written somewhat of the origin of hymns. It may have been noticed that many issued from personal or public sorrows. I imagine this is the case far oftener than usually appre-I remember spending an evening once with Horatius Bonar and He wore the Guthries, in Edinburgh. not only a serious but sad expression. The next day his preaching indicated the same, of such totally different nervous structure from Dr. Guthrie. yet the Guthrie put so much of his own rich joy into the hearts of his hearers, the other put more into the hearts of his readers and the singers of his songs. The theory struck me then, and has been a favorite theory since, that the great majority of the hymns of faith and hope have been the outcry of the Christian soul out of depressions and poverties and sores and sins. "Out of the depths have I cried unto Thee, O Lord;" depths of sorrow, of loneliness, of unconquered passions, of great wrongs. "I will sing of mercy and judgment. Unto Thee, O Lord, will I sing." Bonar never could have sung many of his beautiful hymns but for some such pressure on his soul. Madame Guyon, except for her discipline in many a dungeon, never had breathed such sweet prayers and praises to God for use of souls in every land bound in fetters and seeking liberty in "The agonies of Germany in Christ. the Thirty Years' War and other conflicts were productive of a vast number of patriotic and Christian songs. At the end of the seventeenth century,

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Councilor Frankeman made a collection of 32,712, which he presented in 800 volumes to the University Library at Copenhagen; while in 1718, another collection, Wetzel reckoned, contained 55,000 printed German hymns." It was during the thirty years of anguished war that the greatest hymnists of Germany arose: Martin Opitz, and Paul Fleming, and Johann von Rist, and Paul Gerhard. Of all the singers of sacred songs, the chief-Rist-wrote over 600. Gerhardt was the German George Herbert, but, more wisely than Rist, wrote only some 120 hymns. It will hold all through, "Out of the depths have we cried unto the Lord." Our songs have often been in the night season. Deep has called unto deepthe deep in man's distress unto the deep in in the Infinite Love. By tenderest, strongest hymns the Gospel has been verily preached unto spirits in prison, by souls in many a strange prison, shut in by man, shut in with God!

I can but feel that often for the healing of the transgressions of many of their people, faithful pastors, like the Chief Shepherd, have been smitten, and if there was in them any measure of poetic fervor, their very tribulations inspired their songs of faith. It is not given to a few choice souls to sing all the songs of Zion. Take out the Wesleys, Montgomery, Neale, Faber, Watts, Doddridge, Palmer, Lyte, Monsell, and the great bulk remaining have written but from one to half a dozen hymns to live. There was an hour of some supreme inspiring, when each "builded better than he knew," when scarce knowing it he sang for immortality; perhaps the cause of it is almost like Madame Guyon's: "Before I wrote I knew nothing of what I was going to write, and after I had written I remembered nothing of what I had penned;" but the song out of the divine depths in the human was impressed upon the softened spirit of man, and, as in the phonographic disc, is settled solidly into an ever-circling song of the church of God.

This gives an important hint to pastors of deep religious experience and earnest work, who have somewhat of a poetic nature. One holy hymn living through the years and ministering to the spiritual life of the church at large is a sermon whose ministering never ends. In the comparatively small denomination of the Reformed Dutch Church, to which the writer belongs, he is surprised to find the number of authors of hymns widely accepted by the church. There occurs to him the names of John H. Livingston, George W. Bethune, Elbert S. Porter, Hervey D. Ganse, Zechariah Eddy, Peter Stryker, W. J. R. Taylor, Alexander R. Thompson, W. R. Duryea, Henry N. Cobb, R. M. Offord, E. A. Collier, Philip Phelps; and among our women, Mrs. Margaret E. Sangster, Mary Virginia Terhune, Mrs. Merrill E. Gates, and Undoubtedly other churches others. are equally as fertile. There is many and many a soul, that in some hour of unusual depression or triumph, blossoms like the flowering cactus into one supreme fragrance and purity of beauty which, if it may but shape itself into a rhythmic form, shall be immortal, and, better yet, shall serve an immortal use!

LIFE's true aim seeks to make men actually what they are potentially and ideally. To this all industrial, social, and political organization ought to minister. That is a most cruel fate which so grinds a man by toil that, with the severest effort, he can barely get the means of living, but never really lives. Such a fate is none the less cruel when instituted by society than when a doom of nature. Look at humanity, and see what a mockery in the ideal which each true man carries in his heart, when compared with the reality!

In social matters men usually move along the line of least resistance, and that is the line of tradition and custom.

—Stuckenberg.

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### EDITORIAL SECTION.

### SERMONIC CRITICISM.

### Sentimental Treatment of a Text.

THE lamentation of King David over Absalom, recorded in 2 Samuel xviii. 33, is a most remarkable burst of profoundest grief. The whole verse reads:

"And the king was much moved and went up to the chamber over the gate and wept; and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

The following theme and treatment have been submitted to us:

Theme: A father's sorrow over his dead son.

*Treatment:* Presentation of the grounds for the sorrow.

1st. The natural fatherly feeling over the loss of a brilliant and favorite son.

2d. The human feeling of "a great, responsive, sensitive heart" over human suffering and sorrow,—analogous to David's feeling when Saul fell (2 Samuel i. 19-27).

The objection to this treatment of the text is that it is merely sentimental. It is also inadequate and superficial. The intensity of David's grief requires some profounder reason. Such reason is found in a complete understanding of David's relations to Absalom and to his fate. There is involved:

1st. The grief of a pious father over the death of his favorite son. This is natural affection.

2d. The grief of that father over a son lost—gone down to perdition. Compare the hopeful aspect of David's grief when Bathsheba's child died (2 Samuel xii. 17-28).

8d. The grief of that father over a son lost through his own agency. He had married Absalom's mother, a heathen woman, resulting in Absalom's being brought up as a heathen, and had set him an example of evil. So David had himself fixed on his son

the mark of doom by his agency in his birth and training and the paternal influence over him.

The theme is: "A pious father's lament over a favorite son dead and doomed by the father's agency. This was enough to call forth the wail: "Would God I had died for thee!"

### Eloquence of the Pews.

WE have long been convinced that the chief inspiration and eloquence of the pulpit come from the pews, and that if the pews for any reason decline to furnish it the preacher is doomed to fail. An enthusiastic people in the pews will rouse the dullest and deadest of preachers. We have known absolute transformations to occur in this way. On the contrary, a dull and unresponsive people is enough to paralyze the heart and tongue of a Gabriel.

But when failure seems to result from the pastoral relation the preacher pretty uniformly gets the credit of it. Now we submit that this is not fair. There are some instances in which failure is most assuredly not the preacher's fault.

We give a single typical case as a warning to our ministerial readers who may be seeking a change of pastorate. It is the case of a church that was once strong and once had a special mission in the world, but has overlived its strength and outlived its special mission without finding another. Perhaps most of its old constituency has removed beyond the bounds of the parish. A vacancy occurs in its pulpit, and, quite unconscious of the change that has come over it, the church proceeds to search the world for a man worthy to be its preacher.

We have known various instances where only an imported article would serve the purpose. In many of these cases the imported article was ready

for export again after a short time. In others the fame of the past history of the church has enabled it to take its pick out of the choicest home material, and high hopes of regaining the glory of the past, and perhaps militant, days have given renewed appearance of life for a little; but the issue between old school and new school is dead, and slavery is dead, in short, the old means and sources of excitement all gone and nothing sensational is left in sight.

Success is only possible in such cases through some new departure, and the majority of the parish, set in their old ways and with faces turned backward, prevent any new departure except by upheaval or revolution. The preacher, if made of the finer stuff, naturally shrinks from this and is victimized. We have known men of this fine quality, whom everybody knew to be superior to their predecessors in intellectual alertness and force, in preaching and administrative ability, and in weight in the counsels of the denomination and in the church at large-to be persistently hindered and handicapped by unsympathetic parishioners, and doomed to failure, when the fault was entirely with those who expected them to perform impossibilities singlehanded. The sensitive man is at last driven to resign, and having been publicly labeled a "poor preacher" and a "failure," is very likely to find his way to further usefulness as a preacher closed. The *pews* did not preach with that preacher.

As one of the leading dailies recently said in substance concerning a concrete case:

"It involves no reflection on the preaching to say that it did not fill the house to the satisfaction of the trustees of the church. Dissatisfaction with a minister's sermos may indicate rather religious and intellectual deficiency in the congregation than inferiority in the preaching. . . . The minister probably succeeded as well as anybody could have done. The days of the glory of that church have passed."

We repeat that no sustained eloquence can be expected in the *pulpit* except as the preacher is lifted, inspired, and sustained by a responsive eloquence of the *pows*.

### Series of Sermons to Young Men.

WE have recently received the following suggestive Series of Sermons on "The Battles of Young Men," from Rev. W. C. Helt, of the First Presbyterian Church of Greenville, Ohio. The special subjects are: "The Battle for a Position;" "The Battle for Success;" "The Battle against Great Odds;" "The Battle for Reputation;" "The Battle for Self-Mastery;" "The Battle with 'Yes' and 'No;' "The Battle for Eternity."

### EDITORIAL NOTES.

### Plagiarism in the Pulpit.

What constitutes it? To what extent is it allowable for a preacher to make use of other people's ideas? To what extent is he required to remold them in order to use them legitimately? These are questions often mooted, as instances of alleged literary theft are brought forward.

We take a common case. A hardworked, popular preacher finds himself caught up into the complicated machinery of church organization and church work, and whirled along through the week till Saturday night without a moment in which to get ready for his Sunday sermons. What shall he do? If he is fluent of speech he can perhaps "sputter exhortations" over the pulpit at his people on Sunday; but if slow of speech and in bondage to the written sermon, that will not serve him.

Three ways out of the difficulty seem open to him when he can not secure a substitute or an exchange.

If his "barrel" is full, he can easily get over the difficulty, in ordinary circumstances, by preaching an old sermon. But this will not always serve him for special occasions.

Or he may take a sermon of some other, and perhaps noted, preacher, and, frankly taking his people into his confidence, preach that sermon to them. There are perhaps few congregations that would not listen with interest to a sermon so announced by the preacher. We have heard it told of Spurgeon, that on one occasion he preached what was listened to as a very strong and able sermon, and concluded by informing his people that it was part of a discourse by one of the old masters of pulpit eloquence (naming the author), and announcing that he would give them the rest of it on the next Sabbath. No discredit attached to him for having done this.

Or the overworked man may fall into the temptation to select a printed and perhaps published sermon from some once distinguished, but now half-forgotten, preacher, and venture to pass it off as his own, hoping to escape detection and to avoid the discredit that would attach to failure to be prepared for an important service or a special occasion. Detection is pretty sure to follow in such cases, and the man to be brought to book.

It is hard to see how one can get out of such a dilemma either creditably or morally. The after-explanation of the plain breach of the eighth commandment comes too late to be acceptable to the man of average moral perception. It leaves a smirch behind it, and almost before he knows it the preacher's usefulness is gone. We do not see how a man after such an experience and exposure can face that congregation again.

With reference to the exposure of such plagiarism the judgment of "one of the most prominent clergymen in New York," recently quoted in the New York *Tribune*, is doubtless the verdict of the average American conscience. It is as follows:

"The man who steals and lies in public should be publicly exposed. To have cov-

ered up the thing would have been the part of a coward and milksop."

There is undoubtedly a much stronger feeling regarding such matters on this side of the Atlantic than on the other side. There it is not uncommon for hack writers or syndicates to furnish and preachers to purchase sermons by the dozen or the score for use in the Recently some manuscript translations of German sermons were offered us for a consideration for editorial use, having record on them of the author and volumes from which they had been taken and of the fact that, at such and such times, they had been preached to his people by the English rector who forwarded them to us. Such courses, if they became known, would inevitably unsettle a minister in almost any branch of the church in America.

On the whole it can scarcely be denied that honesty requires that a preacher should make his own sermons rather than purchase or purloin them, and that if it is necessary to use other men's ideas he should frankly say so. We once heard an educated man say of his minister: "The one redeeming feature of his sermons is that he can quote well!"

### The Lazy Plagiarist.

The man is certainly inexcusable, who, the having abundance of time, is lazy enough or sluggish enough to become habitually a plagiarist. He ought to be forever barred from the pulpit. We once heard a man of this stamp preach an ordination sermon an hour long, taken bodily from an article by Dr. Lyman H. Atwater on "The Matter of Preaching," in The Princeton Review. Another of the same kind once presented the cause of the Sunday-School Union for us by preaching verbatim Dr. Charles Wadsworth's famous anniversary sermon before the American Sunday-School Union. Unintentionally he dropped in our study a copy of The National Preacher, containing that sermon! Sheer indolence was

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at the bottom of the plagiarism in both these instances.

### School of Bible Study.

THERE have been many suggestions and inquiries touching the papers in the Exegetical Section of the REVIEW on Bible Study, and the "Key" and "Chart" suggested in connection with the opening article in the January number. We have been asked among other things:

- (1) For the more extended treatment in completed form.
- (2) For the publication of the successive numbers in pamphlet form for the use of Bible Classes and for help in the work of the pulpit.
- (3) For a series of pamphlets entering somewhat more fully into the treatment of each book of the Bible, for all these uses.

In view of the present interest in

Bible study we would be grateful to those of our readers who are interested in this subject, for an expression of their views regarding what would be most helpful. They can in this way be of service to the Review and its many readers, and help to give an increasing impulse to an enterprise that is of vital importance to the church at large at the present time.

### The Prize Contest Closed.

THE editors announce that the time for entering in the prize contest for "Hints at the Meaning of Texts" is now closed. Since the offers were made in November last, "Hints" have been entered for competition from regions widely separated. Selections from the "Hints" will continue to be published for several months, at the end of which time the vote on the merits of the various classes will be taken.

### NOTICES OF BOOKS OF HOMILETIC VALUE.

THE DIVINE LIPE IN MAN AND OTHER SER-MONS. By Frederick A. Noble, D.D., Fleming H. Revell Company, New York, Chicago, Toronto. Price, \$1.25.

These are strong sermons, packed full of fresh thought, expressed in chaste and forceful language, by one who has long been recognized as a master of pulpit rhetoric.

PURITANISM IN THE OLD WORLD AND THE NEW. A Historical Handbook. By the Rev. J. Gregory, Edinburgh. Introduction by Rev. Amory H. Bradford, D.D. Fleming H. Revell Company, New York, Chicago, Toronto, 1896. Price, \$2.

From the point of view of Independency the author brings together in an interesting narrative the facts concerning Puritanism from its inception in the reign of Elizabeth to the establishment of the Puritan theocracy in New England." Regarding it as "preeminently a moral and religious force," he presents it negatively as opposing "corruptions alike in church and state," and positively as aiming to "promote the ends and righteousness of the Kingdom of God." He opens with "The Creative Causes of Puritanism:"

"Four causes mainly contributed to the use and spread of Puritanism, and ultimately of Independency—

"First, The influence of the Reformation.

"Second, The influence of the Bible.

"Third, The growth of the spirit of free dom-liberty of conscience.

"Fourth, The necessity of separation from the Church as by law established."

OUR SIXTY-SIX SACRED BOOKS: How They Came to Us and What They Are. A popular handbook for colleges, Sunday-schools, normal classes, and students, on the origin, authorship, preservation, character, and Divine authority of the Christian Scriptures. Fourth edition, with analysis and questions. By Edwin M. Rice, D.D. Philadelphis: The American Sunday-School Union. Price, 50 cents net.

This title-page accurately describes the scope of this useful little book, which has won the commendation of many able and scholarly men. It stands quite alone as a cheap and handy volume on its special subject. The book is timely, since the constant and unfounded assertions of the skeptics and the critics have had a tendency to unsettle the faith of not a few, many of whom are desirous of ascertaining the real facts in the case, so as to have a rational basis for a correct opinion regarding the origin, authenticity, genuineness, etc., of the Sacrad Scriptures. Dr. Rice is careful and conservative in his treatment, resting his conclusions on clearly ascertained facts and acknowledged authorities. The questions and answers will help to fix the important points in the minds of those who study the volume. Preachers and teachers will find the book useful, even when they are the possessors of the larger works on Biblical Introduction.

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## To Our Patrons.

### "A Literary Gold Brick."

# Reprints of the old Encyclopædic Dictionary offered as the "Most Recent Dictionary in Existence."

(From The Publisher's Weekly, New York, March 28, 1896.)

#### "EQUIVOCAL BUSINESS METHODS.

"For the past month or so the publishers of the 'Encyclopædic Dictionary' have put themselves in evidence in advertisements in the New York daily papers in a way that has excited the surprise of every one who knew their publication. Tho the work was a fairly good one up to the time it was issuedwhich was from 1879 to 1888-it can hardly be considered, in view of its successors, the new Webster's 'International,' the 'Century,' and the 'Standard,' to be the 'most recent dictionary,' as it has been advertised. Neither can the price at which it is now offered be considered advantageous at \$1 down and the remainder in twelve monthly payments of \$1.25-that is, \$16 in all—when it is remembered that the book has been offered by Wanamaker and others at \$6 a set, and in St. Louis as low as \$4 a set, their wholesale rates for 100 sets having been \$300.

"Then, too, the announcement that the work was being pushed by a 'newspaper syndicate,' giving the impression that the enterprise is under the direction of the 'great dailies' of New York and other cities, lays the corporation doing business as 'The New York Newspaper Syndicate 'open to the charge of sophistry. . . . Such barefaced misstatements depreciate not only the values of the dictionaries kept in stock by the bookseller, but also help to discredit him in general. It is only another link in the chain of that system of equivocal business methods that it should be the aim of every honest business man to break every time the opportunity offers."

(From The Dry Goods Economist, New York, March 28, 1896.)

### "THE ADVERTISEMENT'S POWER.

"How the news and editorial columns are subordinated to the advertising columns of the average daily newspaper has been well illustrated these last few weeks in the attitude of the New York papers toward

the promoters of the so-called 'Encyclopedic Dictionary.' This work is a palpable fake. A man running as he reads can gather as much from its preposterous advertisements. If, through these, he should be led to examine it, he will find a 'dictionary' of heterogeneous compilations—a mixture of old English plates and later American insets; giving arbitrary spellings with sublime unconcern of the existence of other and often better accepted ones; claiming editorial supervision it never had (luckily for those whose names it claimed); badly printed on poor paper, and advertised and thrust before the public more as a patent medicine than as a work of scholarship. But its promoters paid large sums in advertising to the daily papers, and up to this time not a single New York journal, so far as we know, has criticized the production. The management of a newspaper is not supposed to know anything about many of the articles it is paid to advertise, but it is directly within its province to instruct the public as to the true value of literary offerings. All the sadder then that none of our contemporaries in this city have been honest enough to tell the truth on this occasion."

(From The Union Printer and American Crafteman, New York, March 28, 1896.)

"A LITERARY GOLD BRICK.

"THE OLD ENCYCLOPÆDIC DICTIONARY OFFERED AS A FIN-DE-SIECLE WORK.

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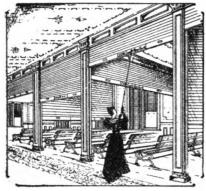
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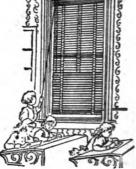
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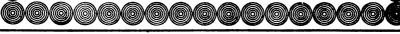
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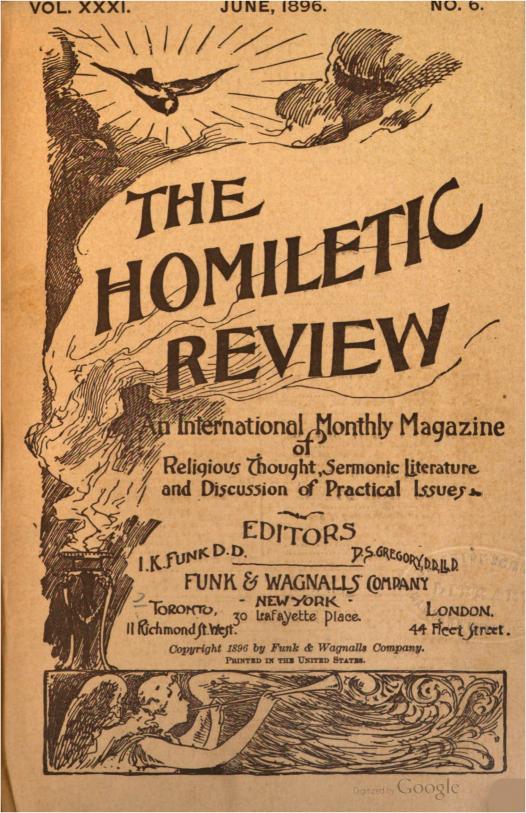
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By SIR J. WILLIAM DAWSON, LL.D., F.R.S., MONTREAL, CANADA, LATE PRINCIPAL AND VICE-CHANCELLOR OF McGILL UNIVERSITY.

(Second Article.)

We have seen in the previous article that, while it is reasonable to suppose that some record or tradition should be preserved among men as to a catastrophe so terrible and extensive as the great subsidence which terminated the earlier human period, such records or reminiscences might remain in different forms among peoples in different stages of culture. They might even have to be trusted to the dangers of oral transmission until post-diluvian men had acquired means to record them more permanently.

Unwritten traditions have been said to be as perishable as footprints on the sand; but geologists know that footprints, when covered up and preserved in layers of rock, may endure forever. So it is with traditions. Perishable in themselves, they may, so to speak, be fossilized in the form of folk-lore stories or rimes, or may be so connected with permanent local facts or features as to become very permanent. But even illiterate tribes of men have known how to preserve history by knotted cords, like those of Peru, or by wampum belts, like those of North America, or by rude pictographs representing remarkable events. One of the latter, found in a Paleoanthropic cavern in France, may actually record the approach of an inundation, for it represents a man carrying a burden on his shoulder and retreating from the water in which swims a great fish, while in front are the heads of wild horses which may have escaped in advance of him.*

Archeological investigation has now, however, actually traced back the art of writing in the forms of the arrow-headed syllabary of Chaldea

^{*}Christy and Lartet—" Reliquiæ Aquitanicæ," and reproduced in the author's work, "Fossil Men."

and the hieroglyphics of Egypt to a time very near to that of the deluge, and we know that the earliest post-diluvian colonists of Europe erected megalithic monuments on which they engraved markings mysterious to us, but, perhaps to them, significant of great events in their history. To us the most important of these records of the deluge, in addition to the Hebrew Scriptures, are preserved in the tablets of baked clay which have been disinterred from the library of Assurbanipal, King of Nineveh, the grandson of the biblical Senna-This enlightened monarch, living at a time when the Assyrian Empire had attained its highest degree of prosperity, between 600 and 700 B.c., conceived the idea of collecting the earliest Babylonian records, for his own gratification and for the instruction of his people. He caused copies of the oldest documents preserved in the Chaldean temples to be engraved on tablets of fine clay, afterward baked into tiles, and thus preserved for all time. These precious documents, some of them probably of great antiquity in his own time, he caused to be stored in the record-chamber of his palace, and such of them as have been collected now enrich the museums of European capitals.

One series of these tablets relates the history of a great Chaldean hero, Isdubar or Gilgames, lord of the city Erech,* a mighty hunter and warrior, and apparently identical with the biblical Nimrod. story, read into modern language, seems to indicate that he became an innovator in religious matters. He neglected the time-honored worship of Istar or Astarte, the mother of men, symbolized by the moon and the planet Venus, and under the guidance of a shaman or prophet named Heabani, who appears in sculptures in the guise of an American medicine-man, clad in a bull's skin and with horns on his head, to have gone over to the worship of other gods. Istar resents this secession from her service, and visits him with a noisome disease, and he is advised that if he will consult a certain Hasisadra or Um-Nepisthim, who enjoys an immortal life and resides in an island at the mouths of the Euphrates and Tigris, he will be healed. He makes the pilgrimage, meeting with many adventures, and on visiting the immortal sage is not only relieved of his malady, but, as Hasisadra is the Chaldean Noah, called Xisuthrus by the Greeks, the story of the deluge is related to the hero and is incorporated in the poem, of which it now constitutes by much the most interesting portion. It was first translated by the late George Smith more than twenty years ago, and other translations have been made by several German and English scholarsthe latest being that of Mr. Pinches of the British Museum.† In its more essential features it corresponds closely with the account in Genesis, but recognizes a number of gods at variance with one another, and embellishes the story with many fanciful features. It makes the

[†] Pinches' translation is given in the well-known "International Teachers' Bible," pubished by Messrs. Collins; Bible Readers' Manual, p. 12.



One of the towns said in Genesis to have belonged to Nimrod—"Babel, Erech, Accad, and Calneb."

ark a ship, and furnishes it with a pilot, and it gives a local coloring by making Hasisadra a citizen of Sipparu in Babylonia, and by making the ark ground on the mountain of Nisr, supposed to be one of the hills east of the lower Tigris. It also reduces the duration of the flood to seven days. It may thus be characterized as an imaginative, poetical production, founded on fact but embellished with many fanciful accessories, and especially with a multitude of contending divinities, reminding one of the Olympian gods in the Iliad of Homer. These properties of the Babylonian epic of the deluge will be at once apparent to any one who will take the trouble to consult Mr. Pinches' translation. It is the best account that we have outside of Genesis, and though the extant copies belong to the age of the Hebrew kings, the originals were probably much older than the time of Moses. theless its characters stamp it as a less primitive history than that accessible to the author of Genesis, and there is thus no probability whatever in the assumption of some writers that the latter was indebted for his facts to the Babylonian poem. It would be as reasonable to suppose that the current histories of England and Scotland have been derived from Scott's novels.

Before entering on the study of the Hebrew history of the deluge, it is necessary to carry ourselves back in imagination to the conditions, physical and anthropological, of the antediluvian world. In reference to physical nature, we have already seen that this age was a "continental period," in which the land of the northern hemisphere at least, had attained to its maximum extension. There were then extensive plains around the Mediterranean which are now submerged. Euphratean plain was higher, drier, and more wooded than at present, and probably extended over the shallower parts of the Persian Gulf.* In the west there was a border of land now under the Atlantic, girdling the coasts of Spain and France, and connecting England with the mainland and Europe. The climate was warm and dry in the lower latitudes, and any agriculture of the period was probably carried on in irrigated alluvial plains, while there were vast steppes and forest-clad districts inviting to a nomadic and hunting life. There was also a much greater number and variety of wild animals than after the deluge. It is likely, however, that for some time before the diluvial submergence, subsidence of a gradual nature was in progress. The lower lands were becoming swampy and finally sinking under the sea, and at the same time the summers were more wet and cold, so that the conditions of life for simple people with few arts were becoming more unfavorable, more especially in the north. These changes were

^{*}According to the British Admiralty charts, the Persian Gulf is very shallow with indications of a slight depression along the centre. It is probable therefore that in the early human or antediluvian period it was a broad valley with the continuation of the present Ghat-al-Arab running through it, and on its banks forests of date palms and other fruit-bearing trees. This was undoubtedly the geographical condition before the mind of the writer of the description of Eden in Genesis, tho this condition had disappeared, and was not restored after the deluge.



probably in progress within the ken of the patriarchal narrator in Genesis, at least during the one hundred and twenty years of grace allowed before the catastrophe.* The geological evidence for all this has been already referred to, but we must endeavor to realize the fact that the geographical and climatic conditions of the present day and of the early post-diluvian time are very different. In regard to the Euphratean region, to which the narrative in Genesis chiefly relates, the survivors of the deluge must have found the site of the Edenic garden either submerged or converted into a swampy flat, even now only partially reclaimed by silting up and by artificial embankment. Neglect of this fact has led to geographical mistakes as to the site of Eden. For the the writer of the description of the "Garden" lived in post-diluvian times, he was aware of these differences.†

In discussing the human conditions of the antediluvian age, we must beware of the too common error of importing into them ideas belonging to later times, and must note with care the few graphic touches of the author of Genesis. The keynote to the whole antediluvian history is found in the terrible tragedy of the death of Abel, and in the consequent division of mankind into two distinct tribes separate from each other, and following quite different lines of development. heathen myths this is the story of Adar and Tammuz and of Typhon and Osiris, but in Genesis it is a sad tale of murder and estrangement in the primitive family, leading, however, to far-reaching historical consequences, more especially in relation to the early separation and later intermixture of the two tribes of men, with the natural physical and moral results of such mixture.

Who then were the "Sons of God" and the "Daughters of Men," (or of the Adam), whose intermarriages are connected with the moral decadence of the antediluvians? Of the conjectures which have been hazarded on this subject, two only appear to deserve notice. is that "infranatural" view, as it may be called, which regards the Sons of God as angelic beings fallen from their high estate and uniting themselves to human maidens. This idea, however it may be paralleled with ancient superstitions, is at once unnatural and out of harmony with any subsequent doctrine of the Bible respecting angels, whether holy or fallen, and especially with Christ's statement that angels neither marry nor are given in marriage. ‡ It seems at present generally abandoned, except by those who hold the early chapters of Genesis as mythical or allegorical, and can thus regard this incident as analogous to the amours of the Olympian gods and similar heathen The second is the interpretation, favored by more conserva-

et seq.



^{*}Gen. vi. 3. They may also be referred to in the words attributed to the Sethite Lamech in Gen. v. 39. The period of one hundred and twenty years undoubtedly refers to a delay of execution to that extent.

[†] See for a discussion of this, "Modern Science in Bible Lands," by the author. ‡ Mark xii. 25; Matt. xxii. 20. See also Gree..'3 "Unity of the Book of Genesis," p. 51

tive expositors, that we are to regard the Sons of God as the Sethites and that they entered into alliances with Cainite women, similar to those of the Israelites in later times with the heathen women of Canaan. This seems a reasonable explanation, tho it scarcely accounts for the designations given to the two parties, nor to the terms employed as to the nature of the marriages. Viewing the matter from the religious standpoint of Genesis and the analogy of simple and rude peoples, I have for some time been inclined to believe, and have suggested in popular books, that the Beni ha Elohim are in reality the Cainites and the Daughters of Adam Sethite women. At first sight this may seem unlikely, but it gains on investigation, and throws great light on the use of the terms Elohim and Jahveh in Genesis. It also brings the Genesis story into remarkable accordance with what we know of the remains of Palecanthropic man, and especially of the two races and the probably half-blood giants of the caves and gravels.

Let us then test this hypothesis by the terms of the record, keeping in view the fact that we have to do in the early chapters of Genesis with a very primitive state of society, in which that primeval law of marriage, stated in Genesis ii. 24 and quoted by Christ in His discussion about divorce, that a man should leave his father and mother and cleave to his wife, had been in force, so that the social system was based on what has been called "Matriarchy." Let us also note that Cain and his family had been obliged to leave the original tribe and had migrated to some distance, where they developed a distinct civilization, and probably also distinct religious ideas; and that the intermixture toward the end of the antediluvian age was that of tribes long separated and breeding in and in. Further, that the wives are said to have been "taken," probably by forcible capture, * and introduced to the tribe of the husband contrary to the primitive marriage law. The song of the Cainite Lamech, introduced at the close of the genealogy of that tribe in chapter iv., in all likelihood has reference to this and explains it. Lamech has "taken" two wives, probably Sethite women, and in their capture he has been wounded, while he has slain one of their relatives. He fears blood-revenge, and possibly that his wives may betray him to the men of their tribe. Therefore he impresses upon them the idea that his crime, if a crime at all, is less heinous than that of Cain, is in short homicide in self-defense, not wilful murder. While referring to this, we may note that the sons of Lamech are notable examples of the "men of renown" who resulted from the greater physical and mental vigor arising from the mixed marriages.

If we turn now to the question why such a title as Sons of God should be applied to the tribe of Cain, we find that in the offerings of the two brothers, while both are said to have been made to Jahveh, Cain's was really made to God in the character of Elohim, the God of

^{*}As used in Genesis the expression is not equivalent to that in later times, for the men taking whom they would implies a distinct breach of the primitive law of marriage.

nature, rather than in that of Jahveh or Redeemer. The talk or altercation with Abel, which resulted in the murder, may have referred to this distinction. After the murder Cain is banished from the family, and is said to have gone out from the "face of Jahveh," which imparts much more than a mere change of place, or exclusion from any local sanctuary, if such existed. He seems to have ceased to be a follower of Jahveh, and if he had any remaining form of religion it must have been a nature-worship of Elohim as Creator. He and his children, therefore, having ceased to be children of Adam in the spiritual, religious, and social life, would become merely Sons of Elohim, and, in accordance with this, might pay no regard to the promise of redemption but occupy themselves wholly with the materialistic effort to better their earthly conditions. Bishop Heber, in his fragmentary poem on "The World before the Flood," represents the Cainite Jared or Irad as saying that they had served nature-gods—

"Since first Jehovah scorned such sacrifice, With frankincense and flowers and oil and corn, Our bloodless sacrifice."

Such worship, however beautiful in appearance, was not unlikely to degenerate into a base sensualism. This accords with the fact that while they seem to have been distinguished as inventors and cultivators of material advantages, they also sent forth nomadic hordes of hunters and barbarians, and were the first to cultivate the arts of war and destruction.

On the other hand, the Sethites, tho their religious life is connected with the invoking or calling on Jahveh,* could not be called the "children of Jahveh," since God in that respect was not the Father of men so much as their coming Redeemer; but they could properly be called "children of Adam" par excellence, just as the Israelites at a later time were children of Abraham in a different sense from the Edomites or Ishmaelites. It accords with this that immediately after the mention of the history of Cain and his family a new genealogy is commenced, repeating the creation of Adam, ignoring both Cain and Abel, the former as banished and disinherited, the latter as dead, and introducing Seth as the only son of Adam and legitimate continuer of his family. To some of the critics this is merely the beginning of a new and contradictory fragment; but it is in reality the new genealogy of the true Sons of Adam. The two genealogical lists, that of Cain and Seth, thus both lead to the account of the mixed marriages and their consequences, as given in the beginning of chapter vi.; and so soon as these are understood with their terminations in the two Lamechs, one speaking of the institution of war and bloodshed and polygamy, the other of the removal of the old curse on the ground and the introduction of a better era, we can at once solve the mystery of the Sons of Elohim and the Daughters of Adam. It simply means that the

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Cainites, physically more powerful men, and furnished by their metallurgic discoveries with better weapons, carried off the daughters of the Sethites at their pleasure to be their wives; and that, as in the case of "half-bloods" in North America,* the new hybrid race springing from these marriages excelled either of the original races in stature and vigor, and became mighty men and men of violence and lords over their fellows. In Genesis the word Nephilim, elsewhere applied to the stalwart Anakim of Southern Palestine, designates the original aggressors, † and is applied also to their sons, who are besides called "mighty men" (Gibborim) and "men of name" or renown. The fact that the moral decadence of the antediluvians was thus based on a physical cause and had in it no element of hope for a spiritual revival, is the justification of the deluge, as well as an essential element in the history, uniting the two genealogies of Cain and of Seth, and concentrating the whole previous history on the great catastrophe which closed the antediluvian age.

With the aid of the anthropological and geological facts and inferences in this and the previous article, we shall be enabled without difficulty to understand and appreciate the clear and consistent narrative of the survivors of the deluge, as contained in the sixth, seventh, and eighth chapters of Genesis.

#### II.—HOW FAR ARE MEN RESPONSIBLE FOR ERRORS OF OPINION?

By Rev E. F. Burr, D.D., LL.D., Lyme, Conn., Author of "Ecoe Colum," "Pater Mundi," etc.

#### I. THE NEGATIVE SIDE.

Sin is the great fact of human society. Hardly inferior to it in conspicuousness is error of opinion. All classes of men, all subjects of thought, and all ages of the world are pervaded by false opinions to an extent which our faculties must accept as infinite.

The wisest is an errorist. In the course of his life he has found himself in a multitude of mistakes of every degree of importance, from those which relate to the weather up to those which relate to the essence of religion. Where the strong have stumbled the weak have fallen. Amusement and business, politics and literature, science and religion—no field of thought but is crowded with mistakes. Hardly an opinion but has been controverted. Hardly a topic on which there are not as many different views as there are different men surveying it; for probably never yet did a moral topic appear to two individuals

† Green, "Unity of Genesis," loc. cit.

^{*}Statistics of the results of this modern intermixture are given by Dr. Franz Boas in The Popular Science Monthly, October, 1894.

in precisely the same light. This diversity of view means intellectual error. The error which lies about us in huge and endless profusion stretches away in Alpine ranges to the ends of the world and the beginning of mankind.

An evil so great and evident has naturally attracted much attention from thoughtful men. Various inquiries have been started in regard to it. Among the most important of these is one relating to the degree of responsibility it involves. Some deny that men are responsible for any of their errors of opinion. They claim that belief is under the control of rigid necessity—that the judgment is determined by a law of circumstances as inexorable as that which constrains a planet; that believers in God and Jupiter, in Christ and Mohammed, in philosophies empiric and transcendental, in moral distinctions and materialism, are all, in respect to believing otherwise, equally powerless and equally blameless. Others reject these notions with abhorrence. In their view all errors involve guilt. No exception is allowed. From religion down to the smallest matters of etiquette, all our mistakes must be regarded as falling within the scope of conscience and moral government. And, again, both these views are extreme in the estimation of others, who maintain that we are responsible for all religious errors, or at least all religious errors of the higher degrees of importance, while in inferior matters one may fall into mistake without blame.

Which of these views is the correct one? If neither of them exactly represents the truth, what does represent it? How far are men responsible for errors of opinion?

In attempting to answer this question, I offer a word to prevent misapprehension. My thought is that if men were morally perfect from the outset they would either avoid all erroneous opinions, or would escape all their injurious consequences. If God did not secure their fallible natures from mistake He would prevent them from being injured by it. This much I suppose to be implied in such Scriptures as these: "All things work together for good to them that love God;" "Because thou hast made the Lord thy habitation there shall no evil befall thee, for he shall give his angels charge over thee or keep thee in all thy ways." Many such passages would seem to secure the perfectly righteous from all such mistakes of conduct, and hence of opinion, as would prove injurious to them. They promise nothing more. If God chooses to allow the mistake and prevent its injurious results, He does not break His promise.

With this precautionary statement, I proceed to inquire how far men are responsible for errors of opinion?

A general and useful answer is this: We are blameworthy for our mistakes as far as they are the result of past sin, or of the absence of due present effort to prevent them. Am I asked what I mean by due effort? I answer: "Effort proportioned to the importance of the subjects to be investigated relative to other subjects claiming our atten-

tion." Duty does not require us to extend the entire force of our faculties and opportunities on any one subject. On the contrary, it forbids such expenditure. We have many duties to perform, and many important questions to examine. And our limited time and capacity for effort are to be shared among these according to their relative importance. Now the sin of some far-back time may so impair our faculties and circumstances as to make it impossible for our best efforts of today to escape a given error. What is plainer than that this error is criminal, the our present effort to ascertain the truth is altogether unexceptionable? Neglect of due present effort to ascertain truth may cause error the our past conduct presents no obstacle. plainer than that the error is criminal which results from our not doing the best we consistently can to prevent it? Moreover, what is plainer than that the error is not culpable which we neither can avoid, nor could have avoided consistently with discharge of duty in other directions?

This general answer to our inquiry, tho useful, is too vague to be entirely satisfactory. It may still be asked how far error of opinion would be averted were men from the outset perfectly what they ought to be? I therefore reply again in several particulars, confining myself in this paper rather to the negative aspect of the subject.

1. We are not blameworthy for all errors of opinion.

The question before us is whether a man who has always been morally perfect would be free from all mistakes. Would he never form a false judgment? Would he never mistake a path in a journey? Would he never misapprehend the meaning of a speaker or author? Would he never misjudge the motives, character, capacities of those with whom he comes in contact? Would he never miscalculate in the least in the management of worldly business? Would he never be accessible in any degree to imposition from unscrupulous men? Would he never take up an incorrect view in philology, metaphysics, or any other subject on which there is so much variety of opinion, and therefore so much error?

It is generally believed, and I suppose correctly, that a perfect moral character from the outset would not exempt a person from absolutely all mistakes. It would, no doubt, do wonders in the way of clearing up our views of things and promoting just judgments: but there would still remain a certain residuum of mistake. This means that a morally perfect man could not avoid all mistake if left to his own limited faculties; and that God could not be counted on to make good their deficiency.

Let us first conceive of such a man left entirely to his own natural In that case it would be quite impossible for his limited nature to avoid all mistake. Would not a morally perfect man, like all others, be forced to judge from appearances and probabilities within the range of his observation? But the range of his observation would

be limited. In virtue of his finite faculty he would have a finite field of view. Facts needed to avoid wrong decisions would sometimes lie beyond his field of view as they do beyond that of other men. child, or to the adult of some untaught land, the apparent unity and fixity of yonder star which nightly draws his gaze necessarily seem All the appearances within the range of his faculties favor the The great facts which prove its incorrectness lie beyond impression. that range. It is only the cultivated philosopher, standing on the shoulders of many generations, or some pupil of his, who can see in that twinkling point a multiple star, wheeling through the abyss on elliptic curves whose immensity terrifies the imagination. instances lie in bulk around us, and in hosts above us. If, then, existing men often err from ignorance of facts which lie beyond the scope of their faculty, and even the wing of their fancy, and if a morally perfect man would be liable to a like ignorance because having like limitations, then it follows that we might expect to find mistakes in one who has always been morally perfect. Complete goodness would, doubtless, give our intelligence a much larger orbit; but it must still leave it considerably short of the infinite, or even the angelic. Limited faculties must, from their very nature, understand many things super-The subjects of human thought are of all degrees of difficulty, from that which is above the comprehension of an angel to that which is level with the capacity of a child. Hence an intelligence with given bounds must know some things well, others poorly, and still others not at all. But how often does mere superficiality of knowledge show itself a fruitful source of mistake! A very large fraction of the errors of the world may readily be traced to this source alone. To see some things imperfectly is, sooner or later, to see many things erroneously.

Yonder is a man whose feeble powers scarce lift him above idiocy. Yonder is a child whose faculties are as yet unfledged. Would these be infallible, even if they had never sinned? Would it be impracticable for some man of mature and subtle genius to impose on their weak intelligence sophistry for sound argument and glittering falsehood for pure truth? It is plain that if such persons were left entirely to their own resources, these resources would be insufficient for their protection. No virtue, however magnificent, could save them. The great and resourceful genius could readily make the worse appear to them the better reason, and so paint and apparel error as to make her pass for heavenly truth. Is it unfair to infer from the almost idiot and child to the usual men and women of the world? To angels we are all children. What causes the mistakes of the child? Is it not the disproportion of his mental strength and skill to the difficulty of the subject on which they are employed, and to the power of that adroit and commanding intellect which lays itself out to mislead and victimize? There are questions of actual speculation quite as much above the master minds of mankind as the question on which the almost idiot mistakes is above his. There are actual sophists and deceivers about us as much more capable than the most gifted man as that man is more capable than the child. Hence, let God leave the mass of men to their own powers, it is no virtue of theirs, however complete and shining, that would secure them from all errors of opinion.

But could not God be counted on not to leave a completely good man to the limitations of his nature and surroundings? Would He not step in with the supernatural to make good the deficiencies of the natural? Where is the promise that He will do so? There are glorious promises as to keeping and guiding the righteous—such imperfect righteous as belong to this world-but that these promises were never meant to guarantee freedom from mistake is shown by the fact that such freedom has never yet been secured to any man, however excellent. on looking about us, we see that God does not always proportion just thinking to just doing, especially in common matters. Far from it. Good men are often much poorer thinkers on the lower ranges of thought than some bad men. Devout Christians are often seen managing their worldly affairs with less skill than others of less moral standing. men sometimes make their way with greater success through the intricacies of learning and science than do the good. All of which goes to show that under the government of God correctness of opinion is not proportioned to moral goodness alone; and, consequently, that the good men might be perfect without immunity from mistake.

II. We are not responsible for all errors of *religious* opinion, even such as are of considerable importance.

That men are blamable for many of these errors is perfectly clear to all who believe in human responsibility at all. We can often trace the error to its sinful fountain without any trouble whatever. The spring is so near the surface! No doubt a perfectly sound character would go a very great way toward helping our vision in religious matters. A sound heart would be a great opener of the eyes toward all points of the compass, but especially toward the religious field. But would it so open them and clarify and empower them as to prevent all religious mistakes?

Is it thought that religious mistakes are more important than the secular; and that therefore we may presume that God has qualified us to avoid all of the one class, tho not all of the other?

Some religious errors are infinitely more important than any secular ones can be. But others are exceedingly trivial—about as trivial as one can well imagine. If any more trifling questions can be started than some of those discussed in the interest of religion by the old schoolmen and casuists, I have yet to hear of them. The proper breadth of the phylactery, the proper measure of anise and cummin, the proper size of the sacramental wafer, the nature of the forbidden fruit (whether an orange or an apple), the kind of wood of which the Cross was made—of what earthly consequence is it what conclusions

we come to? What ground is there for thinking that God would be more likely to interfere to prevent mistakes in such matters than in matters purely secular of like grade?

Further, in regard to the whole religious field the argument is substantially the same as that just used, viz., that a man left to his own unaided resources, though morally perfect from the outset, could not be expected to wholly escape mistake; and that God could not be counted on to do for him in every case what he could not do for himself.

Suppose a man left to his own resources. In general, religious questions are fully as difficult as any. Who knows a problem in physics or metaphysics so profound that one in morals and theology can not be found to equal it? When Newton turned from the study, of celestial mechanics to the study of the Scriptures, he found that the power that strode so sublimely from mountain-top to mountain-top of analytical and astronomical discovery could strain and falter in dealing with the more intense Switzerland of theology. When Pascal withdrew from that abstruse geometry of which he was the natural high-priest, it was to bow like a child before many a religious mystery which his vast powers sought in vain to solve. When Locke retired from his stubborn metaphysics to a more thorough religious study, it was to feel that in his new vocation he needed all the great powers that had grappled so masterfully with the recondite theory of mind. The religious studies of these men were approached under circumstances at least as favorable as belonged to their secular. They brought to them the full maturity of their powers, long practise in investigation, the highest zeal, and a moral condition even more favorable to religious investigation than to As a corrupt tendency and sin do more to obscure moral than other truth, so a correct tendency and holiness do more to illustrate it. Now the latter were largely dominant in these equal ornaments of science and religion. Genius was the least part of their greatness. They were largely under the They were good men—best men. influence of the Holy Spirit, who is specially an illuminator in religious things. And yet—these men with all their accomplishments as investigators—with as masterful ability in dealing with probabilities as with differentials, in dealing with moral and revealed law as with the laws of Nature, found their hardest and most brow-wrinkling task among religious problems. It follows that one left to his own unaided resources would, even the morally perfect, be at least as liable to mistake in the religious field as in the secular.

But would not God, in the case of such a person, step in to prevent all mistakes of any considerable importance—for example, in such matters as are at issue between the various evangelical denominations? Looking about us, we find that He does not, in the lower ranges of religious inquiry, always proportion immunity from error to goodness. In minor religious points, tho of some consequence, the various evangelical denominations differ widely among themselves and of course

mistake; but we can not deny that there are just as good people among the Baptists and Methodists and Episcopalians as among the Presbyterians and Congregationalists. Plainly it is not in the divine plan to always secure freedom from even important religious error in exact proportion to goodness. Goodness does not prevent the Baptist from insisting on immersion, nor the Methodist from insisting on falling from grace, nor the Episcopalian from insisting on diocesan bishops; and we are not authorized to charge criminality upon them for not believing as we do. In such cases God seems to content Himself with preventing the evil consequences of mistake instead of the mistake itself. Even to such imperfect saints as our best men are, He has guaranteed freedom from all hurtful mistakes (hurtful to themselves); much more would He do this for one morally perfect from the first. might be expected that He would sometimes content Himself with this. Are we prepared to affirm that the holy angels never have any faulty observations, wrong judgments, misconceptions, inconclusive reasonings—that they are so flooded with the Omniscience in whose presence they stand, that they, despite their finite powers, are absolutely and forever free from mistake; never correcting their first impressions of things, even of the divine plans and ways, by afterthought, a nearer view, fresh sources of information, larger experience?

#### III.—SYMPOSIUM ON THE CHRISTIAN ENDEAVOR MOVEMENT.

1. THE CHRISTIAN ENDEAVOR MOVEMENT—ITS AIMS AND RESULTS. BY REV. FRANCIS E. CLARK, D.D., BOSTON, MASS., FOUNDER AND PRESIDENT OF THE Y. P. S. C. E.

I have been asked by the editors of this Review to prepare an article on "The Aims of the Young People's Society of Christian Endeavor and its Results for Good." It is a congenial task and I willingly accept the commission.

I. The aims of the society can easily be understood, for they are the very same to-day that they were fifteen years ago, when the first society was established. As an organization increases in numbers, its original purpose is sometimes obscured or changed, or its interests become so complex that it is difficult to perceive what its leading purpose and design really is. But in the Christian Endeavor movement, no such obscurity of thought as to aim and purpose is possible, for the very same reason which actuated the formation of the first society in Williston Church, in the city of Portland, and the 2d of February, 1881, actuated the formation of the latest society, the forty-sixth thousandth, or whatever the exact number may have been, on this day of grace when these words are read.

The object of that first society was to be a direct aid and feeder to Williston Church. It was formed by a pastor to help him in his work. Its purpose, directly and simply expressed in the constitution, was to band the young people together for their mutual acquaintance, and "to make them more useful in the service of God."

Its religious design was explicitly stated. The pill was not sugarcoated so deeply that its tonic properties were entirely lost. If I may
venture to say so, the reason why many a young people's society had
failed in the past, was that its real purpose had been disguised. The
underlying aim, doubtless, of every young people's organization connected with our evangelical churches has been a religious one, but it
had been thought necessary to so dilute the religion, as to make the
draught palatable to young lips. The result was, that it became
insipid rather than palatable, and the young people refused to drink.
Literary features and musical features were made prominent. The
trap was baited with ice cream and oysters, and it was thought that by
these means the young men and women would be won to the church.

The Christian Endeavor society put faith in the young people. It recognized their deep seriousness of purpose. It took the young man, when converted, at his word, and believed that he desired to do nothing so much as to serve his Master. It put stress of emphasis upon the prayer-meeting rather than upon the social gathering; upon a consecration service, rather than upon a debating society; upon actual work to be done in winning others, rather than upon a "Pink Tea," or a "Russian Tea," with a piece of lemon peel in the saucer.

There was, to be sure, in this first society, as in every one founded since, a Social Committee; but its purpose, too, was a distinctly religious one. It was to be "social to save." As for the Lookout Committee and the Prayer-Meeting Committee, the Visiting Committee, and the Relief Committee, the Missionary Committee, and the rest of the list, they were unmistakably religious in their purpose and design.

But this distinctive aim of the society was particularly emphasized by the prayer-meeting pledge, which has been the battle-ground of the society from that day to this, and the battle-ground on which all its victories have been won. No form of magic is claimed for the pledge. It is not an obligation that will keep itself or that insures necessarily a vigorous young people's society, but it has this supreme value, that it puts the emphasis in a young people's organization where it belongs. It teaches the members every week to "covet earnestly the best gifts." It demands of them that they should disregard their moods and their whims and set apart a definite and particular proportion of their time, for the definite and particular service of God. In other words, it sets the seal of religious duty upon the Christian Endeavor movement, and anchors it fast, so that it may not drift with every passing current of fashion or whim. Many and many have been the practical illustrations



which have come to me during these fifteen years of the value of this Magna Charta of Christian Endeavor.

It has developed the heroism of the young people connected with this society as nothing else has done. It has made the timid brave. It has conquered an unworthy timidity, and if it has made no martyrs, it has certainly developed a multitude of confessors, a multitude that is now numbered by millions rather than by thousands.

Singularly enough, too, singularly, that is, when we look at matters from the earthly rather than the divine standpoint, this strenuous quality of obligation has given the society its popularity with the young people themselves. Its appeal to the heroic has met with an immediate response, and I am very confident that this idea has given a staying power to the organization which it never could have had otherwise.

The consecration-meeting is but an expansion of the prayer-meeting idea. It provides for an hour every month, when every name is called and the allegiance of each young disciple is once more sealed. It also provides a way of distinguishing between the faithful and the unfaithful, and a way of weeding the society from its unworthy members, who are dropped after three consecutive and unexcused absences from this monthly service.

That this strenuous insistence on the religious idea has not turned the young people away from the society is illustrated by a remark which I remember hearing at one of our early conventions, and which in idea if not in form, I have heard repeated a thousand times since. "In former days," said this young rustic, who was reporting for his home society, in homely phrase, "you could not get a corporal outguard to our young people's society, unless you gave them a great feed! But now, since the Christian Endeavor was started, when we have only a pie-and-cake affair," and his lip curled scornfully as he spoke of the pie and cake, "we hardly get out a hundred of our young folks. But when we have a good, rousing prayer-meeting, as we do every week, the vestry is filled with two or three hundred of us."

It need not be reaffirmed, that the fundamental aim of the society, also, was not only to develop the religious nature of the young disciple, but to make each one supremely loyal to his own church. Emphasis has always been laid upon this point, and supreme importance is given to this thought to-day, as it was in the first year of the society. The first society, as was said before, was formed to help one pastor and one church. So was the second and so was the third, and every one since has had this strain of utter and absolute loyalty running through it. A society which is not thus truly faithful to the interests of its own church has no claim to call itself a Christian Endeavor society. Its very constitution declares that it is "part of the church," provides for the approval or veto of its elections and all its actions by the church authorities, and, according to the polity of the church with which it is

connected, puts itself in absolute subjection to the wishes of the pastor and the church.

II. As to the results for good, concerning which I am asked to write, it is not an easy task to condense them within the limits assigned me. I hope I shall not be considered a partial and biased advocate, or be thought to speak in a boastful strain, if I attempt to enumerate some of the more noteworthy. One of the happy results is the discovery of a vast number of earnest young Christians. The society has discovered them to themselves and to the church. It has made use of their powers, and developed their capacity for Christian service.

Twenty years ago it was an uncommon thing to hear a young voice in our church prayer-meetings, or to find many young people engaged in the various activities of church life. Now there is scarcely a church between the two oceans which has not a corps of young workers, who can be relied on for any service which may be needed.

In other ways, too, have a multitude of Christian young men and women taken their places among the moral and religious forces of the day. As officers of local, state, and county unions; as promoters of Junior Endeavor work; as members of the various committees that advance the cause of temperance and good citizenship and missions and evangelism, under the direction of the pastors and churches, and in many other ways are they making themselves felt.

In a somewhat wide acquaintance among these young men and women, in England and Australia and Canada, as well as in the United States, I could name thousands who have been brought out by means of the society and who to-day are doing a special and most useful work in the kingdom of our Lord.

Another beneficent result which all will acknowledge is the rejuvenation of the young people's prayer-meeting. This somewhat decadent
institution, as it was a dozen or fifteen years ago, has taken on surprising life and vitality. It is a real power now in almost every church,
and as indispensable a feature as the Sunday-school or the mid-week
service. The society of Christian Endeavor has sometimes been called
with a sneer, "a prayer-meeting society." I know of no higher distinction which can be conferred upon it, than the one implied in this
epithet. The prayer-meeting is its beating heart. Here its interests
center, here its workers are trained. This it is which gives tone and
character to the whole movement.

But it does not confine itself to the training of a generation of prayer-meeting goers, and prayer-meeting participants. It has proved itself to be an all-around training-school for the young people. Its Lookout Committee teaches them how to care for the spiritual interests of their companions. Its Prayer-Meeting Committee puts care and thought upon this most important service, and gives to it a new dignity. The Social Committee trains in tact and winsomeness, while it is merely necessary to read over the long list of other committees which have



been adopted by many societies, whose names describe their work, to show the various classes into which this training-school of the church has been divided.

But this work which the young people do is not simply preparation and training for future service. It involves present service and present results. Over a million of the associate members have been drawn into the different evangelical churches of America, many influenced to a greater or less degree certainly by the efforts and prayers and kindly persistence of their companions, the active members. And now every year a great host, a quarter of a million strong, of these associate members, avow before men their love for Christ and their purpose to serve Him.

It would be pleasant to dwell for many pages upon the results of the special efforts of the last few years; efforts to purify the political atmosphere; efforts to cloes the rum-shop and plant the mission in its place; efforts to make this country Immanuel's land, for everywhere the thought of Christian Citizenship has caused the pulses of the young people to beat fast and their hearts to bound with the hope of a regenerated America.

It would be pleasant, also, to dwell on the wonderful missionary advance of the last few years. "Missionary extension" has been one of the watchwords of the day, and with the enthusiasm born of youth the Christian Endeavorers are seeking for the subjugation of the whole world to the King of kings. I find that their mottoes in their state conventions, are not only "Our State for Christ," but "The whole wide world for Christ."

Evangelism has been considered preeminently the "new Endeavor" of the past twelve months, and nothing has gratified me so much as to note the deepening and broadening of the spiritual lives of the Christian Endeavorers, the intense spirituality of recent State conventions, and the vigorous efforts to turn them to account in the salvation of men. This spirit of devotion, I believe, will more and more characterize the societies in all their meetings in future days. The keynote of the great meeting to be held at Washington, in July next, will be the deepening of the spiritual life, if I am not mistaken.

This spirit of evangelism is working itself out in many directions. It is sending the young Christians out into the highways and hedges. It is forming young people's Christian Endeavor societies in the prisons of various States, whose formation has almost always been followed by a revival and the conversion of many prisoners. The life-saving stations have been visited and evangelized, and hundreds of conversions from them reported. Societies are being established in many of our great factories, and the work of Floating Endeavor societies among the seamen of the navy and of the merchant marine is beyond all praise.

I can not stop to speak of the results accomplished by the ten thou-



sand Junior societies and their faithful superintendents, the new and growing movement called the Mothers' Society of Christian Endeavor, or various other lines of effort which are taken up, but I must say a few words in closing concerning the new *fellowship* which has been engendered in the good providence of God by this movement.

This was the first organization to demonstrate, on a large scale, that denominational fidelity could coexist with interdenominational fellowship; that there was no danger to creeds or polity from the mingling of Christian hearts and hands; that while denominational fences perhaps ever will remain, it is a good thing to "take the barbs off the wires," and to shake hands across the barrier. More and more, I believe, the leaders of all denominations are coming to see that there is no menace to denominational integrity in this sweet and brotherly spirit which is growing up among the young people of the different sects.

"Blest be the tie that binds"-

has a much broader as well as intenser meaning than it had when the hymn was written. It is now translated into every language, and in sung in every clime. It is the most popular hymn in every hymn-book the world around, because it tells of the deep longing of the disciples to fulfil their Master's last petition.

Well may we rejoice that the Society of Christian Endeavor has forged so many links in this chain which binds our hearts in Christian love and recognizes its mission of promoting not fidelity at the expense of fellowship, or fellowship at the expense of fidelity, but *fidelity and fellowship* now and forever, one and inseparable.

## IV.—THE REFLECTIVE POETRY OF POPE.

By Professor T. W. Hunt, Ph.D., Litt.D., Princeton, N. J.

The year of Alexander Pope's birth in London, May 21, 1688, was the memorable year of revolution in English literature and politics. Brought up by a Romish ancestry and parentage, he was himself a Romanist. Early in life, he was instructed by Bannister, a Romish priest, and afterward went to a Romish seminary at Twyford.

In no respect, however, did his innate vigor of character more clearly evince itself than in that of his decided individuality of view and conduct both as an author and a man. He speaks of himself as "unplaced, unpensioned, no man's heir or slave." A notable example of this independence is seen when we notice the efforts of his friends to divert him from Romanism. Even Bishop Atterbury made such an effort, and he answered the bishop by saying that he meant to take his own ground in church and state, midway between the two extremes that he saw so prevalent in his time. He thought it bigotry to adopt

either. "I will tell you," he said, "my sentiments, in a few words. In my politics, I think no further than how to preserve the peace of my life in any government under which I live: nor in my religion, than how to preserve the peace of my conscience in any church with which I communicate." He thus, in a sense, prided himself on being independent enough to be indifferent.

Turning to the poetry of Pope, much of it is found to be characteristically reflective, either touching upon meditative and moral themes in a cursory way, or dwelling upon them at length on behalf of what he conceived to be the interests of truth; even his "Satires" and "Epistles," his "Translations and Imitations," and "Miscellanies" exhibiting this dominant feature. The title, "Moral Essays," given specifically to a portion of his poems, could thus, with justice, be given to the great body of his verse.

His very earliest poems, "The Pastorals," are not devoid of this pensive element, as he discourses on shepherd and rural life and the changing seasons, anticipating the poet Thomson's "Seasons," of a later date. His "Messiah" is distinctively a sacred ecloque. Imitating Virgil's "Pollio," it is sufficient to say that, by a stricter adherence to Scripture, the English poet has given a better paraphrase than the Latin poet has done. His "Ode on Solitude" is one of the simplest and most beautiful of our English pastoral lyrics, beginning:

"Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air,
In his own ground."

The closing stanza is equally suggestive:

"Thus let me live, unseen, unknown,
Thus unlamented let me die,
Steal from the world, and not a stone
Tell where I lie."

His lines on "The Dying Christian to his Soul" constitute a strictly religious ode. Pope wrote to Steele, that they came "warm from the brain," and, we might add, from the heart. Among his "Epitaphs," so called, the most notable is the one on Newton:

"Nature and Nature's laws lay hid in night God said, Let Newton be! and all was Light."

We pass now to his specifically "Moral Essays" in verse. These are made up of four epistles, addressed to different persons, and discussing the topics: The Knowledge and Character of Men, The Characters of Women, and The Use of Riches. By far the most important of these ethical treatises in verse is the justly celebrated "Essay on Man." It is, in fact, the most suggestive product of his pen. It is, in reality, an unfinished poem, and, in so far, defective, being a portion of a spacious plan that he had outlined as to man and his relations

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to both worlds. The poem treats of God and the world in their relation to man, rather than of man in his relations to God, its object being:

"To vindicate the ways of God to man."

The author dwells upon the nature of virtue: its relation to human happiness, the various perplexities of divine Providence, the best method of solving the problem of life, and the wisest course to be followed in reference to the hereafter. In stating to Lord Bolingbroke the special design of the essay, he says—"that he proposes to write some pieces on human life and manners." "If I could," he adds, "flatter myself that it has any merit, it is in steering between the extremes of doctrines seemingly opposite, in passing over terms utterly unintelligible, and in penning a temperate, yet not inconsistent, and a short, yet not an imperfect system of ethics." The essay is presented in four Epistles. The first is entitled "The Nature and State of Man with Respect to the Universe." The main object seems to be to check human pride and the presumptions of reason and to inculcate implicit trust in the present order of things as the best.

"And spite of pride, in erring reason's spite, One truth is clear—Whatever is is right."

The second epistle is called "The Nature and State of Man with Respect to Himself as an Individual." Here the same truth is further developed. The study of man in his human surroundings is enforced; the conflict between reason and self-love depicted; the passions portrayed, and man declared to be fallible.

"See, and confess one comfort still must rise
'Tis this—Tho man's a fool yet God is wise."

The third epistle treats of "The Nature and State of Man with Respect to Society." The poet dwells on the origin of society; on reason, instinct, and social law; gives expression to those views on government and religion which have so provoked adverse criticism, and avows that the highest happiness of the individual must be found in a wise conformity to social order.

"Thus God and Nature linked the general frame, And bade Self-Love and Social be the same."

The fourth epistle assumes broader ground and treats of "The Nature and State of Man with Respect to Happiness" as interpreted through the universe, society, and self. He shows the false views of happiness and the true view; explains the inequalities among men; shows the want of connection between mere outward good and genuine happiness; asserts that virtue consists in conformity to the order of Providence, and that happiness is found in virtue only.

"'Tis virtue only makes our bliss below
And all our knowledge is ourselves to know."



As to the literary quality of the poem, it is undoubtedly high. The author is at his best in it as a poetic artist. It, as asserted, the theme is unfortunate, the argument obscure, and many of the ethical positions untenable, the poem itself is unique and able, rounded out from crude beginnings to full poetic beauty. What rare poetic climax, what delicate shaping and shading of sentence; what nice adjustment of thought to measure, what melody and harmony! More adapted in its theme to prose, it was thereby better fitted to Pope's didactic mind and method. Such a theme, moreover, was in keeping with the age. Discussion was alive as to the foundations of natural religion; as to the Providence of God, the relation of good and evil, the nature of virtue and the duty of man.

In this current controversy, Pope was deeply interested, and it was happily in the line of his strongest poetic instincts as a reflective writer. Thus far, the plan of the poem was a good one. The further questions Pope did not stop to answer—whether he was prepared for abstract, religious argument in verse; and, if so, whether he could adjust so high an argument to the mental level of the time. Just here was the difficulty, and here the explanation of his partial failure. So involved does he become at times, in the maze of metaphysics, ethics, and social economy, that we fail to follow him. We raise the query as to his personal religious beliefs, and the answer is perplexing, nor could he himself always give a clear account of them. As we have seen, he was by ancestry, parentage, early education, and by choice a Romanist. and yet he was quite indifferent to special creeds and orders. am not a Papist," he said, "but a Catholic. The things I have always wished to see are not a Roman Catholic or a French Catholic or a Spanish Catholic, but a true Catholic." As to his attitude toward sin, it is made clear in his correspondence with Arbuthnot, who, near to death, wrote to Pope: "I make it my last request that you will continue that noble disdain of vice with which you seem naturally endued." Pope replied: "Disdain and indignation against vice is, I thank God, the only disdain I have. It is sincere and it will be lasting." There are thus parts of the "Essay on Man" which must satisfy the most exacting moralist, while its general tenor is elevating and healthful. It is thus that Dugald Stewart writes of it: "As the noblest specimen of philosophical poetry which our language affords, and which, with the exception of a very few passages, contains a valuable summary of all that human reason has been able hitherto to advance in justification of the moral government of God." Pope was, indeed, too much under the influence of Leibnitz and Bolingbroke, nor had he a very clear conception of the great moral truths with which he was dealing. His motive, however, was high and pure. It is thus that most of those passages condemned as deistic and dangerous may be seen to accord with the central idea of the poem as it lay before the poet's mind. The notable line, "Whatever is is right," is a natural

conclusion of all that precedes it. He has shown that man is ignorant, that this system under which we live is but a part of a universal system, that pride of opinion prevails, that God is beyond our finite criticism and has His own sovereign plans, that our duty is obedience, and that could we but stand where God does, viewing the universe in its totality and inter-relations—"All chance would be direction; all discord, harmony; all diversity, unity; all partial evil, universal good, and whatever is would be right." The fact of its existence under the government of God argues its rightness. As the expression admits of two constructions, we should give the benefit of the doubt to its theistic and not to its fatalistic interpretation. So, as to the line—

## "And showed a Newton as we show an ape."

Critics have told us "that it could not have been written by any person impressed with a due veneration for the glory of his species." Such a criticism evinces an utter ignorance of Pope's reasoning. He is aiming to show the exaltation of the infinite above the finite, and is urging the importance of a more modest study of self. Conscious, however, that men in their conceit aim to comprehend God, he assumes the attitude of a satirist of man, as—

"A being darkly wise and rudely great, Sole judge of truth, in endless error hurled, The glory, jest, and riddle of the world."

This leads him to note the progress of natural science. He argues that because men have "measured the earth, weighed the air, and stated the tides" the finite is inclined to think that it is equal to the infinite. Such pride he would rebuke, and says:

"Superior beings when of late they saw
A mortal man unfold all nature's law,
Admired such wisdom in an earthly shape
And showed a Newton as we show an ape—"

as if, indeed, these were results at which heaven and earth must stand amazed. It was not man whom he would ignore, but God whom he would exalt. So, as to the couplets:

"For forms of government let fools contest, Whate'er is best administered is best. For modes of faith let graceless zealots fight He can't be wrong whose life is in the right."

The best solution of such debatable passages is, that they are not declarative expressions of Pope's opinion, but relative and conditional. He is speaking of the relations of man to government and religion and emphasizing the importance of the thing itself over any form it may assume. Under the law of charity, all codes and creeds are one. Let fools and zealots who insist on forms fight out their battles in their own way. If, moreover, we turn to the life of Pope, we see that he

took sides on important questions. He was a Tory and a Romanist, but more than this, was a loyal citizen and churchman, and would, if need be, surrender the form to the substance.

Turning to the positive statements of the Essay we note the sharp rebuke of reason and pride; the deferring of judgment till more light is received: a biblical interpretation of the world's disorders, and a disclosure of man to himself. As to the ethical type of the Essay, two adverse criticisms are in order. First, that his moral teachings are too dependent on his age, too prudential and cautious. Secondly, that there is an absence of reference to the Christian system of the Bible, a decidedly deistic, if not rationalistic tone.

Perhaps, we should accept the words of Pope himself to Racine—
"that his sentiments in the 'Essay on Man' are not those of Leibnitz and Spinoza, but perfectly conformed to the higher sentiments of Pascal and Fenelon."

The best tribute to Pope's good intent is the fact that he wrote his poem "The Universal Prayer," based on the Lord's Prayer, to disabuse the minds of his readers of any unworthy moral aim in his "Essay on Man," and to justify himself and his verse before the Christian public.

What lowlier attitude could any one assume in the presence of God and man than Pope does in this prayer-poem, as it reads—

"If I am right, thy grace impart, Still in the right to stay; If I am wrong, oh, teach my heart To find that better way."

If this, as we are told, is nothing but the expression "of general religiousness," then "general religiousness" is what the world is needing.

Alexander Pope was not, indeed, a Christian man and author in the same sense as John Bunyan was or John Milton was, but can safely be called what Mr. Emerson, of our own country, was wont to call himself—a Christian theist.

# V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT SCIENCE AND HISTORY.

By Professor J. F. McCurdy, Ph.D., LL.D., University College, Tobonto, Author of "History, Prophecy, and the Monuments."

PSALM CV. 11.—THE LAND OF CANAAN, THE LOT OF YOUR INHERITANCE.

In our last brief paper we took a glance at the condition of the Hebrews in Egypt, the character of their settlement in the country, their surroundings and their occupations. It was not a particularly attractive social picture. Nor was the outlook for the future very promising. Yet we must once more lay emphasis on the outstanding fact that, depressed and discouraged as they were, they yet kept themselves as a community separate from their Egyptian masters, not acknowledging their gods nor coveting their greatness. The choice of Moses which so impressed the imagination of the Christian apostle (Heb. xi. 24 f.)



was, unconsciously but yet in a very essential way, the choice of the Hebrew people. Otherwise they would have disappeared, long before the date of the Exodus, among the multitudes of desert immigrants who were being continually drawn into the insatiable maw of the empire of the Nile. After all there was but little left to the Hebrews to guarantee the future except this adherence to Jehovah as their national God.

Now what did that future include as its very essentials? At least two very improbable achievements. One was a successful exodus from the land of their bondage, and the other, the possession of that country to which, having no more a home of their own, they were taught to look forward as the "Promised Land." The Bible, which is in so large a measure the national chronicle of the Chosen People, tells us of the immediate occasions and actual incidents of the departure from Egypt, the intervening desert vicissitudes, and the entrance into Canaan. But it still leaves a wide region of providential action untouched. We instantly inquire, with a certain degree of wonder, how it was that in the play of international forces such an insignificant and unpromising people as Israel in Egypt came at length so far to the front. We think, on the one hand, of the Hebrews in their servitude, cringing before the taskmaster or slave-driver, living in workmen's huts on alien soil; and on the other hand, of the cities they came to inhabit in Canaan and their freehold estates, "every man under his own vine and his own fig-tree," the farms of Gibeah or Bethlehem, and the vineyard of Naboth not to be surrendered at the behest of a king! Then we remember how necessary a home-land was to these children of destiny, for the working out of those civil institutions, and those moral and religious principles which were to become the guide and the example of Jew and Gentile to the end of time. So we ask again, How could these things be? Oriental archeology, having to do with those matters which are complementary to the primary record, will go far to furnish an answer to the question. We may now learn how it was that Canaan was prepared as a home for the Hebrews; how, after being in the hands of powerful foreign nationalities for hundreds of years, it was left open to Israel just at the time when that nursling of Providence was ready to enter in and take possession.

We naturally think of Palestine as the land and home of Israel, and of that people as having made the history of Palestine and to a large extent also the ancient history of the Bible lands. But from Oriental, and especially Assyriological, research we have learned to look at historical matters with a due sense of proportion. Politically Israel was always relatively unimportant among the nations. Moreover, as occupants of Palestine, the tenure of the soil by the Hebrews was relatively short. Taking the four thousand years or thereabout before the Christian era, during which we may more or less closely follow the course of the history of Western Asia, it seems that Palestine was held independently by the Hebrew race for only one eighth of the time, that it never held the whole of it, and for a large portion of its occupancy it was restricted to a small piece of territory west of the Jordan. And yet the possession of this insignificant area by Israel determines ultimately the destiny of the whole wide earth. There was positively no other local habitation possible for the people of Jehovah where they could work out the providential destiny which was to make them instrumentally the saviors of the world.

It is through the wonderful disclosures of the ruined mounds of the ancient Babylonian cities that we get our first view of the Mediterranean coast-land. The great Sargon I., King of Akkad (Gen. x. 10), made several visits to Palestine about 3800 B.C., and even crossed over thence to Cyprus. The country was in fact a sort of dependency of his empire. And so during the changes that took place in the government of Babylonia with the shifting of dynastic rule from one great city to another, an eye was always kept upon the West-land, until we

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come to the period of Abraham and the invasions described in Gen. xiv., of which something was said in our April study. What was the source of this interest? Let me remind the reader that national enterprise in very ancient times was prompted by two leading motives—the interests of the national religion and the ambitions of the reigning dynasty. Moreover, these two motives as a rule cooperated, for the reason that the governmental and the sacerdotal functions were united in the era of the primitive priest-kings (Gen. xiv. 18), and were never wholly separated. Hence the powerful monarchs of Babylonia, and later those of Assyria, ransacked the known world for what would minister to the splendor of the royal and noble houses or to the pomp and completeness of the religious services. Now in the region of Palestine were the cedars of Lebanon with their fragrant and enduring wood, considered indispensable for temples and palaces. In Palestine were the balsam groves of Gilead. Over Palestine passed the route to the spice-bearing lands of Arabia, and the copper and turquoise mines of the Sinaitic peninsula. Moreover, Palestine was always an object of special concern to the great Eastern empires, for the reason that it was the frontier state nearest to their only possible competitor, the monarchy of the Nile. It was, in fact, the vantage-ground of Asia. Asiatic power which held Palestine could keep Egypt at bay. Hence the international strategic value of such fortresses as Jerusalem and Samaria, of the Philistine plains, and of the Valley of Jezreel. But it was not till after the time of Abraham, that the importance of Palestine from this point of view was fully realized. It was after the expulsion of the Shepherd Princes that Egypt began to play her great role in Asiatic affairs. And during the long period of her intermittent control of the western coast-land, which next preceded the era of the Exodus, the conflicts took place, the issue of which made it possible for Israel to secure a home in the Land of Promise.

Now who were the people or peoples that from time immemorial inhabited Palestine? Broadly speaking, there were two groups, known summarily as Amorites and Canaanites. Leaving out the Hittites for special mention, we may include all the others under these two divisions. The Amorites, a non-Semitic people, were the earlier, and occupied the territory both east and west of the Jordan; especially the highlands. There is as yet no proof of their residence anywhere along the lower coastland. Under them we are justified in placing such aboriginal tribes as Rephaim, Zamzummim, Anakim, Emim, whose high stature characterized the whole race. They appear to have left many of the burial-mounds and alters of stone that are found in the country, and to have had in general a more primitive civilization than that of their successors, the Canaanites. That they were the earliest historical inhabitants we know from the frequent references to them by the ancient Babylonians. Some, the by no means the earliest of these allusions, are of the age of Abraham (of. Gen. xiv. 7). The Amorites finally gave way almost everywhere to the Canaanites, who belonged to the Semitic family of nations, if we are to judge by their language and religion. These Canaanites came by the way of the Euphrates from the primitive home of the race, and divided into two quite distinct classes, with different pursuits, modes of life, and types of government. Those best known to history were the sea-coast branch, the Phœnicians. Those who had most to do with Israel were the Canaanites of the interior. It was these who founded the cities and fortresses known to us from the Bible. In the time of the patriarchs there were not very many of such towns, but Hebron, Jerusalem, Bethel (Luz), Shechem were among the old Canaanitish settlements. By the time of the Exodus these cities had greatly increased in number, each of them with its petty kinglet and circle of nobles. The most important of them, as places of defense, gave a great deal of trouble to the Hebrews long after the occupation of Canaan had begun.



From our present point of view, then, we may divide the history of Canaan into three main periods: First, there was the time of general preparation; that is from the earliest antiquity up to and including the days of the Hebrew patriarchs. This period is dominated by Babylonian political influence. Next there comes a period of special preparation. That is to say, not only was the land of Canaan then prepared for Israel, but Israel was prepared for the land of Canaan. This era is marked by controlling Egyptian influence. Finally there came the time of the Hebrew occupation, marked by a gradual extension and absorption of the Canaanites and the conversion of the country into Jehovah's land for Jehovah's people. It is the second of these great stages that we are now mainly interested in.

The expulsion of the Hyksos from Egypt was followed by a determined effort on the part of the Pharaohs to secure for Egypt the territory that had been controlled and civilized by Babylonia. The task was at length thought to be possible, because Assyria was rising as a rival to Babylonia, and the two powers were watching and crippling one another. For a time, in the age of the great Thothmes III. there seemed to be a likelihood of Egypt's ambition being satis-But a most formidable foe now appeared, not Babylonia or Assyria, but the Hittites. This people had had settlements in Canaan in the time of Abraham, but their stronghold was northern and central Syria. They there preceded the Aramæans who, under the conventional name of "Syrians," played such an important part in the history of the Hebrew monarchy. Many a severe struggle, with varying success, was fought between the Egyptians and the Hittites for the possession of Syrian Palestine. The result, on the whole, was a compromise, the Hittites retaining Syria and the Egyptians being allowed to occupy Palestine. But, humanly speaking, it seems certain that but for the opposition of the other either of these rivals would have gained such a position on the whole of the Asiatic coast-land during the long period of Assyrian and Babylonian quiescence that they would have made Palestine a permanent dependency, thus excluding the possibility of a Hebrew occupation. Other causes cooperated, but the struggle between these rivals was the chief. As we saw in our last paper, it was after the Egyptians had been finally compelled to withdraw from Canaan that the Hebrews, just at the critical time, had the opportunity to go in and take possession.

The publication of the famous El Amarna letters, written to the Egyptian court three hundred miles up the Nile by Egyptian officials, has given us a rare glimpse into the life of Palestine two hundred years before the Exodus. They are written in the Babylonian language and writing. This is the most remarkable literary fact of ancient history, showing that the Babylonian civilization and literature and education followed upon the long Babylonian occupation of the West-land and maintained its ground hundreds of years after the political influence of the empire of the Euphrates had entirely ceased. We are only beginning to learn why it is that Babylonia occupies such a place in Bible history from the beginning to the end. It conditioned the beginning of Israel and the ending of its political existence. In the interval between its occupations of Canaan, comes the Egyptian control, which itself, in the strange workings of Providence, was overruled so as to make a way for the people of Israel. Strange, that while Egypt within her own territory was preparing that people for their future career, she should also be preparing a home for them in another land. No wonder that it was said, many ages afterward, by the mouth of a Hebrew prophet, "When Israel was a child then I loved him, and called my son out of Egypt. "

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

# THE VIRTUES OF CHRISTIAN LOVE.

By Professor E. V. Gerhaet, D.D., LL.D. [GERMAN REFORMED], THEOLOGICAL SEMINARY, LAN-CASTER, PA.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth.—1 Cor. xiii. 4-7.

THE thirteenth chapter of the first epistle of Paul to the Corinthians, this poem on love, consists of three sections. The first part, including three verses, emphasizes the primary and absolute necessity of love. Without love all natural endowments, all spiritual gifts, all great deeds done in the service of humanity or of the church, are worthless. Next in order Paul portrays the attributes or distinctive virtues of love, some negatively, others positively. Finally, from the 8th verse to the end of the chapter, he extols the eternal nature of love. The gift of tongues, the gift of prophecy, and that other special spiritual gift, called the gift of knowledge, are all of transient character. Tho precious, they attach to the Kingdom of God during its history in time. In contrast with these gifts for which the church at Corinth was distinguished, love is the unchangeable good. The same in its attributes through all ages, love survives all periods of time, survives the changes wrought by death and the grave, and lives on with renewed freshness and vitality in the world to

To-day the intermediate section will claim our attention. The apostle

sketches the peculiar attributes or characteristic marks of Christian love.

Looking at the strifes, divisions, and hatreds among men; seeing how readily the Christians at Corinth took offense, entered into disputes, formed parties, and drew partizan lines, he begins by affirming that love suffereth long. Evidently love is personified. He means love living and actualized in the soul of a Christian. Who is a Christian? He is a new man, begotten in the image of that heavenly love first beheld in the person of Jesus of Nazareth. In Him love spake and thought and performed deeds of goodness for the benefit of all men, friends and foes. He suffered ills and wrongs from day to day, from week to week. He was magnanimous, a great soul. He knew well how weak, how prone to error, how greatly tempted of evil, all men are; and, therefore, in His work of bestowing on them heavenly and eternal good He bore the painful wrongs incident to His mission patiently.

The members of Christ are in principle like Himself. Regenerate men are impersonations of divine love. The impersonation may be feeble and imperfect, nay, if judged by the ideal standard, may seem in some circumstances to be a caricature; yet it is real. Love is great-mindedness, willing to suffer and suffer long in order to build up a community of love, in which discord and mistakes are quietly borne for the purpose of overruling discord and wrongdoing for good.

Ill-will has a tendency to beget ill-will. Men who are factious; men who neglect many duties but insist on trifling rights; men who are disposed to magnify little injuries and foment strifes; such men put patience to the test; then alienation may ensue. In the face of such evil-doing and variance, love is kind. Love sympathizes with

the moral and spiritual needs of faultfinding and troublesome Christians. Love seeks to render them the best Christian services. Instead of returning evil for evil, love strives to overcome evil with good.

These first two virtues of love are positive. They set forth what love is and how it works in social circles where self-will and animosity are prevalent. On the basis of these positive qualities of love the apostle passes on to a circle of seven negative marks. Love does not envy, is not boastful, not self-conceited, abstains from unworthy behavior, is not selfish, is not quick to take offense, is neither suspicious nor revengeful, and never experiences pleasure in the midst of wickedness.

Doubtless the apostle brings this array of negatives prominently to view, because the sins which they presuppose were prevalent in the church of Corinth. Among the membership some were more prosperous in worldly affairs than others. Some spake with tongues; others did not. Some had the gift of miracles; others had not. Some held office and exerted commanding influence; others were simply members and exerted very little influence in the councils of the church. Hence there were envyings. Some of low rank or of no station disliked those who filled places of trust, criticized their administration, and picked flaws in their words and deeds. They were vehement and jealous. But their zeal was not inspired by 'good-will nor guided by sound Christian judgment. Hence, like men of the world, there were those who nursed envy and jealousy.

There was another class who had so lofty an opinion of their own excellence that they were conceited and boastful. One man proclaims his own merits. He is not duly noticed by his fellow-members. Others are less worthy than himself, but receive more honors. Therefore he does not extol others, but he vaunteth himself.

Another man may not be boastful,

but the sense of his superior excellence puffs him up. He is a great man, has much knowledge, deserves many honors, in his own opinion. But he is empty, like a bag of wind.

These two classes of church-members, the boastful and the conceited, those who vaunt themselves or are puffed up, are liable to unseemly behavior. Conceit is disposed to strut and speak swelling words. Conceit prompts a man to commit many little improprieties, expose himself to laughter, and thus bring dishonor on church-membership.

Hence the apostle puts these three things in close connection: boastfulness, vanity or conceit, and unseemly behavior; and then of love denies all these weaknesses. Love vaunteth not itself; it does not make a parade and show of itself, of its own knowledge or gifts. Love is not puffed up: it is not a man swollen with a great opinion of his extraordinary self. Love does not behave itself unseemly; it does not commit improprieties of time, of position, or of trust. Instead love is modest and humble. It is conscious of defects. If love has knowledge, more than some others; if love has position and trust, more honorable than some others, -it recognizes position and knowledge as a stewardship for the use of which love is held accountable to the Master.

Envyings and jealousies, boastfulness and vanity and unbecoming demeanor have a common root in false Perverse human nature self-hood. centers in vain self. Self is good. Self is worthy. Self deserves honors. I must work for the interest of self. Others, too, ought to work for my interest. If others are not disposed to exert all their influence on my behalf, then I must avail myself of all opportunities to use them for my advantage. So selfishness thinks. So selfishness This evil root was growing in the church of Corinth. There were members who each looked on his own things, not on the things of others; ì

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some members labored for their own supposed earthly advantage, while at heart they were indifferent to the welfare of others who were less favored. Beholding the ravages of this root-sin, Paul describes love to be a principle in its nature directly contrary to selfish-Love seeketh not her own. Love does not make self-interest, nor the earthly welfare of self, nor the pleasures of self, the end for which love lives and works. Love takes interest in another: lives for another's blessedness; cares for another's earthly prosperity, and is willing to deny itself in order that great good, temporal and spiritual, may come to others, whether self-denying service be followed by earthly rewards or not.

The remaining three negatives may be regarded as special marks or qualities of selfishness.

If self takes special delight in self, especially if it be full of vanity, it can not bear the little mistakes or negligences of others. False self-hood is very sensitive. It may even be suspicious of a whisper, or of the silence of wisdom. Self may claim honors to which it is not entitled. If the honors do not come thick and fast, then it is indignant. Self utters bitter words about those who have not honored self as highly as the supposed claims of self justify.

In these circumstances self-hood may go even further. Those who do not fully satisfy the demands of selfishness may be supposed to be enemies. fishness ascribes sinister motives to those who seem to withhold dignities assumed to be due. Or if others do make a mistake, if they have spoken unwise words, or have been guilty of negligence, or have failed to come up to the full measure of the spirit of Christian love, then indignant self is censorious, holds a brother rigidly to account for his deficiencies in character. and denounces sometimes in unmeasured terms.

To such elements of character love, according to the apostle, is directly

contrary. Love contravenes the false principles of selfishness, and has no part in the manners of selfishness. Love is not easily provoked and does not think evil. Love is calm, magnanimous, self-possessed. Conscious of its heaven-born origin, of its purity and sincerity, love does not put a false construction on the manners and conduct of others; love is not quick to take offense, nor is love ready to impugn the motives of others, nor to suspect evil designs lurking under outward friendship. Love is devoted to the growth of love. Love is so intent on doing good to others, so intent on extending the dominion of love, and on lifting men up from the sphere of selfishness into the heavenly spirit of Jesus Christ, that she is willing to suffer wrongs in the prosecution of her glorious end; and is predisposed not to think evil, not to be suspicious, not to hold a brother strictly to account according to a narrow principle of law, but love is disposed to think good; she desires to think good so long as there is Christian reason for it, and to bring even the subjects of ill-will under her transforming influence.

All these negatives named by the apostle are gathered up in the last negative mark; rejoiceth not in iniquity. Envy and jealousy, boasting and vanity and indecorous behavior, self-seeking and retaliation, are so many different kinds of unrighteousness. root, the trunk, and all the branches of this evil tree are the product of sin. professed Christian who cherishes envyings and jealousies, rejoices in iniquity. One who is wedded to boasting and vanity and clings to the improprieties inseparable from conceit and boastfulness, rejoices in iniquity. One who is ever seeking for things that are his own while he indulges unkind and ungenerous judgments on the words and conduct of his brethren, rejoices in iniquity. At heart he assumes that self-seeking is good, that a morbid sensitiveness is good. He assumes that to dislike another whose honors he desires

to have, is good. He assumes that to be inflated with a high opinion of himself and proclaim his own excellence, is also good. In these false good things he rejoices. In other words, he takes delight in all the infirmities, all the moral deformities and the evil attributes of "the old man," cleaving to them blinded by delusion, as if they were becoming or even commendable. Hence Paul affirms: Love rejoiceth not in iniquity; love can not pronounce good any grade or kind of unrighteousness. Love can not adhere to any qualities of character that come short of the perfect ideal of the righteous love fulfilled by Jesus Christ.

Passing from this negative review the apostle turns to the positive attribute of love. Love rejoiceth in the truth. Omitting the negative clauses, we may connect this positive characteristic with the first one in the series. We might say: Love suffereth long and is kind; love rejoiceth in the truth.

The word "truth" is here to be taken in the absolute sense. It is not some particular truth or duty in contradistinction from other important truths or other duties. It is the new creation in Christ Jesus. The truth is the Kingdom of God founded in the incarnate Son, the kingdom in which the life of love reigns, by whose mighty grace the law of sin is annulled, all hatreds, diviill-will, denunciation, suspiciousness, self-praise, vanity, and pride are done away. In this sense the word "truth" is used in other places. John says: "Grace and truth came by Jesus Christ." Says Paul to the Galatians: "Who has bewitched you, that you should not obey the truth?" Truth thus apprehended, denotes the entire realm of divine human life, a realm pure and holy and wise and good and gracious, of which Jesus Christ is the sum and substance. This truth, this new realm of the life of divine love, is good, the "absolute good," the noblest good for all men everywhere. Therefore love rejoiceth. Possessing the truth, possessed by the truth, cleaving to the truth, and living for no other end, love rejoices with truth. Love takes most intense delight in serving the truth, in the extension of its dominion, and in offering self a sacrifice on its altar.

Paul seems to stray away from the logical antithesis. After he has said love rejoices not in iniquity, we might expect him to pass on and assert directly the opposite: Love rejoices with rightcousness. Rightcousness and holiness are antithetic to iniquity. But the apostle does not use that word. Why not? I may answer: The word truth affirms the antithesis not only to iniquity, but to all the faults in the Corinthian Church which he has been When a believer holds proscribing. the truth to be the chief good, the only good worthy the name, and rejoices with truth from the heart, then he occupies a position that sets him against all the evils enumerated by the apostle.

Rejoicing with the truth, he rejoices with long-suffering and kindness, with helpfulness and sympathy, with humility and decorum; he rejoices with self-denial, meekness, confidence, and all grades of purity and holiness. The truth rejoices; the Kingdom of God founded in Jesus Christ rejoices when faith, joy, peace, long-suffering, temperance, gentleness, goodness are vigorous and thriving. Love is in living sympathy with the joy of the kingdom of truth; with the truth love rejoices with a joy that is unspeakable.

Hence love must set itself against whatever the truth condemns. Envy, self-glorying, conceit, unseemly behavior, selfishness, ill-humor, and bitterness of spirit, suspiciousness, and retaliation are all against truth. They belong to the kingdom of falsehood. They are all permeated with the poison of the author of lies. With this brood of hell truth carries on war, a deadly war. Love is heart and soul in sympathy with this war of extermination, supporting it and waging it without compromise. When this brood of sin is worsted or at any point discomfited,

truth rejoices, and love rejoices with the truth.

The issue between the kingdom of truth and the kingdom of the lie, between long-suffering and resentment, between envy and humility, between self glorying and penitence, between selfishness and self-consecration, between suspiciousness and confidence. between iniquity and righteousness, is throughout thorough and radical. Truth utterly condemns every evil spirit belonging to the company of diabolical lies; and love must condemn whatever the truth condemns. Truth rejoices in the existence and growth of one and all of the fruits of the Holy Ghost, and love rejoices with truth. As the eye delights to behold a garden of flowers, and may derive exquisite pleasure from the beauty of a single bud, so love beholds with purest delight the fruits of truth. The growth of even a single spiritual virtue rising to view in the garden of the Lord is an inspiration. Love rejoices with unutterable joy in the kingdom of truth. For the same reason love hates with unutterable hatred, condemns with an unconditional condemnation every one of the spirits of iniquity lurking in the recesses of the heart and showing themselves in the conduct of Christians.

Paul closes this survey of the virtues of love with a fourfold climax: love beareth all things, believeth all things, hopeth all things, endureth all things. These qualities emphasize the genius of love chiefly in its antithesis to the prevalence of ill-will. Church-members by unworthy conduct may injure love to a degree that, according to ordinary human judgment, may seem to be beyond measure; but all things are born by love. Love covers, hides from view, its injuries, and goes forward in the work of serving the kingdom of truth. Nothing crushes it.

Further, innumerable events, great disappointments, may seem to justify suspicion, or the surrender of sinful men as hopeless, or a despair of the progress of truth; but love is always confiding and confident; love believes all things. Love confides in the wisdom and strength of truth, confides in her ultimate triumph. Nothing can cause love to despair.

Further, as love confides in the truth, love looks forward to the future in hope. Outward appearances may cast a cloud of darkness over the whole landscape lying before our vision; but love hopeth all things. Nothing can divert the eye of love from the goal of triumph toward which the kingdom of truth is pressing onward.

Finally, love endureth all things; she stands firm under all trials, against all odds. Difficulties may multiply, enemies may spring forth from their ambush; one disciple like Peter may deny the truth, another like Judas may betray the truth; the heavens may be black and the foundations of the earth may quake as on the day when Jesus was crucified; but love endureth all things. Nothing can deter love from moving forward in the path of self-sacrificing devotion to the kingdom of truth.

These virtues of love, considered under their negative and positive aspects, are illustrated and enforced by the personal history of our Lord. Jesus pressed on in His mission, foreseeing His suffering and crucifixion. The deadly enmity of the Jews He foretold; but He received no sympathy: His disciples could not understand Him; one of them even had the boldness to rebuke Him; yet He steadily moved forward with long-suffering and patience, with self-denial and firmness, with uplifting confidence and unshaken hope. That last journey of Jesus with His disciples from Galilee toward Jerusalem was the journey of divine love. That journey sets before us in its true type the unselfishness, the fortitude, the self-consecration to the kingdom of truth, of genuine Christian love. Love beareth all things, believeth all things, hopeth all things, endureth all things.

### THE X RAYS.

By REV. GEORGE H. IDE, D.D. [CONGREGATIONAL], MILWAUKEE, Wis.

For whatever doth make manifest is light.
—Ephesians v. 18.

THE attention of the world has lately been called to the discovery of what is designated the X rays. I do not know why they are called X rays except from the fact they represent an unknown quantity. We know that they are, but we do not know what they are. It was only a few months ago that we were without even a knowledge of their existence. They were not dreamed of in our philosophy. But there is no intelligent person today but that believes in X rays. What enforces the conviction that there are such rays? It is the effects that they are able to produce. They can do what ordinary rays can not do. No one was prepared to believe a few months ago that there were rays streaming about that could pass through a book with a thousand pages, or through a block of wood several inches thick. It would have been considered the height of absurdity to maintain that the inside of a man's hand, or the inside of a man's leg could be photographed, or rather shadowgraphed.

To begin with, there would have been a general denial set up against the transparency of these substances. A ray of light can penetrate only through a substance that is transparent. Here is a book with a thousand pages. Do you mean to say that that book is transparent? That there is such a thing as a ray of light passing through the book and making its appearance in fluorescence? Here is my hand. Do you mean to say that that hand is transparent, and that through it a certain kind of rays can pass and reveal the outline of every bone and joint in it? Probably there is not a man in the world that would have believed any

such thing beforehand. Suppose it had been said there are rays of light in absolute darkness. It would have been answered, Thou fool, do you not understand that the very condition of darkness is the absence of light? And yet Dr. Emmens, of New York, a few days ago, found the X ray in absolute darkness and caught its effect on a sensitive plate. Indeed, he has come to the conclusion that the X rays are as universal as gravitation itself; that there is a correlation between them and all other forms of radiant energy, and that they may be changed under proper conditions into those other forms. And he is engaged now in turning the X rays of darkness into ordinary light. If he succeeds, what will be the practical result? It will become possible to light the darkest room by collecting the X rays that are in it, and resolving them into the light of common day.

There are some lessons suggested by the X rays.

I. In the first place, it is suggested that we live in a universe of wonders, and, perhaps we had better say, in a universe of increasing wonders. There never was a time when the universe seemed so wonderful as the present time.

Imagine yourself transported back to the time when the earth was regarded as the great center of all things created, before the science of astronomy had wrought its achievements. what the universe was to the men of that time in comparison with what it is to us in the nineteenth century. Then, this earth was everything in the minds of men, and the sun and stars mere attendants on our terrestrial sphere. Today the earth is wrested from its supreme position and relegated to a standing among the heavenly bodies that makes it comparatively insignificant. It is but a drop in the bucket. or the small dust of the balance.

Or, go back in imagination to the time when our fathers were traveling in stage-coaches or on foot, and had no thought of any other method of transportation, and depended on the winds to waft them over the sea.

Suppose our grandsires had been told that the time was soon coming when a journey of three thousand miles could be made in five days, and when a speech in the House of Commons, delivered on any afternoon, could be found in an American newspaper the following morning; that the time was not far hence when we could ring up a man a hundred miles away, or twice that distance for that matter, and talk with him as if face to face, even recognizing the tones of his voice. Or suppose they had been told that there were X rays to be discovered which could penetrate a two-inch plank and show up on the other side and reveal the texture of the wood, or locate a bullet buried three inches deep in the flesh of a man's leg. I think that our grandfathers in kneebuckles and powdered wigs would have exhibited some signs of dissent in reference to the possibility of such ama-They would have zing discoveries. declared, "We are not firm believers in Arabian-Night stories!" And this would mean that the world is more wonderful than they dreamed of.

II. You will observe that the latterday wonders in respect to discoveries arise in connection with invisible forces. It is not in the world that we can see. but in the world that we can not see where we find things to astonish us. We are about through being amazed at things that we can see. I do not mean that there is not enough in sight to make us wonder; but our great surprises result from some sudden revelation from the invisible world. grandest possibilities seem to belong to energies that can neither be touched or handled. What is one of the most potent factors in the progress of the world to-day? It is electricity. There is no end to prophetic utterances in reference to the possibilities of electricity.

But what is electricity? I may be mistaken, but I do not believe that there is a man on the face of the earth

that can tell us what electricity is. We know something in regard to the methods of its movement. It does this, and it does that; it manifests itself so and so. But what a strange thing is electricity! It is intangible; you can not touch it and say, this is it. It is imponderable; it has no weight apparently. It occupies no space, and still it is everywhere. And yet this invisible. imponderable. intangible. ever-present something has been harnessed to service and propels our carriages and sweeps round the world with our messages. It has the strength of a giant, and the fleetness of light.

And now we have found the X rays which open up another chapter of wonders. We know not what they are, or whence they are, but they are already doing that which once would have savored of the miraculous.

III. Another suggestion: the X rays come in as a sort of collateral security for the truth that there is a world of spirit. The unseen forces with which modern science deals, reveal the awful barrenness and shallowness of materialistic infidelity.

An undevout astronomer once declared that he had turned his telescope to the heavens and swept them from horizon to horizon, and had not discovered God. According to his notion, if there were a God, the telescope would reveal Him. How utterly stale, flat, and unprofitable is such an argument to-day! Modern science teaches at this hour that it is no proof that a thing does not exist because we can not see The mightiest forces are the unseen forces. I can not see the X rays, but I know they exist. God is in this room where we are now worshiping. But some one says, I can not see Him. No, neither can you see the X rays that are in this room; and the room is full of them. Neither can you see the electricity in this room, and the room is But some one says, How full of it. can God be here, while He occupies no space? We are to believe that God is everywhere, and still fills no space.

Well, the X rays occupy no space, the room is permeated with them, and if the room was filled with material substances from floor to rafter, the X rays would not be crowded out; they would still be here.

A doubting surgeon once declared that he had dissected the human body in all its parts and anatomized the brain of man and had found no soul, not even the trace of one. But how much force in such an argument to-day? The assumption underlying the argument is, that if there is a soul, it must make some material display of itself, and if there is no material display, it is a mere phantom of the imagination; it does not exist. By this method of reasoning we should pronounce against the existence of the X rays and all those subtile forces which leave no trace behind Here is the trolley-wire. one says, there is a force circulating over it or through it, capable of pulling a hundred cars filled with passen-A doubting Thomas engages to examine this statement. He proposes to dissect the wire, so to speak. will see about this, he says. He weighs the wire before the electric energy is turned on, and after, and discovers that there is no alteration or deviation in its weight. It is exactly the same. inspects the outside of the wire with a microscope, and finds no trace of a force capable of drawing cars. then anatomizes the wire, so to speak; he examines its tissues and internal structure and can not discover even a vestige of an energy that can be used He comes away for transportation. and reports: "I have examined that wire through and through; I have dissected it, and there is not the least sign of any power associated with it that can do work. Please don't talk to me about a force resident in that wire that can pull a thousand tons."

But the motormen turn their handles, and away a hundred cars go flying through our streets! The power is there, tho we can not see it. Man thinks and reasons, feels and adores, sings and prays, plans and executes. Bones and marrow, blood and tissues, do not these things. But the soul is there, tho we can not see it. But how can these things be? men ask. can an invisible, immaterial soul cooperate with a visible, material body? No one can explain it. No one can tell how. But what of that. Tell me how X rays can exist in absolute darkness. Tell me how they can be gathered and transferred to a sensitive plate. me how a hundred miles of wire can be charged in an instant and be made to do service for the transportation of a quarter of a million of people. The fact is patent. But the process, who can declare it? Great is the mystery of Godliness! But mystery ought not to disturb us. We are confronted with mysteries on every hand. We are always finding something that we can not explain.

There is a threefoldness in the nature of God. There is one God and only one God: but there are three distinctions in the Godhead, which are revealed to us under the names of Father, Son, and Holy Spirit. These are not three Gods, but three distinctions of the one God. Great is the mystery of it! But the mystery does not concern the fact. but the how of the fact. If we were under the necessity of understanding the internal constitution of things, before belief could find any foothold for itself, we should be well-nigh destitute of belief altogether; we never should believe in X rays till we understood about them. We never should believe in the atomic theory till we understood all about the atoms. Science has helped religion wonderfully in that it has not hesitated to testify to the truth of things, which in themselves are apparently mysterious and inexplicable. In the very designation X rays there is an implication, that while we know the fact of their existence, we do not know their internal nature and constitution. Religion has its wonderful facts, but we can not always tell the how of their It often has its facts existence.

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wrapped in mystery, and this but harmonizes with the condition of science. Chemistry brings out its facts from a world of mystery.

It is one of the great and fundamental truths of Christianity that the Holy Spirit finds His way to human hearts. The Spirit of God is spoken of as dwelling in us. When our Lord was on the eve of His departure from this world He promised His disciples that He would send the Comforter, who was to take the things of Christ and declare them unto us. When He came He was to convict the world in respect of sin, of righteousness, and of judgment. He would lead men into When you stop to consider, you discover that strange and wonderful things are ascribed to the Spirit of Where there is a sense of sin, it is due to the Spirit of God; or in other words, as Theodore Parker maintained, conscience is the voice of God. a man has done wrong and feels condemned for doing it, he is giving expression to that which has been wrought in him by the Spirit of God. And then when a man finds himself reaching out and longing for a better life, having a hunger and thirst for righteousness, it is certain that such aspirations have their source and spring in the Spirit of God. He quickens and stimulates all those desires that point to what is good and true and beautiful. And when there is a readiness to understand and appreciate spiritual truth, and a willingness to appropriate it, there is evidence in this fact that there has been contact of our spirit with the infinite Spirit of God. And thus He is said to be in us, and dwell with us. Now, when we come to reflect upon these facts, they seem they seem wonderful. surprising; The truth is, we have been compassed about and permeated with God all our He besets us behind and before. He has touched us in our very souls. The voice of God to man is not a mere echo from the Judean hills; it is a living voice speaking directly to the heart

through the Spirit. There is not a man, woman, or child in this audience whose heart has not been addressed by the voice of the Spirit. But we exclaim, "Oh, the mystery of it!" God coming to the human heart and touching its springs, and creating new impulses for better things! How can it be? How can God get into the inmost depths of a human soul? There would seem to be less difficulty even in this, than for X rays to permeate a book with a thousand pages and give distinct expression of themselves on the other side. It turns out that the book was transparent. We had no idea of it before. We thought it was absolutely opaque and impervious to light. were mistaken. Light filters through in spite of our previous philosophy.

Human nature is transparent, not to our eyes, but to the eyes of Him who is called Light. God is Light. His light shines through. As it is said: "And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do." There are X rays in the world of Spirit. We had not thought of this, perhaps. And like the X rays of modern discovery, they shine in the darkness, tho the darkness apprehend them not. Christ knew what was in man. He used the X rays to discern the thoughts and intents of the heart. He sees through us, for we are transparent. It may be we entertained the delusion that our thoughts were known only to ourselves. But the X rays of His vision disclose Whatever doth make manifest them. is light. And so we live in the very light of Christ's vision. Nothing is hid; nothing is beyond the range of His sight. He knows us altogether. Now if there is anything wrong in our hearts, anything mean and selfish, anything that colors and disfigures our conduct, let us understand that all this is open and clear to the vision of Christ.

And who is Christ? He is our Master and Lord, who has the ordering of our lives. Would you shrink from His vision? Where is there an eye so kind, so gentle, so loving as His? If there is any person in this universe who is to be let into the secret of human hearts, would you not say, let that person be Christ? Oh, the hard, exacting, critical, severe judgments of men! They wound but do not heal, they discourage but do not inspire!

"And Jesus lifted up himself, and said unto her, Woman, where are they, thy accusers? did no man condemn thee? And she said. No man, Lord. And Jesus said, Neither do I condemn thee; go thy way; from henceforth sin no more." Here is a woman that the Jews would have stoned to death. But Jesus would utter no word of condemnation when there was a desire in the heart to sin no more. My friends, as Jesus looks down into our hearts this morning, does He find in them a wish, a desire, a purpose to sin no more?

Then, how kind that look! May that tender, loving look melt our hearts into ready and cheerful obedience.

# THE JEWS AS WITNESSES OF GOD.

By Pastor Lic. Heinrich Kessler [Evangelical Lutheran], Berlin.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.—Romans xi. 22, 28.

BELOVED in the Lord: The Gospel lesson for the present tenth Sunday after Trinity invites us to Jerusalem. Jerusalem! the Christian's heart beats more rapidly at the very sound of that name. The city of our God, established on the holy mountains, beloved of God, the subject of the songs of the men of God, is, for the Christian, filled with countless memories of never-to-be-forgotten glories, since our Lord died and arose again in that city. At

the same time, also, the highest city of our hope, to the golden streets of which our hearts longingly look forward, bears the name of Jerusalem. How could a man be a Christian and not join from his heart of hearts in the words of holy longing as expressed in Ps. cxxxvii. 5, 6: "If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth; if I remember thee not; if I prefer not Jerusalem above my chief joy."

But it is not this Jerusalem to which our devotions this day are directed. On the Mount of Olives, opposite the city, Jesus sat down for a short rest. In golden glitter the temple is reflected in the sun; the white columns are resplendent in their purity. House is joined to house in magnificent array. On the level roofs hordes of children are enjoying themselves in play. From the great altar in the sanctuary, a visible representation of prayer, the smoke of the evening sacrifice is ascending on high. For the human eye the entire scene is the picture of life and of peace. But the divine eye of the Redeemer looks beneath the surface. He sees a fateful cloud hanging threateningly over the blinded people and city. Soon the lightning flashes of God's righteous judgments will descend, and Jerusalem will become smoking ruins, a place of wo, an accursed city. This is the Jerusalem spoken of in to-day's Gospel lesson.

But what have we to do with the ruins of Jerusalem? Let no one say that Jerusalem in its destruction is of no deeper concern to us than is the destroyed Sodom, the deserted Babylon, the ruined Rome. The destroyed Jerusalem is not the grave of a nation as are those other cities. In other cases graves are desolate places that never return what has been consigned to them. But from the ruins of Jerusalem a people has arisen, whose living power and continuance have been unique in history. Jerusalem's destruction is the death-knell of the old Israel, but it is at the

same time the birthday of the Jewish nation of to-day. We know this people. It is living around us and yet does not belong to us. It wants to be as we are and yet ever remains what it was. It is striving after earthly possessions, and yet can not forget the heavenly treasures it has lost. sand times has it been trodden down by the hate of nations, yet it has always arisen again. To the highest realms of power and influence it has managed to climb, and was then again hurled into the lowest servitude. And while other nations have come and gone, the Jews have remained.

And what shall we say to this? We Christians believe and know that the Almighty God, our Father, in Christ Jesus, rules the world. In the destinies of nations we see His providence. And because the Jews have been the object of the prophecies of the Old Testament and the Apostolic teachings of the New, because not only Moses, the servant of God, but also Christ, the Son of God, has directed them on their way, they are for us this day yet what they have been to so many, a problem without a solution, a question without an answer. The Jews are for us a living sermon; they are witnesses, through whom the God of our salvation, the Father of our Lord Jesus Christ, speaks to us. Paul, too, listened to this testimony of God, and has explained it in the three chapters of the Epistle to the Romans, from which our text has been taken. The congregation to whom he has written was to know how the Jews in their community are to be regarded. In accordance then with the apostle's words we speak of the Jews as witnesses of God. testify to us three things, viz. :

- I. That it is a fearful thing to fall into the hands of the living God.
- II. Hold fast what thou hast, lest any man take thy crown.
- III. Where sin has abounded the grace of God did abound more exceedingly.
  - I. At the close of a review of Israel's

history of guilt and suffering, the Apostle Paul turns to his Gentile readers with the earnest words of admonition: "Behold then the severity of God toward them that fell." Israel's fall is a falling away from God. Before that Israel had a warm place in God's heart. It was there the roots and sources of its strength were. Now this people in incredible blindness has crucified its Messiah and has hardened its heart to the risen Lord. It has accordingly fallen from the heart of God into the hands of God, and it is a fearful thing to fall into the hands of the living God.

But how? Are not the hands of God the medium for His works of blessing. for His deeds of mercy? Does not King David, when he is about to atone for a great guilt, ask to fall into the hands of God, as His mercy is great, and desire not to fall into the hands of man? True, God's hands are His faithful Father hands, and Israel has experienced in abundance the rich mercies that were bestowed by these hands. They are the hands that were stretched out in the depth of divine love to bless Israel with the rich treasures of the house of God. They are the hands which, like protecting wings, were spread out over Israel, so that the people could in safety live under their own vine and fig-tree. They were the hands that bore Israel in safety through the sea and the desert, and yet it is a fearful thing to fall into the hands of the living God.

And such it is. For the Lord has not withdrawn His hands from the people who deserted Him and rejected His Son. He is not a human being that He should repent; His love toward Israel was the same as before. But because Israel had withdrawn its heart from Him, that which formerly was for the people a source of blessedness, the fire of His love now became a consuming flame of wrath. God's hands became the instruments for the satisfaction of His justice.

Even yet God's hands are stretched

out over Israel, but they are not drawing the people to Him; but they are keeping them from Him. How can one deny to a large part of our Jews the conscientious desire to please their God and to serve Him faithfully? As were their fathers, the Pharisees, they are zealous after God. Only watch them, dear hearer, and see how they observe their Sabbath; how carefully they observe their hours of prayer and try to keep their traditional law in reference to food and drink. There is something pathetic in their tireless observation of the shadow of the Old Covenant. Their never-ending fidelity would seem to be able to move God's heart, and yet is vain. There is no way to God save by Him who has said: "I am the way!" And this Israel rejects to-day, but accordingly it continues to be as it was, and no prophetic voice is any longer heard among our Jews; no harp resounds in psalter and song; God's answer to their zeal for the law is silence. In truth, it is fearful to fall into the hands of the living God.

And what will you now do, beloved congregation? Will you continue to despise the Jews; or will you not rather fear that God of whom they are the living witnesses?

Again, God's hands are still held out over Israel. But they no longer cast a cheering shade; but it is rather in the uncanny shadow of a long night without the light of stars or dawn of day that the Jews of our day live. In spite of all their outward fidelity to the law, how poor in genuine life in and with God are they! Their prayers are often dead-lip productions; their venerable customs are often forms, the contents of which are no longer understood. each day repeat my morning-prayer, because I promised my mother to do so," were the words spoken recently by a Jew to a Christian inquirer, who was astounded at the unintelligible repetition of Hebrew prayers not understood by those who used them. this standpoint there is often but a single step to absolute unbelief.

how often the Jews of our day actually take this step! How many of them have learned to deny their God! This is the shadow of the righteous hand of God's justice that is cast over them. See, beloved, how fearful it is to fall into the hands of the living God! Look at Him, and say what you will choose, to hate the Jews on account of their unbelief, or rather fear God who has punished sin with sin?

And, finally, God's hands are still carrying Israel through the ages and through history. But our Jews take no pleasure in the protection they enjoy; they derive no blessing from A tendency to restlessness is characteristic of their features; there has been a rupture in the souls. education, their wealth, their influence does not make them happy. Among Christian peoples the story of Ahasuerus, the Wandering Jew, has found general currency, who, tired and decrepit from old age, is yet not allowed to rest from his ceaseless wanderings and can not find the desired rest in the grave, because he at one time denied to the Savior a short rest when He was carrying His cross up Mount Calvary. Indeed, my beloved, the Wandering Jew is typical of the Jews, who are continually living among us, restlessly at work but never content; longing for happiness, but torn by an inner disharmony. See, again, dear Christians, how fearful it is to fall into the hands of the living God!

II. Our text continues: "But toward thee, God's goodness; otherwise thou also shalt be cut off." If the omnipotent God has selected the Jews as witnesses of His judgment, who art thou, my dear Christian, that this same God bestows His mercy upon thee? Who art thou that He has prepared His salvation for thee? Who art thou that He has given thee the knowledge of eternal life? Thou hast been born from Christian parents, and in childhood hast been brought in baptism to Christ, hast constantly felt the nearness of His grace in spite of

thy sins, and in countless ways hast been the recipient of His undeserved mercies. Why is it that just thou hast deserved this rather than those Jews who with seeing eyes do not see and with hearing ears do not hear?

Oh that we could recognize the fact, dearly beloved, that we have not merited this great and good gift from our Heavenly Father; we, who in our ancestors, were far removed from the Testaments of His promise! Oh, that we could learn to appreciate the richest of His graces, which His hands have showered upon us! He does not ask us to repay Him, but He does ask that we should show our gratitude for what He has done for us. So then, we have a Savior who has redeemed us with His blood. Do we love Him? Do we follow Him? We are permitted to pray in His name. Do we do so? His trust and Sacrament give us comfort and renewed spiritual strength. Do we seek them and employ them? A sure hope of eternal life is ours. Do we appreciate it? What answer, beloved, does your heart and experience give to these questions? We are entirely too indifferent toward the claims of our Christian profession. We forget that in the end we owe all things to our God's mercy. As a result it happens that secular service is accounted higher among us than Christian faith, worldly wisdom regarded as more than the fear of God. How little do we often estimate our Bible! We indeed praise it; but do we read and study it? What poor use do we make of the Lord's Day! Our Lord did, indeed, say to us, that we should seek first the Kingdom of God and then all these things should be added unto us. The wisdom of today, however, says that we should first strive after earthly goods, and afterward, perhaps, after the heavenly joys: we are told that we must strive for the former, that the latter would come of themselves!

Beloved, it is not infrequent that the Jews are the representatives of this modern spirit and tendency, the protagonists of the Gospel of heaven on this earth, and seek to entrap Christians in the same snare. And are they not the witnesses of God in this regard? Certainly, in this respect also. just the unbelieving Jew, who by pen and mouth, defiles all that is holy and venerable and drags it in the dust. In him we can see where men come to whose chief glory is their boast of earthly possessions and goods. Israel had, indeed, at one time, the right to claim a high preeminence. It rested in the bosom of God and also at the table of its God (Ps. xxxvi.). But just the enjoyment of these blessings became the fateful cause of Israel's They forgot the goodness of fall. God and became carnally proud of their preeminence as a nation. "We have Abraham as a father," they said. when the herald voice resounded calling them to Abraham's faith. were fulfilled the words spoken by Hosea, the prophet (iii., 4): "For the children of Israel shall abide many days without king, and without princes, and without sacrifices, and without pillar, and without ephod or teraphim. " Oh, congregation of the Lord Jesus Christ! art thou yet in the enjoyment of God's grace? Will you not hear the sermon preached to thee by every Jew that dwells near you, urging you to "hold fast that thou hast, lest any man take thy crown?"

By the grace of God I am that I am. If this was the principle of Paul through which he remained in Christ and grew in Christ, it can not be otherwise in your case. It is purely a grace of God that we are Christians, and we can continue to be Christians only so long as we are in the possession of this grace. Only he wh has shall receive, that he may have the fulness. God's goodness remains in thee, so far as thou remainest in this goodness. It is indeed given thee as a gift of mercy, but to hold it requires constant effort on our part. It is not

an inalienable privilege of Christian birth. The state of grace can never become the bed of spiritual pride or idleness. If you do not understand and appreciate this state, the Lord will find others more deserving of it. If He has hewn down Israel, the noble fig, will He spare you who were a wild fig-tree that He first had to make noble? He has a right to expect fruit from you. If he does not find it, you, like Israel, will be condemned to be hewn down and cast aside.

Therefore, choose for yourself. Will you follow Israel's unbelief or will you, through the lesson of Israel's fall, arouse yourself to your danger?

III. The Lord sought fruit on the fig-tree of Israel; He seeks fruit from you. What kind of fruit? Certainly, first of all, that we give up our body as a living sacrifice, as a temple of His holiness; that we bring forth the fruits of the Spirit in love, peace, charity, gentleness, and the like. He who has the Savior must follow Him. He is a wicked servant who stands idle. Every Christian has the calling to become fathers of men. It is his mission in life to work in the vineyard of the Lord and to do His will. The Israelite, too, has a claim on us in this direction. From Israel, too, comes the cry: Come over and help us. certainly doing Gospel work in Israel is also the will of God. "And they also. if they continue not in their unbelief, shall be grafted in; for God is able to graft them in again." This plainly shows hat God has not cast Israel aside for all time. It is His will that they too shall have to cry out, "Blessed is He that cometh in the name of the Lord!" Why is it then that we are so lax in seeking the eternal salvation of the Jews? We, in the possession of their spiritual inheritance, of the spiritual blessings which they and their fathers discarded in their blindness, should show double zeal in winning them again for the Kingdom of God. Indeed, the spiritual condition of Israel is a terrible indictment against Christianity. For centuries they have lived amid Christian surroundings and influences; yet they have remained what they were, namely, enemies of Christ. True, one cause of this is their stubbornness; but yet Christians have not been zealous to seek their eternal welfare, and the lives and conduct of Christians have not always been such as to urge the claims of our faith upon them. Much, much can and should be done in this direction.

Beloved, it is God's will that in the grace which abounds in us, the Jews should also participate. God wants us to help the chosen people too, and guide them into all trust. Watch, work, pray, and teach that Israel, too, may learn to know its Savior and its God. Amen!

### CHRIST'S LOVE OF THE CHURCH.

By Rey. John Hall, D.D., LL.D. [Presbyterian], New York City.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious hurch, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephesians v. 25-27.

In his famous painting, "The Last Supper, "Leonardo Da Vinci set forth the scene in all the simplicity of the Gospel narrative. The work was done before the great Protestant Reformation, yet we behold in it nothing of the surroundings, symbols, and ceremonial of the Romish ritual. painter drew directly from the evangelists and from the usages of common life. So in our text we come immediately to the New Testament to find the relation of Christ to the church, and we find it represented by the familiar relationship of the husband to the wife.

What is the church? The word is used in various applications, and these

are not at all inconsistent with each other. There is the invisible church—the whole family on earth and in heaven. There are particular communions, as when we say the Presbyterian or other church in the United States. There is the more particular or local church, worshiping together and made up of individuals associated.

The relation of Christ to the church. in all its senses, is that of the head to the body, as we read in the 28d verse of this chapter: "For the husband is the head of the wife, even as Christ is the head of the church." We acknowledge Him only as our head. We do not acknowledge any man as such, tho he may claim to be the sovereign pontiff in the place, and with the authority, of Christ. We do not bow to a queen, however noble and lovely, who by the constitution of a kingdom is made supreme in a national church. We do not look to an individual who. like the head of the Salvation Army, holds all authority and exercises it by his arbitrary position. We bow to Christ alone.

And this relation of Christ to His church is represented by the loving one of a husband to his wife. What is the love of a husband? It involves three among other elements. selective, choosing one from all others: and thus are the redeemed chosen, even from the foundation of the world, that they should be holy and without blame before Him in love. And, in the next place, it is a constant love, not capricious and fluctuating; and so Christ having loved His own He loves them to the end. Further, it is unselfish; it is a giving of self to the object of affection, as, in the text, it is said of the church He gave Himself for it.

The end of this love, this self-surrender, is that He may sanctify and cleanse His church, make us holy, by the regeneration and sanctification here spoken of as symbolized by the washing of water. It is also by the word. We grow in grace as we grow in the knowledge of the Son of God. The further end is that He may present to Himself a glorious church, spotless, without blemish, prepared as a bride adorned for her husband, as in the vision of the apostle John. It is to be glorious in holiness, glorious in its heavenly home, glorious in association with angels and the glorified Lord. To be such, every individual member of the body must be purified. The subject comes to us as individuals. Are we growing in grace? And upon those who are outside of the fold, it urges its glorious promise and prospect.

### THE LIGHT THAT FAILED.

By Rev. William M. Lawrence, D.D. [Baptist], Chicago, Ill. I am the light of the world.—John viii, 12,

ONE of the most impressive books that I have read is "The Light that Failed, " by Rudyard Kipling. the story of a man who managed to preserve his eyesight until he had accomplished the dream of his life in art. and who managed to keep his life until be had accomplished another heart purpose. I think I have never lost the impression that it made upon me, and since its reading every scripture that seemed illustrated by it has had wonderful power over me. It is the story of human life. As every man is in danger of losing his physical sight, so every one is in peril of loss of that of which the physical is only a metaphor. Let us look at some of the lights that fail.

- 1. There is the light of uninspired knowledge. The late Mr. Romanes thought once that he could fathom all knowledge and get at the solution of all questions by the light of scientific information, but in the volume published lately he has confessed the impossibility and has died in the fellowship of the Church.
- 2. There is the light of the unaided reason, or skepticism. The simplest

things are beyond our power to solve by aid of reason. One can disprove by logic what experience tells him exists, and these great questions of eternity lie altogether without his ability.

- 3. There is the light of unassisted imagination, that faculty which rouses holy ambition and puts hope into a man. When young this faculty is very strong, and the young man can not accept the fact that there may come a time when the experiences of life shall have so overclouded all his visions that he may feel no confidence in the future at all, and certainly none in humanity.
- 4. There is the light of the unstrengthened will. We all know the power of habit, and the awful slavery that comes when one has to say, "I can not," especially when the conscience urges to new endeavor.

5. But saddest of all the lights that fail is the one of sympathy with spiritual things; the dead heart toward that which is right and holy and true; when the man listens to appeals to duty without ever wishing to respond. The retina of the eye is wonderfully sensitive and paralysis of the optic nerve is awful, but more awful the paralysis of the heart.

Christ said, "I am the light of the world." How shall we prevent failure? Let us place ourselves, like Bartimeus, where He is and make our needs known to Him.

Then the lights that fail will be lights that burn and shine, illuminating our own lives and those of other men.

# THE TEN COMMANDMENTS IN MODERN LIFE.

BY REV. W. R. TAYLOB, D.D. [PRESBYTERIAN], ROCHESTER, N. Y. And God spake all these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.—Exodus xx. 1, 2.

1. Notice that it comes as the proclamation of the eternal, sovereign God. "I am Jehovah, thy God."

- 2. But, altho the ten commandments are thus the utterance of God's sovereign will, they are grounded in the natural constitution of things.
- 8. These ten comamndments reveal the indivisible unity of religion and morality. The commandments present God as the one supreme center and object of life. They are not only to be kept, but kept with distinct reference to Him.
- 4. Observe that to these commandments, as to all moral laws, there is a penalty attached. Without some power to enforce it a law ceases to be a law. And so for the infraction of each one of these ten commandments there is a penalty partly and temporarily physical, but chiefly and eternally moral, from which there is no escape but in the forgiveness of God, followed by a new life.

And this leads to one or two remarks in conclusion.

First, these ten commandments, while an expression of God's nature, are not an exhaustive expression. For a race of sinners they need to be supplemented, as they are in the gospel, by a revelation of God's grace and love.

Second, notice that God first made Israel and then gave them the law. As men they had always had some knowledge of moral law, but when God set about the work of their higher education in morals and religion, He removed them from Egypt with its degrading bondage, its paralyzing fear, its contaminating associations. He made them free, and took them off where they would be alone with Him, and then gave them His law. So we, my brethren, must be delivered from the bondage of sin and fear through the blood-bought forgiveness.

Third, obedience to law is the greatest lesson to learn. Law alone can give us life. Law alone can give us liberty. There is no more alarming symptom that any community can show than disregard for law. There are no worse enemies to mankind than magistrates

and others having official power and influence, who, by precept, by example, or by official act encourage men in lawlessness. State and church are. thank God, in this country, separate. Again, thank God, they are likely to But they would find it stay so. greatly to their mutual advantage to work together in educating the people in reverence for law. A better obedience to the law of God would make better obedience to the law of man. A better obedience to the law of man would lead to better obedience to the law of God.

Let us never forget that, as Browning says, "All's love, yet all's law." Lord, have mercy upon us and write all these Thy laws in our hearts, we beseech Thee.

# THE DEUNKARD—A REMARKABLE PEN-PORTRAIT OF SCRIPTURE.

By Rev. WILLIAM J. FRAZER, BRAZIL, IND.

Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, etc.—Proverbs xxiii. 29-85.

THE heart of Bible doctrine on winedrinking.

- I. A disease or a sin?
- 1. Present symptoms:
- (1) Eye flashing, red or dark.
- (2) Tongue, perverse volubility. "In vinum veritas." "Heart utters perverse things." At first it enlivens conversation, quickens oratory. The perverseness comes out.
- (3) Temper made irascible, "contentious."
- (4) Imagination wrought upon, "see strange (adjective in feminine gender) things, women." If abstract, the conditions are met in the hallucinations of the delirium; if women are meant, then we perceive the passions inflamed, and our eyes are opened to the fact that a saloon does not exist

- alone; other vices associated with it, "Est Venus in vinis."
- (5) Insensibility: "beaten and knew it not." Stupefied and besotted; frozen in the pool on a winter's night.
- (6) Vertigo and nausea, sleeping in heart of sea, or on top of mast; seasick.
  - 2. After effects:
- (1) Wounds without cause,—not honorable scars of war, or mother's hand burnt in rescue of her child.
- (2) Complaining, wo, sorrow—self, —others. "If we let the saloon alone it will let us alone." False.
- 3. Its tragic end, "at last." Would that it might be at first.
  - (1) Temporal—physical—moral.
- (2) Eternal serpents, sting, where the worm dieth not, and the fire is not quenched. No drunkard shall inherit the kingdom. Bodily insensate, spiritually unresponsive. Even a little whisky renders impervious to the Gospel. Think how many of our daily associates must drink to support all these saloons. Perhaps some of you here present.
- II. How induced—by a vice, self-induced, a sin.
- (1) "Tarry." How our boys are tempted to tarry, flaunted advertisements, etc.
- (2) "Try" (Hebrew); "sample-rooms."
- (3) Intensify the effects, "mixed," drugged.
- (4) Awful infatuation: "When shall I awake? I will seek it yet again." Morning thirst, early hours of saloons. Why are business-houses open at four in the morning? What business? Is it insatiable desire for dry-goods? Final destruction of the will.

"Yorever round the mercy-seat
The guiding lights of love do burn,
But what, if habit-bound, thy feet
Shall lack the will to turn?"
Whittier.

Oh, the hopelessness of the drink habit! Not simply a disease, but a sin.

- III. Treatment.
- (1) Prevention; avoid very begin-



nings, look not upon the wine when it gives its eye in the cup, and walks with smoothness over the lips. If you never take the first glass you will never be a drunkard.

(2) Cure, same method. John B. Gough would not permit the presence of flask on mantel of home where he was entertained; Major P. would not have bay rum put on his face by the barber. How cruel in the saloon-keeper to throw liquor on the sawdust in front to arouse the dormant appetite! Total and uncompromising abstinence is the course here prescribed.

If this is a sin and not simply a disease, who are the sinners?

- 1. The drinker; "if any man defile the temple of the Holy Ghost him will God destroy."
- 2. Whoever puts the bottle to his lips: (1) Society ladies. (2) The manufacturer and seller. If they would only advertise the whole of their business on the front (describe it

at length)! (3) The United States Government; its share of the profits. Phryne's proposition to rebuild the walls of Thebes after Alexander had destroyed them, if they would only permit the inscription, "Alexander destroyed them, Phryne, the courtesan, rebuilt them." Rejected with disdain. The car of Juggernaut over the prostrate forms of the people, crushing to death; and yet the commonwealth or the municipality proposes to pave our streets with the prostrate forms, yea, the bodies and souls of our citizens! The voter. Mucius Scævola, rather than betray his country, held his good right hand in the flame until consumed to the elbow. If ever I take the suffrage of an American citizen, and put it in the ballot-box on the side of the saloon, directly or indirectly, immediately or constructively, and do it intentionally, may my tongue cleave to the roof of my mouth, and my right hand lose its cunning!

#### HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of The Homiletto Review (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

## HINTS FOR CHILDREN'S SERMONS.

### Small Yet Harmful.

Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.—Sol. Song ii. 15.

No necessity of being great and powerful to do much that is hurtful and sinful. The sin for which the world was doomed, without the Atonement, disobedience. A very small child can disobey parent, teacher, God. Little foxes which spoil are:

- 1. Tongue. Speaking evil, unkindly, sinful, untruthful, thoughtless.
- Evil habits. How soon they grow. How soon they open the way for more that is wrong.
- 3. Evil deeds. The picture spoiled, book torn, etc., followed by denial, secrecy, deceit.

Often the parent is shocked to know what progress the child has made in many evil ways.

The vine has tender grapes. Easily spoiled. Only a little effort, to spoil the young heart. The mark you made on the bark of young, thrifty tree scarcely seen now. Laugh at "cute sayings." In our cities many children trained in crime. Give examples of early sin and early piety. Zay. *

## How the Child Samuel Became a Great Man.

And the child Samuel ministered unto the Lord before Eli.—1 Samuel iii. 1.

As John Wesley or President Garfield became great by service, so did Samuel. Service given with a reverent spirit to 1) The Ex

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God opens the treasures of heaven to the obedient.

1. Samuel was lent for life to the Lord.

How greatly Hannah was blessed for her costly gift! That happy sunlight came to her! She bound the Lord to her even as did Susanna Wesley and the widow of Zarephath; she delivered the nation.

2. Samuel ministered unto the Lord. Realize the tabernacle, the aged Eli, the little child, the obedient child, administrations of lighting lamps, opening doors, caring for his beloved guardian, but all for the Lord. Children serve the Lord in obeying their parents.

3. Samuel was called to be a prophet. Picture the scene—the voice calling—the child running to Eli—waiting for God—the presence of Jehovah at the side of the little bed—the listening child—the trust committed—the love for Eli and deep sorrow too.

4. Samuel became prophet and ruler of the nation.

Follow him preaching repentance—praying for Israel—anointing kings—founding national schools—warning and guiding the nation. God elevates the truly obedient. Aleph-Beth.*

# HINTS FOR COMMUNION SERMONS. The Divine Shepherd.

I am the good shepherd and know my sheep and am known of mine. As the Father knoweth me even so know I the Father; and I lay down my life for my sheep.—John x. 14, 15.

- I. HERE is a perfect Shepherd
- a. He leadeth his sheep.
- b. He has pastures for them.
- c. He gives them protection.
- II. Here is a perfect knowledge.
- a. He knows His sheep, as to number.
- b. As to name. Personal acquaint
  - c. As to disposition.
  - d. As to every need.
  - III. Here is a perfect sacrifice.
  - a. Voluntary, —" giveth, " verse 11.

- b. Precious, -- "his life,"
- c. Vicarious, " for his sheep."

SENIOR.*

# Christian Character and Christian Opportunity.

And the very God of peace sanctify you wholly.—1 Thes. v. 23.

1. CHRISTIANS have various names in the Bible.

That man is sanctified wholly whose life agrees with all these names.

2. Christians have various promises in the Bible.

Holiness claims all that God has promised the Christian.

3. Christians have various qualities and characteristics in the Bible.

The pure heart never rests short of having all these.

4. Christians have abundant opportunity for Work.

If Peter, James, and John were here and the result of their labors thirty-fold, and the result of the labors of their converts thirty-fold (and let this state continue for all succeeding converts), then if each one lived on an average thirty years after conversion, our world would be totally Christian in less than 185 years, even with a much greater population than now. Taking sixty-fold it would be less than 160 years. Taking one hundred fold, less than 150 years.

## HINTS FOR FUNERAL SERMONS.

### No Tears in Heaven.

God shall wipe away all tears from their eyes.—Rev. xxi. 4.

In the book of Revelation we are told much that helps to drive away sorrow, gloom, and disappointment.

1. The Promise: Tears shall be wiped away.

Can we comprehend what this will mean? It must mean the absence of all that occasions them. Tears are indicative of grief, sorrow, bereavement, sin. It may be defective friendship, loss of friends, undutiful children, loss of property, etc.

The Christian may here shed tears of penitence, tears on account of moral imperfections, desolation of Zion, etc.

2. When and where will this promise be fulfilled?

The Revelator is writing of those who have passed out from this life and its experiences. Then and there God with His own hand, with the same love that rescued us from death, will dry our tears.

The last battle has been fought, last enemy subdued, the last victory won, and home has been reached.

Oh! then in the hour of bereavement let us look to those of our friends who die in Christ, as having obtained the prize, rest and happiness.

Let us not try to make the wound deeper, but, seeing the bliss to which they have attained, associate with the thought of death, comfort, hope, and joy.

ZAY.**

#### The Blessedness of Heaven.

And I saw a new heaven.—Rev. xxi. 1.

The experiences of heaven.

- 1. Relief from sorrow, sickness, pain, tears. These have done their work in preparing the soul for heaven.
- No sin "White robes" six times in Revelation. Sin, not suffering, our greatest affliction.
- Perfect happiness. Great questions answered. Great feelings satisfied.
- Rest from work, and rest in work.
   They rest from their labors. They serve Him day and night.
- 5. Happy reunions. Holy companionships. "That they may be one."
- 6. The vision and fellowship of Christ. Shall see His triumph, contemplate His glory, and abide in His love.

When the Christian dies, the funeral note should be triumphant. We dishonor God, and deny our faith, by sorrowing as those who have no hope.

If we are ready for Heaven then

Heaven is going home. Present Christian experiences are the beginning of Heaven. It will not be a strange place.

Begin the heavenly life here.

EHUD. *

# HINTS FOR REVIVAL SERMONS. A Call to Drowsy Christians.

And he said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.—Luke xxii. 46.

1. THE Question—"Why sleep ye?"
Listlessness and inactivity of a
majority of Christians. What causes
this? Spiritual drowsiness or lukewarmness is a dangerous state, and one
to be avoided by Christians. Rev. iii.
16.

To all such in thunder-tones the Master gives:

2. The Command—"Rise and pray."
Neither prayer without work, nor
work without prayer will do. Illustrate by example of Christ, as: (a) an
active worker, (b) a man of prayer. If
this, the only safe course, is not followed, remember:

8. The Alternative—"Lest ye enter into temptation."

The dreamer does not lead a real life; is subject to many illusions; is in a partially insensible state; is defenseless while surrounded by enemies, (1) Judges iv. 21; (2) 1 Sam. xxiv. 3. In Christian warfare the only safety is in vigilance and aggression. This does not mean guerilla warfare, however, but loyal support of our Royal Leader. Therefore, as you "rise" for action "pray" for Divine guidance in all that you think and say, and do, and are.

SHEM. *

## Unloosed from Spiritual Grave-Clothes.

Loose him and let him go. - John x1.44.

THE miracles of Christ are often types of spiritual things. The raising of Lazarus is a type of conversion. Lazarus was alive but had not freedom of action until the grave-clothes were removed.

The Christian life is a resurrection from spiritual death. Often the young Christian is bound with spiritual grave-clothes—no freedom—no activity. Christ calls upon His people and church to help unloose them. He does for us what we can not do for ourselves, and helps us do what we can do with His help.

- I. Some of the spiritual graveclothes:
- 1. Prejudice—against Christians, the church.
- 2. Misconceptions—of doctrines, of the Christian life.
  - 3. Ignorance—of the Word.
- 4. Timidity—shrinking from witnessing.
  - 5. Formality, customs of society.
  - 6. Sensitiveness, pride.
  - 7. Memory of past life.
  - II. How can we unloose these bands?
- 1. The church can live right before God—often the church has bound on the grave-clothes—such as prejudice and misconception.
- 2. By obedience; exercise of spiritual faculties. "Exercise thyself into godliness."
- 3. By losing thought of self in Christ.

# HINTS FOR MISCELLANEOUS SERMONS.

### Character Building.

And besides this, giving all diligence, add to your faith virtue, etc.—2 Peter 1. 5-7.

- I. THE Foundation. Necessary. Laid deep. Three courses.
- 1. "His divine power hath granted unto us all things that pertain to life and godliness," v. 8.
- 2. "He hath granted unto us His precious and exceeding great promises." v. 4.
- 3. "We may become partakers of the divine nature," v. 4.
  - II. THE PROCESS OF BUILDING.
    God has laid the foundation, let man

build: "Yea, and for this very cause adding on your part," (R. V.), v. 5. Eight steps.

- 1. Faith. Sees the invisible. "In your faith supply virtue" (R. V.). Let each trait grow out of preceding traits—a vital, not a mechanical process.
- 2. Virtue. Courage of your convictions.
- 8. Knowledge. Experimental, not notional.
- Temperance—self-control. Resolutely break bad habits, form good habits.

These four steps private; next four social.

- 5. Patience. Don't pity yourself, but have mercy on others.
- 6. Godliness. Reverence, reliance upon God. Not self-centered.
- 7. Brotherly kindness. Genial love for own family, church, etc., Not cold.
- 8. Love. Unconditioned, universal. Not narrow.

III. THE COMPLETED STRUCTURE. Characteristics:

- 1. Not idle nor unfruitful unto the knowledge of Christ, "v. 8.
- 2. "Your calling and election sure," v. 10.
- 8. Richly supplied unto you the entrance into the eternal kingdom, v. 11.

KAUFFMAN.*

## Responsibilities of Belief.

King Agrippa, believest thou the prophets?

I know that thou believest.—Acts xxvi. 27.

DESCRIBE the scene. Congregations assent to the truth. No merit in this, tho many take comfort in it. But belief of truth increases obligation to do the truth.

- 1. Because belief shows that God has graciously enlightened the mind. He has given light, and this gift entails obligation.
- 2. Because belief makes it comparatively easy to obey. Doubts and misgivings do not stand in the way.

- 8. Because belief is a recognition of the righteous claims of truth. To acknowledge that God's service is reasonable, and then to serve Satan, is the greatest of sins.
- (a.) Agrippa is more reprehensible than Festus—an enlightened unbeliever than an ignorant heathen.

(b.) Belief of the truth, if not obeyed in the life, adds to one's condemnation. A man says, "If not a Christian I am not an infidel." But he sins against greater light than the infidel. He believes the truth and lives a lie.

EHUD. *

#### SUGGESTIVE THEMES AND TEXTS.

### Texts and Themes of Recent Sermons.

- 1. Seeing the Invisible; or, the Present Reality and the Future Visibility of the Unseen World, as Suggested by the X Rays. "Stephen said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts vil. 56. By Rev. Robert Pegrum, Watertown, Conn.
- Woman's Opportunity: the Queen of Home. "She shall be called woman." —Generis ii., 23. By T. De Witt Talmage, D.D., Washington, D. C.
- 8. My Pastoral Motto. "I determined not to know anything among you, save Jesus Christ and Him crucified."—I Corinthians ii. 2. By Kerr B. Tupper, D. D., Philadelphia.
- 4. The Use made of Freedom a Test and Revelation of Character. "And being let go they went to their own company."—Acts iv. 28. By Rev. J. R. MacLeod, Three Rivers, Quebec, Can.
- 5. True Test of Manhood. "I believe, and, therefore, have I spoken."—2 Corinthians iv. 13. By W. G. Starr, D.D., Richmond, Va.
- 6. The Young People of the Twentieth Century. "Your sons and your daughters shall see visions."—Acts ii. 17. By John C. Caldwell, D.D., Indianapolis, Ind.
- 7. The Foundation of Faith. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

  —1 Peter iii., 15. By B. F. Woodburn, D.D., Allegheny, Pa.
- 8. Christianity as a Social Religion. "But go thou and preach the kingdom of God.—Luke ix. 60. By Lyman Abbott, D.D., Brooklyn, N. Y.
- 9. Difficulties of Unbellef. "How can these things be"—John iii. 9. By Lewis Burts, D.D., Chicago, Ill.
- The Necessity of Sober-Mindedness in Youth. "Young men likewise exhort to be sober-minded."—Titus ii. 2. By H. D. Jenkins, D.D., Kansas City, Mo.
- 11. Human Love as Contrasted with Divine.

  "Now the end of the commandment is charity, out of a pure heart and of a good conscience and of faith unfeigned."—1 Tim. i. 5. By Bishop E. G. Audrews, D.D., LL.D., Evanston, Ill.
- Cash versus Character. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."—John vi. 27. By Wm. M. Lawrence, D.D., Chicago, Ill.

## Themes for Pulpit Treatment.

- 1. The Insanity of Sin. ("He came to himself."—Luke xv. 17.)
- The Liberality of the Holy Spirit. ("For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."— Acts xv. 28.)
- 8. Ambuscades of the Enemy. ("Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him; that he would send for him to Jerusalem, laying wait in the way to kill him."—Acts xxv. 2, 3.)
- 4. The Horizon of God. ("For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 29.)
- The Secret of Spiritual Vision. ("Nevertheless, when it shall turn to the Lord, the veil shall be taken away."—2 Cor. iii. 16.)
- 6. The Heart's Director and Direction. ("The Lord direct your hearts into the love of God and unto the patient waiting for [lit., patience of] Christ."—2 Thes. iii. 5.)
- 7. Divine Calls and Divine Endowments.

  ("And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship."—Exodus xxxv. 18.)
- 8. Gildings of Memory. ("Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?"—Num. xvi. 18.)
- The Secret of National Peace. ("So the realm of Jehoshaphat was quiet; for his God gave him rest round about."— 2 Chron. xx. 30.)
- 10. The Strength Possessor and Bestower.

  ("Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people."

  —Psalm lxviii. 34, 35.)
- A Glimpee of the Future. ("The righteous shall never be removed: but the wicked shall not inhabit the earth."— Prov. x. 30.)
- National Security. ("The Lord is our judge, the Lord is our lawgiver, the Lord is our King: he will save us,"—Isa. xxxiii. \$2.)

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## ILLUSTRATION SECTION.

## SIDE LIGHTS FROM SCIENCE AND HISTORY.

LIGHT ON SORIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By Rev. Geo. V. Reichel, A.M., Ph.D., Brockport, N. Y.

"THE DAYS OF OUR YEARS ARE THREESCORE YEARS AND TEN; AND IF BY
REASON OF STRENGTH THEY BE FOURSCORE YEARS, YET IS THEIR STRENGTH
LABOR AND SORROW; FOR IT IS SOON
CUT OFF AND WE FLY AWAY" (Ps. xc.
10.)—The physical laws preserving
longevity of human life are better understood to-day than ever before. It
is an assistance in the exegesis of the
above passage, to read the following
statements, published in a recent number of Harper's Weekly, by William
Kinnear. He says:

"I quote the following from Mr. G. H. Lewes' book on 'Physiology of Common Life:' 'If the repair were always identical with the waste, life would then only be terminated by accident, never by old age. This is a fact well known to all who have investigated the subject. In early years this balance of the human system is admirably preserved. As man advances in life, however, and gets up to fifty or sixty, he begins to get stiff in the joints, and begins to experience what he calls 'feeling his age.' Renovation of various organs of the body depends on the blood, and if this supply is not at all times furnished in sufficient quantity and quality, a gradual deteri-Heart and arteries oration takes place. become clogged, and the whole delicate machinery suffers from the lack of nourishment. Old age, then, is the result of a change in the blood, which becomes overloaded with earthy salts, leaves its refuse matter in the system, and the valves of the heart become cartilaginous. Becoming thus, the heart is not able to propel the blood to its destination. Arteries having also become ossified, a still further obstruction takes place, and the whole body languishes. Blood is life. If it is kept continually in good order, our years are prolonged. New bodies, as in youth and early manhood, do not accumulate these fibrinous and gelatinous deposits, which, as years go by, help the gradual process of ossification and cause the decreptude of old age. Now if some means were discovered by which the blood could be kept in a condition like that of youth, it would throw off these earthy salts which obstruct the action of the heart and arteries. Our food and drink make our blood. It seems then, that it is to them we should look primarily for the quality of it."

Mr. Kinnear here enters into the discussion of various foods, choosing those richest in nutritious elements—such as apples, grapes, and bananas, and even nuts, while fish and poultry are recommended in place of so much beef and mutton. He then goes on to say:

"Flourens, in his well-known work on 'Human Longevity,' cites the case of the Italian centenarian, Cornano, whose recipe for health and long life was moderation in all things. Flourens himself insists that a century is the normal length of life, but that fifty years beyond, and even two hundred years, are human possibilities under advantageous conditions. Hufeland also believed in two hundred years as an extreme limit. Sir James Crichton Browne, M.D., concedes, in a late address, that Flourens was right. Buffon, Hufeland, Flourens, and men of that class, who had studied the subject, believed in the possibility of a bundred and fifty or two hundred years of life, the subject is not to be laughed

### GOD'S WAYS INSCRUTABLE.

By Arthur E. Bostwick, A.M., Ph.D., Montclair, N. J.

"His ways are past finding out" (Romans xi. 83).—Some materialistic philosophers are fond of telling us that they have found no place in nature for God. The Almighty is disclosed neither in the chemist's test-tube nor in the swing of the geodesist's pendulum, therefore we must banish Him at

least beyond this earth and locate heaven in the distant stars, where even too many believing Christians are quite willing to relegate it. But the spectroscope shows that the material of the stars is even as that of the earth, while the universality of gravitation proves that the pendulum obeys the same laws in Alpha Centauri as it does in London. Where, then, shall God be? Truly, we know Him not—and hence the Agnostic attitude.

Imposing certainly. But without discussing the legitimacy of the attitude that fails to find the Almighty in the action of forces here on the earth. let us examine that of the assumption that everything must be the same everywhere as it is here. Because gravitation follows such and such laws here, because those laws seem to hold to the outermost planet, are they necessarily universal? This question, which now and then comes to the surface in scientific discussion, is made pertinent by a recent powerful series of papers by the English scientist, Mr. S. Tolver Preston, published in The Philosophical Magazine, the acknowledged chief medium of publication of the English physicists. It is a curious fact that gravitation, the most common of everyday phenomena, is so hard to explain that most scientists have given up the attempt, and some hold that it is an ultimate fact that we need never try to understand further than to know the. conditions and manner of its action. Mr. Preston, after overhauling a good deal of the forgotten rubbish of philosophical discussion on the subject, makes an interesting attempt to rehabilitate the doctrine of the old Swiss philosopher, Le Sage, now regarded chiefly as a mathematical curiosity. According to Le Sage, gravitation is due to an incessant bombardment by swiftly flying particles, called by him "ultramundane corpuscles." which force toward each other the bodies on which they strike and produce all the effects of weight and other gravitational attraction.

The chief objection to this old theory was that it postulated great streams of particles coming from infinite space and going no one knew wherean incessant waste of matter and energy. Mr. Preston avoids this by getting rid of the "ultramundane" character of the corpuscles: according to him they are always with us, but they fly about in all directions, colliding with each other, and bounding to and fro as the particles of gases are supposed to do. Mr. Preston's theory may fairly be said to be the best attempt yet made to explain gravitation. Its interest for us now lies in the fact that it makes gravitation not only depend on the distance of the gravitating bodies, as it does, in fact, but makes it become altogether inappreciable after a certain distance is reached. For the gravitational effect appears only when the distance is small compared with the free path of a particle—the average distance it travels before colliding with another. That path may be long compared with the distance from the earth to the sun, and yet it may be short compared with the distance from the earth to a star on the confines of the visible universe. other words, gravitation may be confined to the members of groups of stars and may not extend from group to group.

This is only one of the many facts and speculations that are beginning to teach us that nature is not so uniform as she was once supposed to be, and must give us pause in any attempt to dogmatize about her. "His ways are past finding out." All we can do is to learn a very little about the "here" and the "now:" while Newton's "great ocean of truth" stretches beyond us both in space and in time.

THERE is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—Dr. John Hall.

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

By ARTHUR T. PIERSON, D.D.

# Secrets of Apostolic Church Life and Power.

AT least three times, in the book of the Acts, we find six things grouped in close connection as pertaining to the early church: The gospel message, consecration of substance, believing prayer, Holy Ghost fulness, association of believers in holy fellowship, and full play of individual gifts and graces. Compare Acts ii. 41-47; iv. 29-37; vi. 1-7.

It is no accident that these are thus inseparably linked, for they bear to each other a peculiar relation. For example, the Word of God is a weapon given from heaven to be used on earth; while money is an earthly instrument which may be consecrated to heavenly uses, in advancing the conquest of the Word.

Again, prayer is ordained of God to be the means of access to God whereby man lays hold of the divine power and wisdom; while the Holy Spirit is God's chosen medium for His access to men whereby He may lay hold of man for His uses.

Again, fellowship among disciples makes possible with the many what no one could accomplish alone; while individualism prevents any one disciple from being lost in the multitude, so that his own capacity or responsibility is forgotten or sacrificed.

Were these six features or factors equally prominent in the modern church, who can estimate the marvelous power it would exert?

For example, look at the possibilities of consecrated money. Mammon, the Aramaic name for money or wealth, suggests that riches have been made object of worship, and money certainly suggests forcibly certain divine attributes, such as omnipotence, omnipresence, and eternity. For consecrated

money can accomplish results absolutely impossible without it, and thus suggests almost limitless possiblities of power. Money represents the giver wherever it is wisely used and expended, and thus multiplies his personality in every place where he himself sends his gift before him, and so suggests a presence that is no longer confined to one locality. And again, as the good wrought by systematic benevolence long survives the individual donor, and endures often in increasing serviceableness while earth lasts, it suggests eternity.

A well-known merchant of New York, now some years dead, made it a rule of life not only to give largely of his means to all charitable and benevolent ends, but, so far as possible, to locate the sphere of his own gifts. When he died, there were not less than two hundred or three hundred places on this globe where institutions of some sort had been planted or in some way aided by his benefactions. In all parts of the globe his money had gone to be turned into plants of godliness-in Asia, Africa, Islands of the Sea, Papal Europe, medical missions, preaching stations, Christian colleges, Bible repositories, Christian schools, hospitals, dispensaries, and various other forms of missionary work represented his prayers and gifts; so that he lives in his money to benefit and bless mankind, and will survive practically so long as the world endures.

Look again at prayer as a motive power or practical force in church life and activity. How little is known in our day of prevailing supplication and intercession. Yet here is a weapon that they can wield who have no other means equally at disposal, being poor, unknown, untaught of man, and perhaps bedridden and physically crippled.

Rev. D. Nash, associated with Charles J. Finney's revival work in western New York, after his enduement from on high became not only mighty in the Gospel but still more mighty as an intercessor. He seemed to have prophetic gifts. On one occasion when a company of young men sought to break up the meetings by systematic trifling, after much forbearance, one night he solemnly spoke these awful words of warning: "Young men, God will make a break in your number by His grace within a week, or He will send some of you to hell." And sure enough, the week had not passed before, in answer to Mr. Nash's prayer, the leader of that band of blasphemers was brought to repentance and turned into a converter of his fellow-scoffers. Mr. Nash swaved whole audiences by his prayers as trees before a wind, and was found dead in his closet bowed on his kneees before God. He was afflicted with eves weak and inflamed, that made him at times so extremely sensitive to light that he had to take refuge in a dark chamber for days together. He was deeply interested in missions, and was wont to pray with a map of the world before him on which missionary stations were marked, and for a day or more he would make each station a special object of intercession. Sometimes he took fields at home, such as the cities of western New York; and again fields of labor far removed, After death, such beyond the sea. records as these were found in his private journal: "I think I have had this day a spirit of prayer for a special blessing on Rochester." Or again, "I am greatly drawn out to pray for Oodooville, Ceylon," and comparing these successive entries, from date to date, with the marvelous outflowings of gracious blessing in the various fields at home and abroad, it was found that revivals had sprung up in every city or mission station for which he had been interceding, and in the identical order of the entries, and at the very date

when the spirit of prayer had been developed in him.

More and more are we persuaded that these two great means have only to be diligently and believingly used, consecrated money and importunate prayer, to make real results now undreamed of by us both for magnitude and rapidity of accomplishment.

Of the remaining elements of power in the apostolic church we do not tarry to speak—only if such results are possible with two means that are human, what shall be said when the sword of the Lord, His own word, wielded with the power of God's own Spirit, shall prick men to the heart and compel them as of old to cry out in thousands, "What shall we do?"

## A Swiss Pastor's View.

A Swiss pastor who visited London not long ago has been giving some of his views of things as he saw them in the churches. At the City Temple he met with such a sermon as he certainly had never heard or seen before. It was the twentieth anniversary of the opening of the City Temple, and Dr. Parker took for his subject, "Dr. Parker, as Preacher, Pastor, and Student." "Never in all my life," said the Swiss pastor, "have I heard a man so frankly boast of himself, nor could I have believed it possible."

## Another Remarkable Discovery.

Another remarkable discovery has just been effected by Professor Davis, of Parkersburg, which, if verified, will assume a place on a par with the now famous discovery of Professor Röntgen. In a communication to the American Chemical Society, Professor Davis summarizes his discovery as follows: "I have found by a combination of four chemicals that I can make transparent any opaque object, one being on one side of the opaque object and the other three on the other side. I have further made a second and later dis-

covery, that the powers of the chemicals can be transmitted, by means of small wires, to a metal plate, which, if enclosed in a dark box, makes a sort of fluorescent screen, and by looking through it all opaque objects become transparent, the same as if looking through the one bottle of chemicals."

The days in which we are living are what Robert Mackenzie calls the "great outbreak of human inventiveness," and it is quite impossible to say where the limit is to be reached.

### Twice Born.

"Where were you born?" a clergyman asked Summerville the Evangelist.
"At Liverpool and Dublin," was the answer. "Were you twice born?"
"Yes, once according to the flesh, and once according to the spirit," was the calm reply.

I have nowhere met a more suggestive book in its way than Professor J. M. Stifler's short and philosophical outline studies on the Acts of the Apostles. It is quite a unique book; brief, covering only about 280 pp., and modestly called "An introduction to the study of the book," it unlocks the whole of this record of apostolic history like a master key. From its first

paragraph on it interests and engrosses the intelligent reader; it impresses one as fair and candid, discriminating and spiritual, scholarly and yet simple. It is a book to put into the hands of every minister, and, in fact, of every churchmember. Seldom have we seen a more satisfactory volume on any book of the Bible.

There are certains ways of presenting missions, mathematically, and so of Christian giving—as when we compare the cost of our luxuries with what we give to evangelize the world. But these figures are not effectual to the raising of the standard: they convince everybody, but convert nobody.

Stephen Grellet, the young Romanist and Frenchman, was converted from his Roman Catholic training and infidel habits of thought, by a strange voice, that in his soul seemed to thunder, "Eternity," as he walked the banks of the Hudson alone.

It was Sir Matthew Hale who sent to jail John Bunyan, the immortal author of "Pilgrim's Progress."

Thomas Powell Buxton calls waiting on God, "the Divine Silence."

## EXEGETICAL AND EXPOSITORY SECTION.

# THE CONTENTS AND MESSAGES OF THE APOSTOLIC DISCOURSES.*

By Rev. Robert Westly Peach, Quincy, Mass.

## I. Facts and Doctrines, Incidental and Inferential.

BESIDES the explanation, or defense, or witness-bearing, which constituted the principal matter of each discourse, and the ever-present, transcendent,

* For article on "Origin and Themes" of the Apostolic Discourses, see April number, p. 345. supreme theme, Jesus—which were presented in detail in the April number of this REVIEW—many incidental and inferential facts and doctrines are contained in the apostolic sermons.

1. Concerning the Old Testament.—
Peter's testimony before the Sanhedrin was too brief for any allusion thereto, and his sermon to the Gentiles, as well as Paul's sermons to the Lystrans and Athenians, and Paul's defense before Felix, contain no reference to the Old Testament, for the obvious reason that it was an unfamiliar or unknown book

Paul's sermon to the to their hearers. Ephesian elder-bishops was an apostolic charge to Christian workers based upon his own experience, and his defenses before the mob in the temple court and before Agrippa were concerned exclusively with his own conversion and commission. These also, therefore, do not quote the Old Testament. Peter's Pentecostal sermon and that in Solomon's Porch, Stephen's defense, and Paul's sermon in the synagogue at Antioch, Pisidia, remain. In them the three preachers refer to Abraham (thrice), Isaac (twice), Jacob (twice), the twelve Patriarchs and Joseph in particular, Moses (four times), Aaron, Joshua, Samuel (twice), Kish, Saul, Jesse, David (thrice), Solomon, and Joel, as historic characters; and to Moses, Samuel, David, and Joel as prophets.

They quote from the books of Genesis (twice), Exodus (six times), Deuteronomy (twice), Psalms (twice), Isaiah (twice), Joel, Amos, and Habakkuk; and assign the Law to Moses (twice), as well as a particular quotation from Deuteronomy, and refer Psalms xvi. and cx. to David.

The historic facts in Stephen's discourse are found in Genesis, Exodus, Numbers, Deuteronomy, Joshua, the books of Samuel, Kings, and Chronicles, and Nehemiah; with allusions besides to Leviticus, Psalms, Ecclesiastes, Jeremiah, Ezekiel, and Daniel.

The historic facts in Paul's synagogue sermon are found in Exodus, Deuteronomy, Joshua, Judges, 1 and 2 Samuel, and Psalms.

There are also allusions to Isaiah in Peter's testimony before the Sanhedrin. The Old Testament teaches, in the passages quoted by the apostles:

The gift of the Holy Spirit (ii. 17, 18) and prophetic teaching by women as well as by men; salvation by faith (ii. 21); the middle state (ii. 27, 31); the resurrection (ii. 27), the ascension or exaltation of Christ (ii. 34); destruction through unbelief (iii. 23; xiii. 41); blessing through the promised

seed of Abraham (iii. 25); the authority of Christ (iii. 22); God's personal authority over men (vii. 3, 32); the hallowing power of God's presence (vii. 33); God's watchfulness over men (vii. 34, 42); and His punishment of wickedness in them (vii. 43); God's omnipresence (vii. 49) and His creative work (vii. 50); the Divinity of Christ (xiii. 33) and the resurrection of Christ (xiii. 34, 85).

The manner of use of these passages and their direct statements instruct us that the apostles believed in the authenticity (ii. 16, 81, 82, 84-36), the genuineness and inspiration (iii. 18; iv. 11; vii. 52; x. 48; xiii. 27-35; xxiv. 14; xxvi. 22, 23) of the prophecies; and they bore witness to the fulfilment (iii. 18; iv. 11; vii. 52; xiii. 23-35; xxvi. 22, 23) of ancient predictions, which proved their inspiration. Paul called these Scriptures "God's word of grace," and declared that through them God "builds us up"—edifies us (xx. 32).

2. Concerning God the Father.—Seekers after God shall find Him (xvii. 26, 27). God has plans of blessedness and blessing for the lives of men (xxii. 10; xxvi. 16); and when men go contrary thereto and do deeds of wickedness He often overrules the same to the good of the intended victims (vii. 9, 10).

God's covenants with men emphasize the family idea: "The promise is unto you, and to your children" (ii. 89; &. vii. 5).

3. Concerning Christ Jesus.—Christ's mission was first to the Jews, afterward to the Gentiles (ii. 89; iii. 26; v. 31; x] x. 36, 42; xiii. 26; xxii. 18, 21; xxvi. 17, 23).

It was through ignorance of their Scriptures that the Jews rejected and crucified the Christ—their Messiah (iii. 17; iv. 11; xiii. 27).

4. Concerning the Holy Spirit.—The Holy Spirit is given to believers (ii. 33, 38); the Holy Spirit witnesses to Jesus (v. 82; vii. 51); His pleadings may be resisted (vii. 51); He calls the elders of the church (xx. 28); He is the source of prophecy, and under Him

prophetic predictions were continued in the apostolic age (xx. 23).

- 5. Concerning Preaching the Word.—
  Severity in rebuking sinners is often accompanied by deepest compassion and Christian love (vii. 51, 52, 60). Gospel teaching should be both in public assemblies and in private houses (xx. 20). The preacher who declares the whole counsel of God delivers his soul from responsibility for his hearers (xx. 26, 27).
- 6. Concerning Doctrines.—The apostles taught foreordination (ii. 23, iii. 18; vii. 5-7; x. 41, 42; xvii. 26). . . . Divine wisdom shines in contrast with human error (ii. 15, 16-18, 86; xxii. 18-21). . . . The Bible in candor is unique among books (x. 40, 41). . . . Paul declared the brotherhood of man (xiv. 15; i. 26)... The heavenly inheritance is that of the sanctified (xx. 32).... God continued to work miracles to the glory of His Son in the apostolic age (xxii. 13). . . . Baptism is the symbol of cleansing (xxii. 16). . . . True conversion changes the life (xxii, 3-5, 19, 20; xxvi, 9-11, 20-23). . . . There is nothing essentially incredible in the doctrine of the resurrection of the dead (xxvi. 8); and Paul taught the resurrection of both just and unjust (xxiv. 15).
- 7. Concerning Sins.—Envy is fruitful of great crimes (vii. 9). . . . Ingratitude is sometimes shown toward predecessors in office who have done great and noble deeds (vii. 18).... Ignorance of God and of righteousness is a frightful sin, for God always manifests His goodness to men everywhere (xvii. 27, 30). . . . Bigotry is sometimes found in the learned, and persecution is committed in the name of zeal (xxii. 8-5, 19, 20; xxvi. 4, 5, 9-11). . . . Cowardice is shown in making charges which one can not or dare not substantiate (xxii. 18, 19).... All wrong-doing is rebuked by the goads of conscience, until the conscience becomes hardened through neglect (xxvi. 14).
  - 8. Concerning Duties.—Reverent be-

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havior becomes us in every consecrated place (vii. 83). . . . When we know God's will, we should instantly obey it (xx. 16). . . . They who judge should always understand the matter at issue (xxii. 10, 11; xxvi. 2, 3). . . . While generally "silence is golden," it is sometimes wise to deny false accusations (xxii. 11-18, 18-21; xxvi. 2), and a man's case is strong when he can fearlessly face his accusers. . . . The true Christian longs to lead other men to Christ as their Savior (xxvi. 29).

Of these incidental facts and doctrines we note that—

- 1. Of the Old Testament books those most often quoted are the Pentateuch, Psalms, and Isaiah; and the characters oftenest named are Abraham, Isaac, Jacob, Moses, Samuel, and David. In no less than eight of the sermons either the authenticity or the genuineness and inspiration of the prophecies is attested.
- Christ's mission first to the Jews, afterward to the Gentiles, is set forth in seven sermons.
- 8. The doctrine most emphasized, being explicitly declared in one sermon (ii. 23), and contained inferentially in at least four others (iii. 18; vii. 5-7; x. 42; xvii. 26), is foreordination.

II. Christian virtues were displayed by each of the Apostles, in the manner, the wording, the contents, or the omissions of each several address. Among these were the following:

Faith (iii. 16; vii. 59; xx. 22, 23); Trust (xx. 32); Devoutness (xxii. 17; xxiv. 11, 14); Humility (iii. 12; xiv. 15); Candor in confessing sins (xxvi. 4-15); Holy living (xxiv. 16); Service in suffering (xx. 19, 26; xxii, 29); Faithful witnessing (xx. 18, 20, 27, 81; xxvi. 20, 23, 27, 29); Cheerfulness under trial (xxiv. 10); Self-effacement (v. 29-32; vii. 2-60; xx. 24); Obedience to God (iv. 19; v. 29; x. 42; xxii. 10, 11; xxiv. 16; xxvi. 19); Unselfishness (xx: 33); Industry (xx. 34); Benevolence (xx. 85; xxiv. Peaceableness (xxiv. 12); Orderliness (xxiv. 18); Compassion (iii. 17, 19); Forgiveness' (vii. 60); Fellowship (x. 84, 85; xiii. 16, 26); Tact (xxii. 2, 8-11, 12, 14, 15; xxvi. 29); Courtesy (ii. 29; vii. 2; xiii. 16, 26; xvii. 22; xxii. 1; xxvi. 2, 8, 25); Courage (ii. 28, 86; iii. 14, 15; v. 80, 81; vii. 52, 58, 56; xiv. 15; xvii. 24, 26, 29; xx. 24; xxii. 21; xxiv. 14).

III. Each sermon contains some exhortation or declaration which may appropriately be singled out as the Apostle's message to us.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation" (ii. 38, 40).

"Repent ye therefore, and be converted, that your sins may be blotted out, in order that the times of refreshing shall come from the presence of the Lord. Unto you first, God having raised up his servant, sent him to bless you, in turning away every one of you from his iniquities" (iii. 19, 26).

"... By the name of Jesus Christ of Nazareth.... For there is none other name under heaven given among men whereby we must be saved" (iv. 10, 12).

"... We must obey God rather than

men" (v. 29).
"Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (vil. 56).

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (x. 43).

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the remission of sins. And by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses" (xiii. 38, 39).

". . . Turn from these vain things unto the

living God" (xiv. 15).

"That they should seek God, if perhaps they might feel after him, and find him, tho he be not far from every one of us: For in him we live, and move, and have our being" (xvii. 27, 28).

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (xx. 21).

"And now why tarriest thou? arise, and cause thyself to be baptized, and wash away thy sins, calling on his name" (xxii. 16).

"And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men" (xxiv. 16).

"... Unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them which are sanctified by faith in me. I shewed them that they should repent and turn to God, and do works worthy of repentance" (xxvi. 17, 18, 20).

Herein, six times is the call given to repent—turn, seek God. Once, the exhortation is, Be converted; thrice, Believe in Christ; twice, Be baptized in the name of Jesus Christ: and in each instance the promise of the remission of sins is given. Salvation by Jesus Christ, and justification through belief in Him, are proclaimed; and the blessed assurance that He is at the right hand of God is given. The example of walking before God and man in holiness of life is set, and the command is left us, Do works worthy of repentance.

This may be all given in a single sentence:

Repent and be converted; be baptized in the name of Jesus Christ, believing in Him, for the remission of sins, for justification, for salvation; serve God faithfully.

That is the Apostles' message to us; that is also the substance of their preaching; that is the Gospel itself; that is the way of life everlasting.

### SCHOOL OF BIBLE STUDY.

By D. S. GREGORY.

## Third Phase—The Prophetical.

THE Written Prophecies present the Third Phase in the Development of the Divine Religion of Salvation in the world, in the struggle to bring man back to obedience to Jehovah. They record the struggle of Divine Grace, through the Prophets—in connection with chastisements and judgments of Jehovah, administered through the successive great World-Monarchies,

Assyria, Babylon, Greece, and Rome—to save a Remnant of the Chosen People through faith in a coming Messiah and His Spiritual Kingdom, and to prepare them for that coming and Kingdom.

Two things are requisite by way of preparation for the study of the Written Prophecies: (1) a knowledge of the position and function of the Prophet; (2) an understanding of the proper relation of the prophetical writings to the history of the Chosen People and the great World-Monarchies.

In the later period of Israel's downward career Prophets with special prophetical gifts were raised up to meet the peculiar exigencies in the history and experience, and a little more than eight hundred years before the Advent—in the time of Amaziah in Judah and Jeroboam II. in Israel—their messages began to be recorded in the Written Prophecies now in our possession.

The mission of these later prophets embraced:

- (1) In general, the new and more comprehensive task of striving to save the Chosen People from utter annihilation by the great World-Empires by which they were surrounded, and to bring out of the wreck the elect remnant with which to begin a new and more spiritual development looking to the times of Messiah.
- (2) In connection with this, the task of vindicating the character of Jehovah, especially His holiness, omnipotence, and omniscience, against all the heathen gods and monarchs, and of exhibiting His fidelity to His covenant even with an unfaithful Covenant People.
- (3) Beyond these, the more permanent work of preparing the Written Prophecies to furnish light and guidance for the Chosen People in the later centuries of their experience.
- 2. A knowledge of the history of Judah, of Israel, and of the contemporary World-Monarchies, and of the setting of the prophetic writings in this

history, is also absolutely essential to the understanding of the Written Prophecies.

The history must be studied in the Bible itself and in the best available helps.

[It needs only a glance to show that the arrangement of the Prophets in the Bible is not such as to help to their clear understanding.

The Hebrews divided their Prophetical Writings in the wide sense, into—

I. Prophetical Historical Books, comprising:

Joshua, Judges, Samuel, Kings.

II. Prophetical Predictive Books comprising:

(1) The Greater Prophets: Isaiah, Jeremiah, Ezekiel. (2) Minor Prophets comprising: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Zephaniah.

Habakkuk, Haggai, Zechariah, Malachi. Such arrangement of the Books of Scripture is not suited for intelligent study. It mixes history and prophecy. It omits the most remarkable of the prophecies, those of Daniel. It does not suggest—rather, it interferes with—the relations of the prophets to the history of the Chosen People. A proper arrangement of the Written Prophecies for study should avoid all these defective features.]

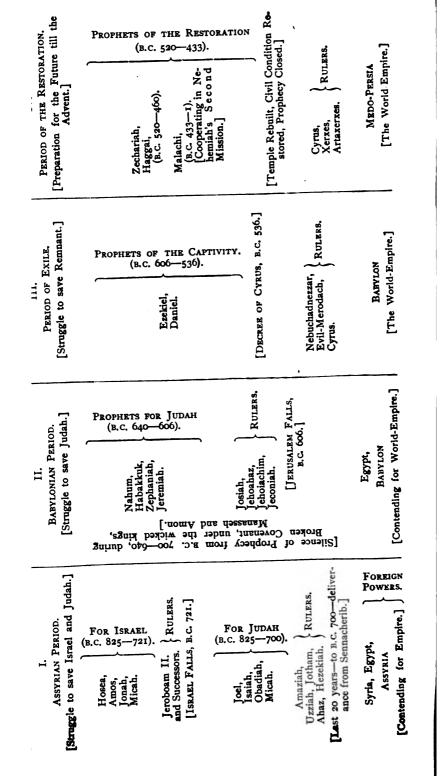
The Prophetic Books are to be arranged and studied in connection with the Advancing Purpose of God in Redemption. This gives:

1st. The Prophets of the Assyrian Period—from about B. c. 840 to 700, or almost a century and a half—whose aim was to save Israel and Judah from destruction by Assyria.

2d. The Prophets of the Babylonian Period—from about 640 to 606—whose aim was to save Judah from destruction by Babylon.

3d. The Prophets of the Exile—from B.c. 606 to 536—whose aim was to prepare a remnant for restoration and for the new and more spiritual development.

4th. The Prophets of the Restoration—from B.C. 536 to 433—whose mission was to cooperate with Ezra and Nehemiah in their work. These facts may be roughly presented in tabular form, as follows:



### Prophets of Assyrian Period.

The Prophets of this period strove to stem the tide of idolatry and corruption in the two Kingdoms, and to prevent the apostasy and destruction of the Covenant People by their enemies.

The first grand enemy of both Judah and Israel was Assyria — Syria and Egypt being of secondary importance—and from B.C. 820 (according to the Common Chronology) until the downfall of Israel, 721 B.C., the aim of the Prophets was to save both Israel and Judah from Assyria. For 21 years thereafter the same Prophets of Judah continued their work for Judah in Hezekiah's time, until after the deliverance of that kingdom from Sennacherib.

Some of the Prophets were sent mainly to the Ten Tribes, or Israel proper; others had messages mainly for Judah. Hence the Two Groups of Prophets in this period, that need to be considered successively.

## The Prophets for Israel.

The Prophets whose work was chiefly for Israel, or the Ten Tribes, sought during the Assyrian period to save Israel from apostasy and destruction, and failed. The worship of the golden calves led to other forms of idolatry, and Israel was swept away by the divine judgment, B.C. 721.

Hosea, Amos, Jonah, and Micah present phases in the struggle with idolatry, and their prophecies record Jehovah's gracious work in behalf of a degenerate people. A chosen few rejected the idolatrous worship, adhered to the Covenant with Jehovah, and became identified with the Kingdom of Judah; but the masses perished.

First Prophet for Israel—Hosea. At the time of Hosea's appearing Israel under Jeroboam II. had reached "the zenith of its power and greatness." See 2 Kings xiv. 28-29. Jeroboam was the last king by whom the Lord sent help to His people Israel (2 Kings xiv. 7). But in the midst of the outward glory were the religious

degeneration and moral corruption and disorder that were hastening the ruin of Israel, and against these Hosea's prophecies were directed. In all Israel God and His word were forgotten (Ch. iv. 1-6; viii. 12); the people had lapsed into the eager worldliness that had destroyed the Canaanites (Ch. iv. 12-14; xiii. 2); the rulers and leaders looked for help to heathen powers, sometimes to Assyria and sometimes to Egypt (2 Kings xv. 19; xvii. 4); the kings and princes were profligates and murderers (Ch. vii. 8-7); crime in all its forms and enormities was prevalent (Ch. iv. 2). For 65 years (from 795-730) through a long period of alternating misrule and anarchy, until the reign of Hoshea, Hosea sought to Save Israel from Destruction, by pleading with the people their Covenant obligations; by exhibiting and denouncing the ignorance, heinous wickedness, inconstancy and impiety of people, priests, and court; by announcing their coming punishment and Predicting their Destruction by the Assyrian; and by the promise of restoration to divine favor on condition of repentance and return to covenant obedience.

The Prophecies of Hosea naturally fall into Two Parts:

Part First. A symbolic delineation (in prose) under the image of a marriage, of the first period of the Prophet's active life, that in the Time of Jeroboam II., when the people's sins were preparing the way for the judgments of Jehovah. Ch. i.-iii.

[The Prophet presents the infidelity of the people to their Covenant with Jehovah, and predicts their future condition under the divine displeasure, but invites to repentance and promises ultimate restoration.]

Part Second. A condensed delineation in a prophetic discourse (in poetry) of the prophet's labors after the death of Jeroboam, when the judgments were already coming upon the people. Ch. iv.-xiv.

[This part has no distinct logical di-

visions; but is separated as poetry into well-proportioned strophes, and exhibits an advance, according to a plan, from wrath and threatening to mercy and promises, as follows:

- (1) The accusation of the people in general and in their several classes. Ch. iv.-vi. 1 (a).
- (2) Transition to the contemplation of the necessary punishment,—the severest and gloomiest point in the prophecies being here reached. Ch. vi. 1 (b)-ix. 9.
- (8) The gradual rising to serene views and steady hopes, by looking back upon the older, and forward to the destiny of the Church and the everlasting love of Jehovah. Ch. ix. 10-xiv.

### Second Prophet for Israel—Amos.

Amos, who was not of the Order of the Prophets, but a shepherd, was the contemporary of Hosea in his earlier ministry, and his prophecies were uttered in the days of Uzziah of Judah, and Jeroboam II. of Israel, when the judgments of Jehovah had already begun to descend upon the ten tribes. They were probably later than the earliest prophecies of Hosea.

After predicting judgment upon the surrounding heathen nations, and also upon Judah, and Israel, for their multiplied sins, Amos predicts greater judgments upon Israel because their covenant blessings have made their sins, especially in the idolatrous worship of the calves in Dan and Bethel, so much greater than those of the heathen. He foretells the destruction of Israel by the Assyrians, who are represented as conquerors from the North (beyond Damascus, Ch. v. 27), to be raised up against them by the Lord (Ch. iv. 14)—a destruction that came upon them about 60 years later, under Shalmaneser. Like Hosea Amos concludes with a wonderful prophetic picture of the coming Messianic glory reserved for the faithful remnant.

The Prophecies of Amos fall naturally into Four Parts:

Part First. The prediction of the Divine Judgments to come upon the Group of Nations associated with Judah and Israel because of their aggravated sins. In each case one sin of peculiarly heinous character is specified. Ch. i.-ii.

Part Second. The predictions of the Greater Judgments, especially destruction by the mightier Assyrian, to come upon Israel because their covenant privileges had enhanced their wickedness and their responsibility. Ch. iji.-vi.

Part Third. The prediction, in a series of symbolical visions, of progressive Divine Judgments to come upon Israel, ending in the destruction of the temple and votaries of their idols, by their omnipotent Judge, Jehovah of Hosts, whom none of the rebellious can escape and who will suffer none of the faithful to perish. Ch. vii.—ix. 10.

Part Fourth. The prediction of the Restoration of the Faithful Remnant and of the Messianic Blessedness, when "the tabernacle of David" shall be raised up and the people shall dwell in peace. Ch. ix. 11-15.

Third Prophet of Israel-Jonah. Jonah doubtless began his work at an earlier date than Hosea, Joel, Amos, and Obadiah, and has therefore been considered by some as belonging to an earlier day than they. He was a native of Gathhepher in Galilee, and is mentioned in 2 Kings xiv. 25 as having predicted—perhaps in the days of Jehoahaz-the extension of the Kingdom of Israel to its former boundaries, -a prediction accomplished through the valor and prudence of Jeroboam II. He was probably a contemporary, and possibly a disciple, of Elisha, and thus the Earliest of the Prophets whose written prophecies have come down to us.

But Jonah's written prophecies were of much later date—belonging probably to the age of Jeroboam II., thus being later than those of the other Prophets just mentioned. Hence the later place given him in the Hebrew Canon, in relation to those other Minor Prophets.

The Prophet presents an object-lesson to Israel, drawn from his own experience and history, and designed to exhibit the long-suffering mercy of Jehovah toward the heathen when penitent,—in striking contrast with the angry impatience of His servant by whom He had sent the message of mercy. God's mercy was shown to extend, in this typical case, even to Nineveh, the Capital of that Assyria that already began to loom up as the future destroyer of Israel.

The Book, doubtless written by the Prophet himself, contains:

Part First. The First Mission of Jonah to Nineveh by Jehovah, with a message of Judgment, and Jonah's disobedience and flight to Tarshish, his shipwreck, and his miraculous preservation by a great fish (probably a carcharias or sea-dog); followed by his prayer of thanksgiving, and his acknowledgment that "salvation is of Jehovah." Ch. i.-ii.

Part Second. The Second Mission of Jonah to Nineveh, with the prediction of its destruction in 40 days,—a destruction averted by the people's response to the King's call to repentance before Jehovah; followed by Jonah's anger and God's reproof and correction, and His lesson of mercy, conveyed by the history of the growth and destruction of a gourd. Ch. iii.—iv.

# Fourth Prophet for Israel—Micah.

Micah was a native of Moresheth, near Gath, in Judah. He prophesied probably in Jerusalem, against both Israel and Judah, but especially against Judah, in the days of Jotham, Ahaz, and Hezekiah, Kings of Judah, and of Pekah and Hoshea, Kings of Israel, in the period approaching the overthrow of Israel. He appears to have been commissioned as a prophet shortly after

Hosea, Amos, and Isaiah, for the special purpose of repeating and enforcing the utterances of those Prophets in reproving, warning and pleading with the two Kingdoms. His prophecies can therefore best be understood by comparing them throughout with those of his contemporaries.

In opening he summons all nations in Jehovah's name, to witness the judgment upon Samaria and Jerusalem, the Capitals representing the Two Kingdoms.

The Book of Micah is not made up of individual discourses, uttered at different times, but of the essential contents of such discourses apparently drawn largely from the Prophecies of Hosea, Amos, and Isaiah, combined in collected form and presented in Three Parts, reciprocally related and interconnected, each of which in the Hebrew opens with the command or exhortation: "Hear." They present the prophet's visions concerning Samaria and Jerusalem, as follows:

Part First. Micah in Jehovah's name summons all Nations to hearken to the judgment against Israel and Judah. Ch. i.-ii.

[He follows the summons with the threatening that "the deadly strokes which fall upon Samaria will reach to the very gate of Jerusalem," tracing these judgments especially to their idolatry, and to the rapacity and wickedness of the powerful which led them to hate the Prophets of the Lord; and concludes with the message of these Prophets, containing "a promise of the redemption of the Covenant People from their misery, and of their victorious exodus from their bondage."

Part Second. Micah summons the Princes and Leaders to hearken to the judgment from Jehovah for their multiplied iniquities. Ch. ii.-v.

(1) He condemns them for their sins, especially for the prevalent idolatry, the covetousness of the powerful classes, the injustice of the judges, and the lying spirit of the false prophets,—presenting Assyria and Babylon

as the agents in the judgments that are to end in the destruction of Israel and the captivity of Judah.

(2) He portrays the salvation that Jehovah has in reserve for the faithful, and the spiritualizing and the glorifying of the Theocracy by the appearing and majesty of the Messiah.

Part Third. Micah in Jehovah's name summons the Earth in its mountains, hills, and strong foundations, to harken to what Jehovah has to say in His controversy and pleading with His Covenant People. Ch. vi.-vii.

- (1) He portrays the controversy as arising out of the universal corruption of both Israel and Judah, and announces the "desolation" and the "visitation" to come upon them.
- (3) He is driven by the corruption and impending judgment to "look unto Jehovah," the Covenant God, as the only refuge and salvation of this people; and concludes his Book with a prayer for deliverance and restoration, leading to a burst of praise to God for His long-suffering grace and His assured faithfulness to His covenant.

The Book of Micah will thus be seen to link together the two distinct groups of Prophets for Israel and for Judah.

These Prophets for Israel, so far as they wrought to save the Northern Kingdom of the Theocratic Monarchy from destruction, failed to accomplish their task. The people's cup of iniquity overflowed at last, and the Assyrians under Shalmaneser destroyed Samaria and scattered and practically annihilated the Ten Tribes, B.C. 721. The Prophets succeeded, however, in helping to sift out a remnant of faithful ones who adhered to Jehovah and the Covenant with Him; and by their Messianic utterances they cheered and encouraged the faithful and turned their thoughts and faiths and hopes toward the true and spiritual Theocracy to be established by the Messiah at His coming.

[In addition to the general works of reference heretofore named, the following and many others will be found helpful in studying these Prophets: Pusey on "The Minor Prophets;" Henderson on "The Minor Prophets;" Wolfendale on "The Minor Prophets," in "The Preacher's Homiletic Commentary." The various Histories of the Ancient Jewish Race will also be helpful. See also Angus' "Bible Hand-Book," in which will be found a detailed statement of the relations of these prophets to the history. A valuable graphic Table of "Prophets in Israel and Judah," taken from the "Hand-Book," will be found in HOMILETIC REVIEW, Vol. xxviii. (p. 252, Sept. 1894).]

### PASTORAL SECTION.

### THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 1-8.—THE MOST OF LIFE.

But seek ye first the kingdom of God,
and his righteousness. Matt. vi. 33.

One says: "In our boyhood time walks, in middle life it ambles, in old age it pants in breathless haste to reach the goal and have done with us." This one, swift, passing life—surely no one can ask himself a more important, practical question than, How to make the most of it? There can be no more fundamental answer than our Scripture.

Think first—of the kingdom of God itself.

- (a) It is one of the most pregnant and frequent phrases in the New Testament. In the brief record of the Gospels we find our Lord speaking of the kingdom of God or kingdom of heaven no less than one hundred and twelve separate and different times.
- (b) The phrase, kingdom of heaven, is precisely interchangeable with the phrase, kingdom of God, in meaning.

Kingdom of God is the kingdom described by its King; kingdom of heaven is the same kingdom described by its capital—the place where the King chiefly manifests Himself. There is no difference in significance.

- (c) The kingdom of God or kingdom of heaven is the place where, the heart where, God's will is done; is the reign of God in the reconciled heart.
- (d) The whole kingdom is centralized in the person of our Lord and Savior Jesus Christ. He is the King of it. Man may pass within the kingdom through His forgiveness. Man is to find the law of the kingdom in His example and precept.
- (e) The kingdom of God is spiritual. Says Jesus: "My kingdom is not of this world."
- (f) The kingdom of God is righteousness, external and internal. "Seek ye first the kingdom of God and His righteousness."
- (g) This kingdom of God is eternal.
  It must last as long as its King lasts.
- (h) Mark, therefore, the difference in method between the kingdom of God and much of the modern idea of reform. The key-word of much of modern reform is environment; the key-word of the kingdom of God is regeneration. The gate into this kingdom is the new birth.

Think second—of the blessings attendant on this kingdom. Our Lord had been speaking of temporal blessing, and while the great blessing of the kingdom is spiritual-love, joy, peace -temporal blessings are necessarily its retinue. For this is God's world, not the devil's, and the best things of it are, speaking generally and in the long run, sure to come to the loyal subjects of His kingdom. On the whole the prosperous people are the Christian people. That is the complaint of the anarchic socialist-that the prosperous people are in the churches, of course. Where else could you expect to find them? Even measurably do the will of God, accept His Son and seek to serve Him, and the forces in God's world work for you and not against you.

Think third—of our duty toward this kingdom of God, if we would make the most of life. Seek it first,

- (a) In point of time.
- (b) In point of preference.
- (c) In point of anxiety.

Bind yourself to this eternal kingdom and necessarily there is for you the best in both worlds, and you make the most of life.

June 7-13.—Some Every-Day Troubles.

For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. iv. 15.

Look at our Lord's temptation that we may learn how, with Him, to meet and master some very common and every-day troubles.

First. Behold how our Lord met and mastered the common trouble of want of trust. Notice—

- (a) It was in the wilderness—a lonely place, with but the wild beasts for companions. Such lonely, stony places appear, now and then at least, in every life.
- (b) Our Lord was in the wilderness in the way of duty. "Then the Spirit taketh him," we are expressly told. We sometimes think the way of duty never leads into a wilderness, but it does.
- (c) Our Lord was thoroughly exhausted by the duty in the wilderness. He had been laying out His Messianic plan.
- (d) And now, in the wilderness, and in the way of duty, and utterly exhausted by duty, Satan comes with his suggestion, and it is a suggestion of want of trust. It is as though Satan had said: "If you are really the Son of God, do you suppose it possible that God could have brought you into this wilderness, and tasked you with this duty, and left you here foodless, and at the point of breaking through ex-

haustion? Well, any way, put God to the test about it; cease trusting and begin, if you can, to see. Supply your own want, tho it be by a method contrary to the meaning of your Messiahship. Command that these stones be made bread."

(e) But our Lord met and mastered this common, every-day trouble of want of trust by an unwavering determination to trust notwithstanding—"it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is as the our Lord had said, "Nay, one thing I held to with unrelaxing confidence—the divine promise; that can not fail."

And is not all this a frequent and accurate picture of a quite usual human experience?

Second. Behold how our Lord met and mastered the common, every-day trouble of over-trust. The pinnacle of the Temple; the crowds swarming the Temple-courts. Again Satan with his suggestion: "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge over thee," etc. But our Lord's reply is: "It is written again," etc. Our Lord met and mastered this temptation of a presumptuous over-trust, by a rational and wise trust founded on the balanced promises.

I think this temptation to a presumptuous over-trust a very common trouble, e.g., temptation to hazardous speculations and investments, to faithcure, to a so-called religious life out of the common, despising second causes and all that, refusing salaries and depending on the chance gifts of people, etc., etc. Nay, even our Lord would not presumptously and wildly over-trust. "It is written again."

Third. Behold how our Lord met and mastered the common, every-day trouble of tendency to an evil trust.

The high mountain; the kingdoms of the world; Satan's suggestion of partnership with himself. Our Lord's reply: "Nay, God, on Him only I rely."

And this solicitation to an evil trust is an every-day trouble.

- (a) Take the tendency to trust in a bad stimulant.
- (b) Take the tendency to trust in twist rather than in integrity.

Yes, it is a common trouble to trust in an allowed evil rather than in a pure and downright goodness. And we must master it as our Lord did—by the thought of God and by cleaving to Him.

It is related of Hugh Latimer, that when he was to preach one day before King Henry VIII., he stood up in the pulpit, and beholding the king, he addressed himself in a kind of solitouy thus: "Latimer, Latimer, Latimer, take care what you say, for the great King Henry VIII. is here." Then he paused, with all eyes upon him, and with tones of still deeper awe exclaimed: "Latimer, Latimer, Latimer, take care what you say, for the great King of kings is here."

June 14-20.—The Christ We NEED.

And when Jesus was passed over again by ships unto the other side, much people gathered unto him; and he was nigh unto the sea.—Mark v. 21.

Mingle with the much people there at the lake-strand at Capernaum and notice what deep and crying human needs appear among them; and there are similar needs among us to-day. Notice, also heedfully, what Jesus says and does in answer to these imploring needs, and so get vision of Him as complete and balancing supply for our great human cravings, and thus come to recognition of Him as the Christ we need.

(A) Well, we need a Christ who will hear and answer our prayer.

No living thing, in and of itself, is sufficient for itself; every living thing is reaching out for and hanging on somewhat beyond itself. And when you come to man this same fact sways inexorable scepter over him. As to his

body man is dependent on other than himself-he must have food. As to his mind man is dependent on other than himself-he must have truth; as to his affection man is dependent on other than himself-the worst thing you can do for him is to make him effectually dependent on himself. And this great fact of dependence on somewhat outside the self, striking all through nature, and specially evident in man, seems to me to point with unalterable finger to the great Some One upon whom the whole world hangs. What more natural then than prayer in man, the world's topmost creature? than intercourse between man and God? What more natural than that there should appear in man the instinct of prayer?

Now, does God give us any certainty that over against our need He stands with attention and supply? Mingle with the crowd on this lake-strand in Capernaum and behold. Jairus comes with a great burden on his heart and a great cry upon his lip about his little daughter, and Jesus turns no deaf ear to his entreaty. Jesus "went with him."

(B) We need a Christ sensitive to our approach even the we approach with a faith imperfect.

That poor woman, urging her way through the crowd to lay her finger but on the fringe of the Lord's mantle—

- (a) Her trust is ignorant; she imagines there is some magic in the sacred fringe.
- (b) Her trust is selfish; she thought only of herself, not of the Healer. She would steal her healing.
- (c) Her trust is doubting; "If I may, etc."

But even to such touch of such imperfect faith the Lord is sensitive.

(C) We need a Christ strong and ready to help our despair. When the heart of Jairus fails at the news of his little daughter's death, Jesus girds the failing heart—"Be not afraid, only believe." Ah, that is what Jesus is saying to us still in our deep trouble. Thus He meets our need. Thus He

prevents despair. He is saying, Be not afraid, only believe, because—

- (a) Of My incarnation.
- (b) Of My sympathy.
- (c) Of My sacrifice.
- (d) Of My resurrection power.
- (c) Of My promise.

Give me then Jesus—not agnosticism, or fatalism, or trust for some other revelation. Give me Jesus. He meets my need. He is the Christ for me.

"If Jesus Christ is man,
And only man—I say
That of all mankind I will cleave to Him,
And to Him will I cleave alway.

"If Jesus Christ is a God
And the only God, I swear
I will follow Him through Heaven and Hell,
The earth, the sea, the air."

June 21-27.—Our Common Life.

And he went down with them, and came to Nazareth, and was subject unto them.—Luke ii. 51.

Did you ever think, or, if you ever did, do you think enough that a part of the special mission of Jesus is to glorify for us the common life, to show us how to have high thought about it, and to put noble motive in it, and so to enable us to live, even the common usual life, in a high, strong, vanquishing way?

What could be more common than that our Scripture tells of-just a boy's usual subjection to his parents? And, have you ever noticed how the life of Jesus steadily places its feet in life's ordinary and even humdrum ways? Run over the incidents of itthis subjection, as boys should be lovingly subject in the home; the scene of His first miracle, a wedding; His mighty sermon about the new birth. preached to a congregation of one; the wonderful sermon about the new birth, and the living water preached to but the poor, stained woman, from an apparently chance meeting with her; His miracles taking hold of the common hunger of the people, their common sicknesses; His illustrations of vast spiritual truth, not much borrowed from the things men usually call great and high and surprising, but from the sower, the leaven, the mustard seed, the birds of the air, the lily of the field, etc.

There is only one way to live the noble life, and that is to ennoble the common life.

- (A) Our Lord glorified the common experience of delay in life. For thirty years He waited in seclusion until the time of His showing unto Israel struck, in accordance with the Father's will. We too must wait much. But waiting is sacramental when we are waiting, as Jesus did, on the will of God.
- (B) Our Lord glorified the common toil of life. "Is not this the carpenter?" But you can not imagine our Lord doing shabby carpentering. Even this lowly work of His was done perfectly, and as toward His Father.
- (O) Our Lord glorified the common experience of suffering. Patiently He accepted the cup of suffering when the Father's will pressed it to His lips.
- (D) Our Lord glorified the common experience of death. "Father, into thy hands I commit my spirit."

One says: "However mean your life is, meet it and live it; do not shun it and call it bad names. Live your life, poor as it is." Yes, make the common uncommon, as Jesus did, by putting into the common the high motive of doing all and bearing all as toward and for the sake of God.

JUNE 28-80, JULY 1-4.—PATRIOTISM.

Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Matt. xxi. 48.

This is the doctrine our Scripture and its setting teaches—trusts betrayed become, at last, trusts forfeited to other and worthier hands.

Look at some of our immense national trusts.

(A) Our trust of religious freedom; not of toleration, but of freedom, the right of each man to render fealty to his God and conscience in his own way.

No state church. No blighting ecclesiasticism. No civil disability because of religious opinion. Guard it well. It is utmost boon. Keep alert eye on a creeping hierarchical pretension whose supreme allegiance is on the Tiber. This boon won for us by the prayers, toils, deaths of forefathers heroic, is not a matter to be careless about. Eternal vigilance is the price of our religious liberty.

(B) Trust of territory.

Think of your lower Southern and tropical border, of the semi-tropical climate of the upper range of the Southern States, of the temperate range of the Middle States, of the longer and harder winters and shorter summers of the upper North.

And now think of the immense diversity of production, necessitated by such an immense diversity of climate. What does this mean but our capture of the markets of the world? Surely Mr. Gladstone was right in saying that in the not distant future the United States is to be the richest country on the globe. And throw into the calculation also our immense mineral production.

(C) Our trust of population. De Tocqueville said North America would one day sustain a population of 150,000,000. And his prophecy is rapidly getting itself fulfilled.

And think how conglomerate our population is and must become.

And now the question comes, Are we to be faithless to our mighty trusts? Is the Jewish doom to be our own? Is such a grand kingdom to be taken from us, as a nation, and transferred to other and diverse and scattered bands of people? Macaulay said that was to be our destiny. Is it?

One who has thought much about such things declares: "Safe popular freedom consists of four things and can not be safely compounded out of any three of the four—the diffusion of liberty, the diffusion of intelligence, the diffusion of property, the diffusion of conscientiousness."

The diffusion of liberty. The black man's ballot must be counted as really as the white man's, or his liberty and yours is sham.

The diffusion of intelligence. Guard and mother your public schools. They are the necessary foundation of the republic. Let no hierarchical hand, getting movement from Rome, lay despoiling touch upon them.

Diffusion of property. There must be unimpeded chance for every man to gather, keep, enjoy the legitimate fruit of his labor. And if capital organize it must acknowledge the equal right of labor to organize as well.

Diffusion of conscientiousness. And this must be done—

- (a) By a recognition of the Sabbath. The most immoral and Sabbath-destroying thing going in these days is the lawless secular Sunday newspaper.
  - (b) By fighting the liquor-traffic.
  - (c) By a Christian citizenship.
  - (d) By an aggressive evangelism.

### PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism — Not a Review Section — Not Discussion, but Experience and Suggestions.

### "Joseph Parker."

In the March number of The Homi-Letic Review the Rev. Dr. J. Balcom Shaw writes on the above topic. I read his article with very much pleasure, as I did his two former notices of great preachers. But Dr. Shaw is slightly incorrect in some of his remarks. He says, "It had evidently been committed word for word and was delivered as an actor would render a play," etc.

This, as a matter of fact, is not Dr. Parker's method. He himself says: "It is not my habit to write sermons; all the discourses [in the Peoples' Bible, a work comprising twenty-five volumes], with hardly an exception, were delivered from the briefest possible notes. The language is the language of the moment. Every man can best follow his own method. I have followed mine."

Nearly all the People's Bible was printed from the reporter's notes. RHYMMY, WALES. R. T. JENKINS.

### A Censurable Course.

SOME churches have deserved severe censure for their withholding from pastors and supplies such compensation for their services as they were justly entitled to; but it is well to consider the fact that some pastors are deserving of equal censure for a very similar of-Several years ago there was a pastor who was unable for some reason to occupy his pulpit for several Sabbaths. He secured a minister in that vicinity, having no pastorate, to supply his pulpit three Sundays. The pastor was receiving at the rate of ten dollars per Sunday for his services, but up to the present time he has not paid a cent to the brother who supplied for him, altho the latter sent him a kind note asking him for his pay. That pastor received his full salary from that church and moved away. This man stood well in the estimation of both the church and community, all regarding him as a Christian man; but his course toward his brother minister is certainly very censurable. He was not too poor to pay that debt, but the mischief lay in the fact that he would recklessly use his money for some things which were luxuries and not necessities, regardless of his honest debts. This of course shows the existence of a moral defect and one from which every minister should be free.

C. H. WETHERBE. HOLLAND PATENT, N. Y.

## "Defective Sunday-School Teaching."

In your April issue, page 860, "An Inquirer" asks: "Can we not have an exchange of views on this [Sundayschool] subject?" Many have expressed their "views." Some are worthy of consideration, others are Many have their ideas and "views," and some are satisfied that they have the right idea, and are surprised that others do not think as they do and adopt their ways of running a Sunday-school. It is much to be regretted that pastors and teachers have not come closer together in the consideration of the important subject, and adopted some scheme that could commend itself to the Sunday-schools in general. True, it is "one of the weak points in the Church to-day." It is largely the fault of the pastors that it is so, for they have been too indifferent to that very important, and not by any means insignificant, branch of their pastoral duties. They have come to believe that to teach, out of a little book, a simple lesson, is within the teaching capabilities of the average intelligent young man or woman. Therefore why not leave it to them? Give them some good work to do, if they are willing. But the truth is, tho they are willing, not a few are found incapable; whereas with others, tho they are, for some reasons, willing, for others their hearts are not in the good work, and so they prove to be miserable failures in bringing up the young "in the nurture and fear of the Lord. "

Now, let the pastors feel and realize that Sunday-school work is their work, and that of no one else. It is a tremendous responsibility. The it means the teaching of children, yet it is no "child's play." Every pastor should more or less personally superintend his own Sunday-school. He should not delegate the work to another, however willing, efficient, and popular. He should not leave it in charge of his assistant, who often has had no experi-

ence in the matter. If possible, he should have only willing and efficient teachers, and should have a personal knowledge of their capabilities. They should submit to being taught by him at times, and to teach what he says and in the way he says. A teacher who fritters away his or her time in the school should be gotten rid of as soon as possible, Children are not to be pleased or interested any more than in public school. They are to be taught, and things of far more importance and consequence than grammar, history, and arithmetic.

Now, how are they to be taught? Much of the teaching should be by the pastor. Let him every Sunday catechise the school on the lesson, then he will know if they are learning and also if the teachers are doing their duty. For a pastor to know, in some way, whether teachers are doing what they are expected to be doing is not interference with their duty, but attending to his own. Better undertake the arduous labor of teaching the whole school alone than permit superficial teaching, or frittering away of time. The average "graduate" of Sundayschool is wofully ignorant on matters of religion. He has come out because he has outgrown it, and has nothing more than a smattering.

The "remedy" is with the pastors. Let them give more time and attention to the work. It should be one of love. It will be rewarded by an increase of knowledge on the part of the pupils, and better teachers in the future.

If the pupils will not study the lessons, let the pastor see that they have learned something from them before they leave. If leaflets are used, let the teachers do the best they can for twenty minutes, then let the pastor teach for one half hour, not using the pouring-in process, but by asking many questions in the catechetical way. Success then is bound to come, or the pastor is no teacher.

HUGUENOT.

BALTIMORE, MD.

### SOCIAL SECTION.

### THE SOCIAL PROBLEM.

By J. H. W. STUCKENBERG, D.D.

# A Fruitful Field for Thought and Work.

THERE is a strong and constantly growing demand for instruction in social affairs. The managing editor of THE HOMILETIC REVIEW was right when he said lately respecting sociology: "The inquiries that come to an editor from all quarters seem to indicate that it is regarded as the all-important subject before the world." So rapid is the development of social thought that those who ignore it are sure to be left behind. The growth of social conceptions lifts us out of our individualistic isolation. We continue to be individuals, we insist on the rights of our personalities, but at the same time we recognize the social body of which we are members, and we admit that its claims on us are imperative. We help to form this body and are its organs; we promote its health and disease, and partake of its prosperity and sufferings. Not long since the individual was treated as a kind of abstraction. Psychology, ethics, religion isolated him. The school treated him as if alone responsible for his actions and dependent for his achievements solely on his own efforts. the importance of his environment was discovered; and now so much stress is placed on the power of that environment as if it determined his career. From the neglect of circumstances the passage was easy to the opposite extreme which makes man the creature of circumstances. Exactly the same process has taken place respecting the individual and society. Society has been discovered, it has assumed an importance never before imagined, and there are strong tendencies to let society absorb the individual. This false extreme does not, however, interfere with the real importance of society and of the individual's social environment. Social affairs have not only come to the front, but they really deserve their prominence on account of their importance.

A new world has been opened by this discovery of the incalculable value of the social relations. This world is to be conquered and possessed; it is to be cultivated, its resources are to be developed, its wealth must be appropriated. Here are gold-fields with nuggets compared with which the yield of California was insignificant. New problems have arisen, unheard-of demands are urged, inviting opportunities are created, and eager, ambitious minds are fascinated by the possibilities presented.

One demand made by this new social era deserves especial emphasis. ignorance respecting social relations and duties is startling. Specialists everywhere recognize and deplore this ignorance. Men live in a new social atmosphere, but of its full meaning they have no conception. A marvelous awakening with respect to the study however, manifest. of society is, Among students, professional men, and in all classes social themes arouse unusual interest when intelligently discussed. A careful study of the subject in various places and in different grades of society has resulted in the conviction that among our deepest needs is instruction respecting social theories, social relations, and social duties. every community men and women are required who have studied these subjects, are prepared to instruct others in them, and are ready to be intelligent social leaders. Among the living themes and burning questions requiring investigation are the following: the social position, the culture, the income, the homes, the ethical character, and the economic condition of laborers; the great corporations and monopolies, and the concentration of wealth; the character and influence of the rich: the antagonism of the social classes; intemperance, pauperism, and crime; the relation of the foreign population to our labor questions; charity; municipal, State, and national government; the means for the solution of the social These themes need but be mentioned in order to suggest to every one in the current of the age how urgent the demand that they be thoroughly considered and that the people be enlightened with respect to them.

It is to these social themes that our heading refers as a fruitful field for thought and work. For this field our "School for Social Study" is intended as a preparation. On the plea of greatness of influence and urgency of duty we call on preachers, teachers, men and women of culture, to fit themselves to become the instructors and leaders of communities in the investigation of the social questions of the Whoever becomes a specialist in this department will be in demand, and his pioneer work will tell on his own time and on future generations. Not less important will his work be if he has to awaken the people to an appreciation of the social relations and duties, and to create the demand for the knowledge he has to impart. Clubs, classes, and schools can be organized for systematic study and work in this extensive field. Those who begin now to prepare themselves for this task can be ready to undertake it in the autumn or at the beginning of winter.

Many economic subjects are involved in the dominant social questions of the day. As we deal chiefly with preachers and churches we do not here lay especial emphasis on economics. This is a subject which deserves far more attention than it receives; and every efficient worker for the solution of the social

problem ought to be acquainted with the great economic, political, and sociological principles involved in that problem. But there are also ethical and religious questions of supreme importance, and these are apt to be overlooked amid the dominance of secular interests. It is a hopeful sign that the ethical side of labor questions and of society is receiving more attention. Development in this respect is greatly needed, and we have a right to expect that preachers will take a leading part in infusing the social themes with ethical and religious factors. of the work to be done is needed most of all in our churches. Social questions which reach to the foundations of society and affect the basis of morality and spirituality are as freely discussed in labor organizations as they are absolutely ignored by many Christian congregations. Yet these questions must be mastered by the church if it is to meet the moral and spiritual needs of the day. Many a church offers an inviting field for such classes and schools as are mentioned above. But is not this moving outside of the Gospel into the realm of secularization? Our answer is that we want to overcome the extreme secularization of the day by means of the spiritual power of the Gospel. The greatest work to be done in the church is to learn and practise the social lessons taught by the word and life of Christ and the apos-We have a superabundance of worldly social power; the great ethical and spiritual power, however, which Christ intended as the light and salt of the earth, and for which He established the kingdom of heaven, is not dominant but is the dominant need of the hour.

Besides the work required in the churches for an intelligent apprehension of the burning questions of the day much work is required among the masses. Is it too much to expect Christians, preachers in the front, to do a large part of this work? In spite of their alienation the masses are acces-

sible to hearty, sympathetic Christian efforts in their behalf. Those who care to investigate the matter find facts on the relation of our churches to the masses which are appalling. Let us boast of our practical Christianity, but let us not forget that we have large congregations which do their practical Christianity by proxy, whose money is given, but very little personal consecration and work accompany it; and let us confess with shame that the noblest workers in college settlements and in various missions are left to toil alone and meet disheartening discouragements because those who ought to help them personally and financially treat them with indifference and neglect.

The writer has just read an appeal to scholarship and wealth to meet their responsibilities to the laborers. Strange that such appeals are necessary; yet when made they are, with few exceptions, unheeded. Scholarship and wealth depend on labor; it is hard to comprehend how they can be content to live without, in turn, giving of their treasures to labor. As laborers are growing in solidarity and power, and are stretching forth to wrest the dominion from capital, it is especially important for society at large, as well as for themselves, that their movements be intelligent and wisely directed. Here is a great mission for such as have light and life. Instruction and help are needed respecting temperance, culture, ethics, religion, the relation of the different classes, thrift, economy, industry, skill, and all that makes the person worthy and the home attractive.

Things are dark enough; but we are making progress. Among the striking evidences is the development of the conviction of social responsibility. Take this fact: Formerly we pitied the poor, the suffering, and the ignorant, and we tried to relieve because we pitied them. But now we know and feel that poverty, misery, and ignorance, so far as removable, are a disgrace to the community which tolerates them. Drunkards and criminals are often but a testimony of social neglect and social guilt. Many a lad, many a man, many a woman, suffers vicariously; on them the guilt of families, of churches, of communities are concentrated. We now know that frequently society is the Lady Macbeth whose bloody hand can not be washed.

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Yes, we are making progress. Lately a preacher emphasized the golden rule in the social relations. He said that laborers would be more lenient in their judgment if they would put themselves in the place of the perplexed and hard-working employers. This was addressed to a congregation from which laborers are conspicuously absent. The laborers need the golden rule. But when still greater progress has been made those who have the most advantages will be asked to take the initiative in applying the golden rule, on the principle of Christ that much shall be required of him to whom much is given. If Jesus preached to capitalists and employers, would He emphasize the duty of laborers to them, without a word of the duty which they owe to laborers?

We close with a quotation from Lord Brassey which applies to the United States as much as to England. The words of this capitalist, employer, and nobleman are among the numerous and increasing testimonies in behalf of laborers from those in the higher walks of life. "The church can not accomplish her work of spiritual and social improvement unless she keeps in touch with all the great interests of the country, and all the best aspirations of the people. Ours is essentially an industrial nation, and our clergy should be acquainted with all which makes for the advancement or the decline of our industries. On their prosperity many millions of people depend. progress and spiritual elevation can not be looked for in a population living in a state of physical degradation. . . . It would be unreasonable to claim for

every minister of the Gospel a competent knowledge of industrial questions. In every great profession there must be diversities of operations. While some will be deeply engaged in theological studies and others in their strictly parochial duties, men will doubtless be found who will have the opportunity and the ability to master industrial problems. It will be their duty to enlighten the whole body of the sacred profession to which they belong. Happily, the essentials of the subject are easily mastered by intelligent and unprejudiced minds."

### Churches for the People.

JUSTICE to all parties is peculiarly difficult in this time of class warfare. Discussion must be full and fearless; particularly is it necessary to consider thoroughly the condition of our churches. That this receives so much attention is evidence of religious interest. An era of religious stagnation does not even think it worth while to criticize the church. The criticism ought to be just, and it may be the most severe when it cames from friends.

Worthy of note are the reasons which Rev. S. F. Herrick, D.D., of Mt. Vernon Congregational Church, Boston, recently gave for the removal of the church from its location down-town to its present site on Beacon Street, one of the most aristocratic centers of the city. He stated that in the old location they were surrounded by a population which was not attracted by their polity and worship. The people consisted chiefly of foreigners and colored persons, of Catholics and Jews. He also stated that there were actually three church sittings for every inhabitant in the ward, a condition which is surely exceptional in the most congested portions of our cities.

We refer to this particular case because there are no doubt other churches which move up-town because their old locations are too remote for the membership. Other good reasons may exist for such changes. But while we have not a word of criticism for such a course, there are some facts which we can not but deplore. Large districts in our great cities are abandoned to foreigners, and with the exception of an occasional mission chapel and Sundayschool there is hardly a trace of an evangelical leaven. These are the regions in which saloons abound and reign, where paupers and criminals are made, where the most corrupt elements control the elections, and where our institutions are most endangered. Can it be a question that here are the conditions which require the best work of our ablest ministers, most devoted lavmen, and strongest churches? shall have to consider seriously whether something is not wrong in the ecclesiastical organization when a footing can be gained in China, India, and Africa, but not in American districts where university settlements do a noble reformatory work and the Salvation Army flourishes. How are these foreign regions to be Americanized in the best moral and religious sense? There are Protestant elements there which ought to be saved and developed, and experience teaches that many not Protestants can be won into the Evangelical Church who are in danger of drifting into infidelity. The problem herewith presented is of the first importance; it has received much attention but no solution has been found. Now that the social question is so much discussed the subject is being considered more than ever. It is a hopeful sign that the matter is no longer left to isolated churches, but that different churches or members of them are organizing for this work. Largely on the regeneration of these regions depends the purity of the ballot, the welfare of our cities, and the safety of the nation.

The conviction is growing that the Christian churches can not possibly be for a class but must be for all classes. Evidences of this growth come from quarters where it could least be ex-

pected. Public opinion is a mighty force, and that is all in the line of this conviction. Preachers who have unconsciously ministered to the class spirit in the churches are coming to themselves. The people rule; and these preachers are beginning to realize that they limit their power and hamper their influence unless they reach the people in churches of the people and for the people. By the people they mean all classes in distinction from an exclusive class. The more powerful a preacher the more will he insist on extending his influence beyond a class to We can thus appreciate the people. the statements of preachers in our wealthiest churches that they want to reach all classes, and the actual efforts of churches to get beyond their narrow circle to the masses. There is also a feeling that the new elements must be brought in for the sake of the churches themselves, to give new life. fresh impulse and inspiration, and to get more vigorous forces for the work of the church. Is not the time at hand when the aristocratic churches will be the very ones who will find the greatest difficulty in securing first class talent? The largest salary they can pay may be but a poor compensation for the sacrifice required of their pastor with respect to conscience and consecration and intellect and the spirit of universal sympathy, particularly for the most needy, a spirit which is imparted by Christ himself.

## For the Thinker and the Worker.

The family, the state, the church, institutions, laws, language, literature, are social forms and creations, into which countless ages have deposited their wisdom and toil. Of all these we are the heirs. Infinitely more has society done for us than we can ever hope to do for society.

That old heathen named Aristotle held the absurd notion that the qualifications for those who fill high political stations include "abilities every way completely equal to the business of their office." How far we have progressed beyond that!

The weight of past centuries pushes us forward. And it is claimed that as time advances the movements are accelerated. But the weight of past centuries is also so much traditionalism which holds men back. Shall the forward or the retarding movement gain the victory in society?

What is soil without seed, what seed without soil? Certainly not productive. What is opportunity without ability? Yes, and what is ability without opportunity? Even gold glitters only in the light. Sismondi continually repeated "that all the efforts of charity are only palliatives. Of what use are schools to him who has no time? Instruction to him who sells the most painful bodily labor at the cheapest rate, without being able to get work? Savings banks to him who has only potatoes?"

People are educated beyond their condition, a characteristic of our times. Our civilization will not let it be Formerly a man's educaotherwise. tion, if he received any, was in keeping with his situation; now he gets all he can, no matter whether it fits in his position and occupation. is a communism of thought, the same notions and tastes and longings, in all classes. The poor get the notion that men are somehow equal, have the same Father and the same earth, and, therefore, dream of a likeness of conditions. They cherish ideals similar to those of the rich and strive to realize them. They are after comfort and luxuries, after art, culture, place, power, and even aspire after the ability to help in pushing forward the progress of humanity. They share the dominant thoughts and passions of the age; and how could it be otherwise so long as they are of the age?

A student who specialized on the labor problem despaired of finding a way out of the difficulties. With the study itself the immensity of the problem grew and the solution seemed to become more impossible. It is so with all profound subjects-it requires much inquiry to learn their complexity. That labor problem which some treat so lightly has unfathomed depths and unprobed mysteries. No man has the solution. All our efforts in that direction are tentative. The specialist is apt to be modest in this respect in proportion to his profundity. But all the more is there need for study and for cooperative work, in the hope that eventually the way out may be found.

We have always known that it was the savages in a community who are in the way of reform and progress, and now we have its confirmation. Tylor says in his Anthropology: "The savage by no means goes through life with the intention of gathering more knowledge and framing better laws than his fathers. On the contrary, his tendency is to consider his ancestors as having handed down to him the perfection of wisdom, which it would be impiety to make the least alteration in. Hence

among the lower races there is obstinate resistance to the most desirable reforms, and progress can only force its way with a slowness and difficulty which we of this century can hardly imagine." We can hardly imagine it, because the savages are not as numerous as they were.

Oh for profound thinkers in the social problem! Let us gather all the facts, give us statistics, arrange and classify; but then let us find the reason in the facts, what is implicit but not yet explicit, what is involved but not yet evolved. Buckle said: "For one person who can think, there are at least a hundred persons who can ob-An accurate observer is, no serve. doubt, rare; but an accurate thinker is far rarer." It has been said that our whole training aims at reproduction; but it has been laid down as a law in education "to teach men to think, not what has been thought." Kant used to repeat to his students, that it was not his aim to impart to them philosophy, but to teach them to think. We need in the social problem the rare union of the disciplined observer and of the profound, critical, and comprehensive thinker.

### SCHOOL FOR SOCIAL STUDY.

By J. H. W. STUCKENBERG, D.D.

### Causes of the Social Problem.

(Concluded.)

THE CONDITION OF LABORERS.

In attempting to account for the social problem we have considered the rise of the factory system and the change which has taken place in laborers themselves. Through educational influences, through the press, and through the development of modern ideas of human rights the workingmen of to-day have different ideals, aspirations, and standards of life, and make different demands from those of former ages.

As now we turn to the external condition of laborers as one of the factors in producing the social question it is necessary to consider this condition at the time the question began to agitate the toilers. While this question is the culmination of a long process of evolution, we find its more immediate causes in the first half of this century and in the development from that time till the present.

The general condition of laborers has

unquestionably improved in the various enlightened lands during the century. The advance has by no means been steady, there have even been periods of retrogression; nor has it been the same for all the operatives; yet, in the main, laborers are much better off than formerly. But has this improvement kept pace with their ideals of life and with their demands? Their agitations are in part due to the fact that the gulf between their ideal and the actual condition has been deepening and widening. With their present ideas of liberty, equality, and brotherhood they feel far more keenly a slight injury or degradation than much greater ones when these ideas had not yet entered their minds. But with all the improvement in their condition do they receive their full share of the benefits of modern production? Hon. Carroll D. Wright says: "If the question be asked, Has the wage-earner received his just and equitable share of the economic benefits derived from the introduction of machinery? the answer must be, No." This statement, quoted from his recent "Industrial Evolution of the United States," is found also in two other places in his official reports as Commissioner of Labor. The social problem is wholly misunderstood by those who emphasize the improvement but do not consider whether the condition of the laborers is what it ought

In Europe, where the social problem first developed, the situation of laborers was lamentable at the very time that they felt the inspiration of the modern ideas. By the nobility and the aristocracy they were regarded and treated as an inferior order of beings whose value consisted in the service they rendered the other classes of society. Conditions existing before the French Revolution continued in most of the Continental countries in the beginning of this century and required new revolutions to produce a change. No violent revolution could suddenly relieve the French laborer of the con-

tumely heaped on him for centuries, and the same is true of laborers in the other countries. Rogers, in "Six Centuries," says: "I know nothing in history which is sadder than the story of the French peasant. The picture which Michelet gives of him in his better days implies and contains the tragedy of generations. From century to century the gulf between him and the privileged classes grew deeper and deeper. He bore all the burdens of Government, taxes in money, taxes in produce, taxes in blood, and was treated, as time went on, with increasing brutality and contempt. France of the writer of memoirs and novels is the country of fine ladies and gentlemen, in which the mass of Frenchmen counts for absolutely nothing, except to be robbed and cudgeled. " The ordinary laborer was of course treated even with less consideration than the peasant. Throughout the Continent in the first half of this century, and in many instances later, he was treated as practically without rights, virtually he was a slave tho nominally free; little attention was paid to his education, perhaps ignorance was regarded as his normal condition: his family was, like himself, subject to neglect if not contempt, his labors were severe and his hours of toil excessive, his food was coarse and often insufficient, his clothing, even on holidays, marked him as the member of an inferior class, and on ordinary occasions it was scanty and poor, and his home was in many instances wretched. In his work he was chiefly at the mercy of his employer, the laws and sanitary regulations of the present being unknown. The accounts of laborers declare that their condition was horrible in the extreme and really indescribable. Dogs and cattle were better fed and housed, and slaves have often been treated with more consideration.

From the horrors common on the Continent we turn to England with its constitutional advantages and with its



centuries of Protestant Christianity and of the evolution of human rights. the facts speak, they are most elo-The facts pertaining to English labor in the first half of this century can be read only with the deepest agi-Again we turn to Rogers: "I do not myself doubt that the comforts of all but the most destitute dwellers in cities have been increased by the growth of society and the diffusion of knowledge, that the continuity of comfort is more secure, and that the workman has shared in the advantages of economical progress. But the landowner, the capitalist, and the trader have done infinitely better than he has, and for a longer period. I am convinced that at no period of English history for which authentic records exist, was the condition of manual labor worse than it was in the forty years from 1782 to 1821, the period in which manufacturers and merchants accumulated fortunes rapidly, and in which the rent of agricultural land was doubled." In another place he says: "I contend that from 1563 to 1824, a conspiracy, concocted by the law and carried out by parties interested in its success, was entered into, to cheat the English workman of his wages, to tie him to the soil, to deprive him of hope, and to degrade him into irremediable poverty. . . . For more than two centuries and a half, the English law, and those who administered the law, were engaged in grinding the English workman down to the lowest pittance, in stamping out every expression or act which indicated any organized discontent, and in multiplying penalties upon him when he thought of his natural rights." Frequently the wages were fixed by law and he was prosecuted if he asked more. Laborers were not allowed to combine in their own interest before the year 1824. Such was their condition that we can understand why the very term laborers was regarded as synonymous with the lower classes, hands, the poor, the proleta-It is evident too that "the pres-

ent condition of English society, its violent contrasts of opulence and penury, of profligacy protected by law and misery neglected by law, is the outcome of causes which have a longer pedigree than the recorded generations of any family."

Rogers is quoted because he has made so thorough an investigation of the condition of English labor. He is an Englishman and was not friendly to the cause of labor when he began his inquiries. Lord Ashley, afterward Lord Shaftesbury, when advocating the enactment of laws for the protection of women and children in factories and mines, startled the nation by the revelations he made of the condition and treatment of the laborers. The brutality and misery described were thought to be impossible. But the official reports of the parliamentary commission brought out facts of a still more terrible nature. We can not stop to quote Engels on the "Condition of the English Working-Classes." As we read page after page. we pause and ask, Could ever human beings, particularly little children and belpless women, be thus treated by human beings? In "Social Peace" Schultze-Gaevernitz gives the answer that Engels and Lord Ashley did not exaggerate, that "even the most incredible details which they bring to light are confirmed by impartial witnesses." He holds "that we are brought to the conclusion that such a burden as was borne by the English working-classes during the first half of the century was never laid upon the lower ranks of a people even in a condition of slavery." But one more quotation. nearer our own time from the days of Adam Smith, Mr. Toynbee says: "There were dark patches even in his age, but we now approach a darker period, -a period as disastrous and terrible as any through which a nation ever passed; disastrous and terrible, because side by side with a great increase of wealth was seen an enormous increase of pauperism, and production on a vast scale, the result of free competition, led to a rapid alienation of classes and to the degradation of a large body of producers."

Let any man of mind and heart and will, with the modern ideas animating him, put himself in the place of the European laborer at the time the social problem began to prevail, and there can be no question as to his attitude. With all the riots and violence and threats and agitations, we can only wonder and rejoice that thus far history has but one French Revolution to record.

We have not space to refer a length to the condition of the American laborer. Nor is this necessary, since we have repeatedly referred to the subject. For our theme labor in Europe is more important, since there the social problem arose. It came later in America, owing to our peculiar conditions. In the present day the laborers best situated are those in the United States, the English colonies, and England. But American conditions have changed, and reasons for the social problem exist here as well as in Europe. The influx of foreigners, which increases the competition among laborers; the periodic crises caused by overproduction; the armies of the unemployed at certain seasons, are among the potent causes. In some respects the opportunities of laborers, in spite of all the improvements in their condition, have diminished. As the industries were being established and rapidly developed, laborers of energy and ability had numerous opportunities for rising, and many of the most prosperous men have come from the ranks of labor. But it is different when manufacturing and business are crowded or overcrowded. Besides. smaller firms have less chances than formerly, on account of the increasing process of monopolization. A much larger capital is now required for manufacturing than fifty years ago. This interferes seriously with the effort of the laborer to become an employer. Indeed, a very large proportion of

those who were once employers have been forced to become employees by tke rapid concentration of the main lines of business, in our great cities, in the hands of a few heavy capitalists. Formerly land could be easily secured, but the best land is gone and many farmers can barely subsist. To this must be added the influence of the conviction that things are growing worse. especially through the rapid concentration of capital. Aside from the unemployed who face starvation there are multitudes who live from hand to mouth, and see no hope of improvement either for themselves or their children. We must also take into account that their ambition for culture and for furthering the great interests of humanity has been aroused. Large numbers too have ceased to cherish the hope of a life beyond as a compensation for the ills of this life. Eagerly they seize the schemes presented by socialists and others, inspiring them with the belief that improvement is not only possible but also inevitable. This increases their restlessness and impels them forward to introduce, by revolution or otherwise, a new social order.

The literature on this subject is very abundant. A kind of mania has seized the age to obtain a full consciousness of its evils. For a knowledge of the true condition we must consider both the advancement and the still existing disadvantages of laborers. We must, however, remember that it is the progress of the laborer which has made his burdens the more intolerable. Besides the books mentioned, see Marx, "Capital, " first volume; Thornton "On Labor," and "The Fabian Tracts;" John A. Hobson, "Problems of Poverty, on Inquiry into the Industrial Condition of the Poor;" George Gunton, "Wealth and Progress."

Among the most valuable documents on labor in Continental Europe is vol. 39, part ii., of the "Reports of the English Royal Commission on Labor," isued 1898.

## LIVING ISSUES FOR PULPIT TREATMENT.

### A Public Pawnshop.

They . . . take a pledge of the poor.—
Job xxiv. 9.

A PAWNSHOP conducted by millionaires is one of the features of New York city. In the fine new Church Missions Building on Twenty-Third Street is located the Provident Loan Society, an organization composed of wealthy men who have gone into the pawnbroking business, not as a moneymaking scheme, but to release the men and women in need of ready funds from the grasp of the "money-changers" by furnishing them with funds at a reasonable rate.

The leading difference between this institution and the traditional pawnshop is that money is loaned on articles at one per cent. a month, instead of the two to three per cent. charged by "Uncle Isaac," according to the size of the loan. The business is conducted upon a strictly commercial basis. No money ever goes out which is not fully secured beyond probable loss by articles left in pawn. If families are in need and have no articles to pawn. they are referred to charitable organizations which care for such as they. If articles are offered in the expectation of realizing more than they are worth, such schemes to defraud are unsuccessful. The society has the services of an experienced pawnbroker who sees to it that the article left is of sufficient value to cover all expenses of its sale and to pay the interest and loan, in case it is unredeemed.

Here is the one point upon which this society is often criticized. It does not always offer as much as the ordinary pawnbrokers. They will often take risks, knowing that the article will usually be redeemed. This the organization can not do. At the first sale, made on December 4, last, out of 305 unredeemed articles sold there were

only 14 which brought less than the amount loaned on them. The loss was less than \$50 all told, or less than one tenth of one per cent. on the total amount loaned.

The society began operations May 21, 1894, having been incorporated by special act of the State legislature. The capital at the beginning was \$100,000, but in a few months another \$100,000 was borrowed on 5 per cent. debenture bonds. Down to January 1, 1896, there had been loaned out \$607,000 on 85,038 pledges. Of this \$407,000 had been repaid on 23,789. leaving 11,249 pledges outstanding, aggregating \$200,000. The annual returns on the capital invested, after deducting all expenses, were 6# per cent, per annuin. The expenses now reach about \$800 a month.

Prominent among the shareholders are Seth Low, President of Columbia, J. Pierpont Morgan, Dr. David H. Greer, Rector of St. Bartholomew's, ex-Mayor Abram S. Hewitt, Cornelius Vanderbilt, and Charles S. Fairchild.

The society makes no charges for the care of articles upon which money is loaned, which is in marked contrast with the custom of the ordinary pawnshops. No article is received upon which a pledge of less than \$1 can not be made. The pledge is for one year, interest payable monthly, and can be renewed under certain conditions. As a matter of fact no sales have been made until after at least sixteen months from the time the forfeited articles have been received.

The character of articles received shows that all classes make use of this public pawnshop, from the poor to the well-to-do. It is a favorite place for women, who can go there without attracting attention. The general verdict of those concerned in this work is that the society meets a great need in the city life and that it tides over many a crisis in the family exchequer.

### The Age of Murder.

The slain men are not slain with the sword, nor dead in battle.—Isaiah xxii. 2.

WE have taken occasion elsewhere to call attention to the fact that this is the Age of Murder in all Christendom. Mr. Henry C. Lea, in The Forum, of August, 1894, furnished some startling statistics on the subject. He showed that the record of homicides had gone on swelling in numbers, until the annual tale in Europe had reached 15,000, and in America 10,000,-in the United States alone averaging from 3,000 to 5,000. The record of 20,000 to 25,000 murders annually, in the socalled Christian nations-surpassing the death-roll of most of the great decisive battles of the world, and rolling up a hundred Waterloos or Gettysburgs of death in a century-is assuredly frightful to contemplate, while horribly emphasizing the age as the Age of Anarchism.

Professor Grafalo has recently been lecturing in Rome on the subject, and that seems to be the "storm-center" of the tempest of blood. In the average annual number of murders Italy heads the list with nearly 3,000. Next comes Spain with 1,200; then France and Germany with 700 each. Austria, exclusive of Hungary, has 500, and Great Britain 250.

Professor Grafalo ascribes much of the tendency to homicide in Italy to the existence of the vendetta, which survives in full force in that country, altho practically extinct in other countries. Others explain the greater number of murders among the Italians as due to their greater disregard for human life, and their readiness to appeal to the stiletto on the slightest provocation.

It is very singular that the more nearly the nations come to being under the very shadow of the Papacy, or to being under the dominance of Roman Catholicism, the more complete seems to be the disregard of human life, and the larger the tale of murders.

# Increase of Crime in the United States.

Make a chain: for the land is full of bloody crimes, and the city is full of violence.—Ezekiel vii. 28.

Dr. Andrew D. White, late President of Cornell University, in a recent address on the subject of "The Problem of High Crime in America," brought out some very striking conclusions. He held that in all the great cities of the country there is a well-defined criminal class, whose profession is These men are "preserved" in crime "jungles" from which they sally forth to prey upon the community. Dr. White quoted from census statistics to show that in 1850 the number of offenders in prison was about 300 for each million of population, in 1860 over 600, ten years later nearly 900. and in 1880 nearly 1,200. The number of homicides for the past seven years agregated 47,469, the number of legal executions 722, and the number of lynchings 1,115. The tenth census showed 4,608 persons in prison charged with homicide; the eleventh census 7,851.

In speaking of the remedies Dr. White entered a strong plea for right-eous anger against the criminal class and condemned severely the abuse of the pardoning power by the governors of States. He held that there should be more attention given to simple, elementary instruction in morals in the schools, there should be more preaching of righteousness from the pulpit, and greater attention should be given to repressive laws. He declared that prompt punishment of crime would be a deterrent effective to the last degree.

But any one who knows what are the really effective moral forces in civilization will be led to see that the only hope of genuine reform is to be found in the preaching of the Gospel with its regenerating power. After all, as Bushnell phrased it, "The soul of reformation is the reformation of the soul,"

### MISCELLANEOUS SECTION.

## THE HYMNS OF MRS. ELIZABETH RUNDLE CHARLES.

By Rev. James H. Ross, Roxbury, Mass.

THE death of a popular writer of prose or poetry, or of both, is a preeminent occasion for the review of thon's work, however much it may require the lapse of time to form a just and final estimate. Productions that have become obsolete have had their day of prominence and power, and are not to be underestimated because they have had insufficient vitality to maintain their positions through successive years and generations. Otherwise, only the best productions, intrinsically and as tested by time, would obtain any consideration at the hands of those whose office is to appreciate the services of the men and women who have been the singers of the church and the leaders in the services of song.

Mrs. Elizabeth Rundle Charles, born in 1828, died March 30, 1896. She is best known as a prose writer, but she has made meritorious and useful contributions to hymnology, and was in part the historian of "The Christian Life in Song" (1858). Her historical volume did not contain her original. but her translated, hymns. It was an exposition of "Hymns and Hymn-Writers of Many Lands and Ages." The Rev. S. W. Duffield criticized it as "very interesting and not always accurate." Her own English hymns were first published one year later (1859), in "The Three Wakings and Other Poems, "and in her "Poems," 1867. Her best-known hymn related to the Lord's Supper: "No Gospel Like This Feast." The sentiments of the hymn emphasized the preaching power of the communion: "Ye do show the Lord's death till He come."

"No gospel like this feast Spread for thy church by thee; Nor prophet nor evangelist Preach the glad news so free." The hymn consisted of ten four-line stanzas. It has come into common use in British and American hymnals. A kindred hymn on the same subject emphasizes the fact that the Christ is not dead, but alive forevermore. "He Is Risen" is the heading given to it in a British hymnal. It was written in October, 1862. It opens as follows:

"Around a table, not a tomb, He willed our gathering-place to be; When going to prepare our home, Our Savior said, 'Remember Me.'"

"Age After Age has Called Her Blessed" was No. 1 of "The Women of of the Gospels," published by Mrs. Charles in her "Three Wakings," 1859. It related to "Mary, the Mother of Jesus," and was based upon the words of the Annunciation: "All generations shall call thee blessed." The idea of the hymn is that the prophecy has been fulfilled historically, in the ascriptions of blessedness to Mary by Jewish and Christian women, by the Greek and Latin churches, by Romanists and Protestants.

"Age after age has called thee bless'd.
Yet none have fathomed all thy bliss;
Mothers, who read the secret best,
Or angels—yet its depths must miss."

Mary, the mother of Jesus, was a favorite subject of Mrs. Charles, both in prose and poetry.

"Is the (thy) cruse of comfort failing (wasting)?"

was entitled "The Cruse of Oil." Its scriptural basis was 1 Kings xvii. 16, and context. The incident in the Old Testament is familiar. It combines the ideas of God's good providence and the value of human sympathy and helpfulness. The hymn consists of eight four-line stanzas, and in whole or in part has been adopted into British and American hymnals. It is used by the Rev. C. H. Richards, Congregational compiler, in his "Songs

Year. "

of Christian Praise," 1880. It is an admirable hymn to be read, in private or in public, and the one thing that it has lacked thus far is a suitable popular tune. The following are the first lines of her hymns that have been adopted by a few British hymnals:

- 1. "Master, where abidest Thou?"
- 2. "Toss'd with rough winds and faint with fear."

The last was entitled "Consolation in Affliction."

The first lines of additional hymns in her "Three Wakings" that have not come into common use are:

- 1. "Come and rejoice with me."
- The theme is "Joy in Christ."
- 2. "What makes the dawning of the year?" Obviously the theme is "The New
- 3. "Jesus, what once Thou wast."

The theme is "Jesus, the Unchangeable One." It is given in Mrs. Brock's "Children's Hymn-Book," 1881. Its sentiments are best expressed in the last stanza.

"Never further than the (Thy) Cross" relates to Passiontide. It was published in "The Family Treasury" in 1860. It has been adopted into several British hymnals. Its scriptural idea is in Gal. iv. 24, "They that are Christ's have crucified the flesh." Mrs. Charles was evangelical. The cross was one of her favorite themes, especially in the hymns that she translated. Her own sentiments are beautifully and powerfully expressed in her original hymn:

"Never further than Thy Cross; Never higher than Thy feet; Here earth's precious things are dross; Here earth's bitter things grow sweet.

"Gazing thus, our sin we see, Learn Thy love while gazing thus-Sin, which laid the Cross on Thee, Love, which bore the Cross for us.

"Here we learn to serve and give, And, rejoicing, self deny: Here we gather love to live, Here we gather faith to die.

- "Symbols of our liberty And our service here unite: Captives by Thy Cross set free. Soldiers of Thy Cross, we fight.
- "Pressing onward as we can, Still to this our hearts must tend-Where our earliest hopes began, There our last aspirings end."

A curious hymn by Mrs. Charles is an ascription of praise to the Father, the Son, and the Spirit. It is a Trinitarian hymn, and, by devoting one stanza to each person in the Godhead. contains three stanzas. Rev. Charles S. Robinson, D.D., found it upon a slip of paper printed for an anniversary and copied it. He characterizes it as "full of tenderness and dignity" and says that "it would be excellent as an anthem for national thanksgiving." He gives it the heading, "Public Acknowledgment." It was adopted into the "Universalist Hymnal," 1895, entitled "Church Harmonies." It is as follows:

"Praise ye the Father for His loving kind-

Tenderly cares He for His loving children; Praise Him, ye angels, praise Him in the heavens.

#### Praise ye Jehovah!

"Praise ye the Savior! great is His compas-

Graciously cares He for His chosen people; Young men and maidens, ye old men and children.

### Praise ye the Savior!

"Praise ye the Spirit! Comforter of Israel, Sent of the Father and the Son to bless us: Praise ye the Father, Son and Holy Spirit, Praise ye the Triune God!"

"The long descent is o'er" is the first line of her hymn entitled "St. Thomas," adapted from her poem, "The Winter Solstice" in her "Songs, New and Old, " 1887 (p. 127). Bishop Bickersteth in 1890 said:

"Its thoughts on the shortest day of the year, interwoven with the Apostle St. Thomas struggling from downward steeps of doubt into the calm sunlight of faith, will not be forgotten when once suggested by this most helpful hymn."

Translation is not original work, but it is none the less useful. The incor-

poration into English hymnology of translations of Latin hymns has made great progress during the last half century. It was one result of the Oxford Tractarian movement. Mrs. Charles translated from the ancient and modern, the dead and the living languages; from the Latin, the German, and the Swedish. Her translations from the Latin are most numerous. Six of the fourteen chapters in her "Christian Life in Song" are given to the Latin hymns. Taken in connection with their history in the Latin and in hymnology. her translations from the Latin are the most interesting.

A few of her translations have had sufficient history and interest in English to make them worthy of consideration. Her translation of the Easter hymn by Ambrose (340-397) was noteworthy.

"Ad canam Agni providi" (at the banquet of the Lamb as those prepared). The allusion was to those who on Easter-eve were baptized and clothed in white garments, and admitted to the communion the following day. The chrisom robes (or white robes) were worn from Easter-eve to Low Sunday, because on that day the newly baptized first appeared without the chrisoms, which they had worn every day since their baptism on Eastereve. The translation by Mrs. Charles appeared in her "Christian Life in Song, "1858, in seven four-line stanzas, and in Schaff's "Christ in Song," 1870. Its first line is

### "The supper of the Lamb to share."

The Rev. S. W. Duffield thought that the hymn was "older possibly than Ambrose or Hilary." It became the great sacramental hymn of the eighth or ninth century. Its great merit is "the vigorous and terse way in which the mystical correspondence of the Christian Sacrament to the Jewish Passover, and of our deliverance from the voke of Satan to the Jewish deliverance from the Egyptian bondage, are worked out."

She also translated the hymn for Sabbath morning by Ambrose (Afterne rerum conditor) and the Ambrosian evening hymn: "Christe, qui lux es et dies." The latter was adopted by the Rev. Newman Hall in his "Christ Church Hymnal," for the use of the congregation of Christ Church, Westminster Road, London, 1876, and in several other collections. The first lines of her translations of these two Ambrosian hymns are:

"Eternal Maker of the world." "Christ, who art both our light and day."

"Optatus votis omnium" is the first line of an Ascension hymn, probably of the sixth or seventh century. The translation of it by Mrs. Charles consists of eight four-line stanzas beginning:

"At length the long'd-for joy is given."

The last two stanzas represent the exultation that ensues from an apprehension of the spiritual meaning of the Ascension:

"One common joy this day shall fill The hearts of angels and of men; To them that Thou art come again, To us that Thou art with us still.

"Now, following in the steps He trod, 'Tis ours to look for Christ from heaven, And so to live that it be given To rise with Him at last to God."

This translation has been adopted into several hymnals, and is the most widely used of the seven translations of this hymn into English. In the "Hymns and Songs of Praise," New York, 1874,

"O mighty joy to all our race"-

begins with the fifth stanza of her translation.

Mrs. Charles translated four of the hymns of Venantius Fortunatus (580-609), chiefly because they "have been the channels of the devotions of centuries." Three of them honored the cross itself as the instrument of Christ's death, as a sacred symbol, reflecting the glory of the victory which was there won.

The hymn of the "Holy Cross" dates from the latter half of the sixth century and is found in an eleventh-century manuscript in the Bodleian Library. Its first line is:

1896.]

"Crux benedicta nitet, Dominus qua carne pependit,"

which as translated by Mrs. Charles is,

"The blessed cross shines now to us where once the Savior bled."

Her translation has been used in several British hymnals. Surely the cross itself is transfigured in the following stanzas:

- "O rich and fruitful branches! O sweet and noble Tree!
- What new and precious fruit hangs for the world on Thee,
- "Whose fragrance breathes the breath of life into the silent dead—
- Gives life to those from whom, long since, earth's pleasant light had fied!
- "No summer heat has power to scorch who in thy shadow rest;
- No moonlight chill can harm at night, no burning noon molest.
- "Planted beside the water-flood, unshaken is thy root;
- Thy branch shall never fade, and in all seasons be thy fruit.
- "For round thine arms entwining is the true and living Vine,
- And from that blood-stain'd stem distils the new and heavenly wine!"

Mrs. Charles translated portions of the Passiontide hymn of St. Bernard of Clairvaux (1091-1153), which owed its origin to his contemplation of the wounds of Christ on the cross. It was divided into seven parts, relating to the feet, knees, hands, side, breast, heart, and face of the Crucified One. Its uses as a poem were chiefly in private. It suggested one of Paul Gerhardt's finest hymns, with which in the English translation we are familiar:

"O head so full of bruises i"

Lauxmann, a German writer, says:

"Bernard's original is powerful and searching, but Gerhardt's hymn is still more powerful and more profound, as re-drawn from the deeper spring of Evangelical, Lutheran Scriptural knowledge and fervency of falth."

Mrs. Charles translated the portions relating to the head and feet of Jesus on the cross:

"Hail, thou head! so bruised and torn,"

Her translation has been specially set to music by Sir John Stainer. In the last stanzas of the portion relating to the head, Bernard prayed for the presence of Jesus in his own last hours, and we are reminded by Mrs. Charles that he was present when Aletta had sunk back and died with a similar petition on her lips, and that he had witnessed the calm which the presence of Jesus had shed on the deathbed of Gerard, his brother.

"O Thou who, with veiled face,"

is the first line of her translation of a Passiontide Latin hymn given in a fourteenth century manuscript, in which it bears the title, "Hours of the Passion of Our Lord Jesus Christ, Compiled from the Prophets and the New Testament by the blessed Pope Urban (1802-1870)." The hours are the first, the third, the sixth, the ninth, and eventide. It is therefore in five parts. An office with this hymn was in use at Halberstadt until the beginning of this century. Mrs. Charles translated the five parts, and her translation was adopted into "A Church of England Hymn-Book" by the Rev. Godfrey Thring (1870). It is No. 169. One stanza contains a petition for holiness and blessedness, which is beautifully expressed:

"Make us so full of love to Thee And let our lives so holy be, That we may win Thy tranquil rest, And in the heavenly land be blest."—

The first line of the Latin hymn is:

"Tu qui velatus facie."

She translated the battle-song of Gustavus Adolphus of Sweden, who dictated the thoughts which were expressed in three verses of a poem which the Swedish hero adopted as his battle-song. By whom the poetic form of the thoughts was given is uncertain.

One theory is that the diction is that of the chaplain to Adolphus, Dr. Jacob Fabricius; the other, that it was the work of the Rev. Johann Michael Altenburg (1584-1640). The Rev. W. G. Horder, of Bradford, England, a specialist in hymnology, adopts the theory of dictation to the chaplain. The Rev. James Mearns, of Glasgow University, another specialist, and the Rev. Lyman Abbott, D.D., in his "Plymouth Hymnal, "1894, ascribe the authorship to Altenburg, who is said to have written it in Erfurt, on receiving the news of the victory of Leipsic, September 17, 1631. The translation of it from the Swedish by Mrs. Charles, which has been adopted into British and American hymnals, inclusive of some of the latest, is No. 840 in "The Plymouth Hymnal," by Lyman Abbott, D.D., 1894.

### "Heu! Heu! mala mundi vita"—

is the first line of an Advent hymn ascribed to the Franciscan, Peter Gonella, of Tortona. It was published at Turin in 1789.

### "So, the Day, the Day of life,"

is the first line of the translation of a portion of it, beginning with line 825, which was republished in Dr. Schaff's "Christ in Song" and other collections of sacred poetry. The Rev. W. G. Horder, author of "The Hymn Lover," 1889, says that, so far as he knows, none of the translations of Swedish hymns by Mrs. Charles have passed into English use. There is at least one exception. Her translation of "Jesum haf i standigt minne," by Franz Michal Franzen (1772-1847), a Swedish bishop, has been used by the Rev. Charles Robinson, D.D., in several of his compilations (No. 749 in his "New Laudes Domini"). The first line of the translation, beginning with the second stanza, is:

### "Look to Jesus, till, reviving."

Mrs. Charles, therefore, is to be classified and characterized as an author and lover of hymns, a singer and reader of them; as so fond of them that she drew upon the full treasury of the hymns of various languages for her own inspiration and devotion; and for the instruction and help of others. This is as it should be. She who can be, ought to be, one of the sweet singers of Israel; a member of the choir who praise God unceasingly, and a leader of those who must be assisted in their praises, if they are to be participants in the services of song, within the sanctuary. The last sentence of her volume on "The Christian Life in Song" may well be the last of this essay:

"The true and native speech of the church on earth and in heaven is song."

### IN A HORN;

# Or, Have Audience-Rooms Proper Acoustic Properties;

By James Clement Ambrose, Evanston, Ill.

My caption is not slang, nor levity, but acoustic sense. That is, upon invitation to write briefly of audience-rooms, I respond that an architectural stone trumpet, tilted upward, the speaker standing within its narrow throat, and 1,000 or 10,000 seated about its widening cavity from his feet to its outer lips, is my ideal of the chamber of ease for speaking and hearing.

The wood-box form of hall is hardly better for the play of articulate thoughts than were the four-cornered bugle for the play of thoughts by note. And the form that is easiest for carriage of musical waves farthest, most kindly invites syllabled breathings to

do likewise-only put a man instead of wind within the cornual thorax. Nor is the quality of the horn injured by proportional enlargement. This of course means wasted space and added outlay. But all perfection flowers amid waste-a thousand weeds to one rose, and multitudes of men "wasted" on the march toward the ideal man. Outlay, too, for perfection in temples is contribution to heathen missions, your most excellent sermon doubling its effectiveness when heard with ease, and no man speaking effectively till he do speak with ease. Sandwiched between echoes, the Gospel feeds no reluctant hearts, nor coaxes them to come again.

But I suppose my ideal will seldom turn to wood and stone till my architect turns lecturer to learn that the front excellence in courts of audience is audience, not good looks. Now he plans to make your outer walls an exclamation point before the world: "What a handsome church! I wonder who's the architect!" He knows little or nothing of acoustics, nor wants to, only wanting the inside hollow; and he's helping to keep it so. He sets you up a cruciform tabernacle wherein to worship God and build men, and in it Master, servant, and parishioner are crucified. He points you upward with a wedge of masonry, Gothic apex amid the clouds, and the voice within wanders that way too. He seats the people on a "dead level," their ears six feet below the lips of the pulpit, the ceiling sixty feet above, and you wonder why your pastor hasn't voice enough to easily reach you.

Hot air, my friend, goes up; and a warm vocal sound will not creep down the aisle while architecture invites it to fly and perch among the rafters. So our pulpits are full of Gothic sore throat with trying to creep, and our pews in the "pit" are worn thin with trying to hear the voice that's flown to the attic. Under the audience-room, many churches have social rooms which, thrown together, have almost

the upper square feet of floor; yet your most colloquial tones are fully heard below, above not heard; below you enjoy speaking, above it is a task; below you make converts — hearts meet; above, critics — heads meet. Why so? In the social rooms you stand on the same plane with your listeners, and the low ceiling retains the sound within pleasant reach of them.

But you say you can't permit an auditorium of cornet curvature. Well, it would vary from "the good old way." And if it seem too radical in the right direction, compromise and take your sermon and lecture egg-You may learn that some good thing can come out of Salt Lake City, whose oval Tabernacle has housed 15,000 through fifty years; and the weakest voice at the small end of the egg is audible in all parts. It is vast, but not an angle in it, lines all curved, galleries on all sides, and the ceiling lower than in many temples for a single thousand. Standing at one end, I have conversed in parlor tones with a friend at the opposite extreme. Yet it was then not carpeted or cushioned.

But if you must have a room "on the square," the speaker, like pussy, "wants a corner," that the flanking walls may partially trumpet his voice, and the vocal waves glide smoothly along the other walls of the diamond, not butt out their brains against a broad, bare wall at front face. The fan-shaped room, too, with speaker at the handle, if he stand low and the people sit high, is comfortable. It is the easiest housing for summer assembly, yet the rarest—audience all on a concave hillside and speaker at the foot slightly raised.

Indeed, the material elevation of the audience is the speaker's friendliest aid in further "elevating" them. Curve the rows of sittings, and grade up at least six inches to a tier. In amphitheatrical presence, all who have eyes may hear, for they can see, and sight is servant to the ear. The ele-

vated audience, too, lifts the speaker's chin out of his neck, the natural pose in speaking. I know clergymen who address spots half up the opposite wall simply because speaking down cramps the throat. Song or prayer with face bent upon the pit you think stupid; and speech uttered thus is ditto, as when a manuscript is closely read from the desk. Inspiration is from above. and the speaker not likely to find it looking at his vest-buttons. Standing in the street, converse with a man at the second-story window, and learn that you are much better heard than is he. Try it up the stairway; recall how much easier you hear the same sounds in the room below you than in the chamber above you, and that the huntsman's horn in the valley you best hear on the hilltop. Speaking in assembly amphitheater of 6,000 sittings, I find animated and conversational speech almost as easy as talking at the fireside. Build even the box-church with pews rising fifteen or twenty feet from altar to entrance, and it will go far toward "reaching the masses." To the indifferent a good chance to see is a pressing invitation; and they who see are most willing to hear. In the service that wearies both pulpit and pew, worship needs the camphor bottle. And the plain old edifice whose sermons have long failed to find ears, may cheaply mend its limping acoustics by running an arched ceiling from just above the speaker's stand to the farther part of its present ceiling.

Again: If you have money and faith in raised pews as helps to hearing, you may learn of the drama and becomingly dedicate to God, sans greenroom and footlights, a theater that shall charm sinners to come within hearing. Tilting the first floor in this arena of truth, hanging the galleries with every ear in sight of the pulpit, persuading the organ to take second place in the service—chant its praise at your side, standing between the heel-calks of this horseshoe hall, and backed low against a solid wall, you

should be even better understood at the toe-calk than is the buskined actor on the tragic stage: yet his light "asides" commonly reach pit and dome. You may, too, with profit to souls and minds, bestow some scenery before the waiting congregation-sacred themes in art from Palestine and the like, with occasional changes. This were more devotional than to sit gazing at the latest hat or the baldest head. Roundabout add paintings that exalt the thought, tapestries that soften outlines and stop the mouth of echo. Not to worship these creations of genius, but as recognizing the Creator of the genius, and all clean culture-manbuilding-as within the province of religion. Every piece pendent from the wall, too, helps you to hear.

Of course all this is "innovation;" but innovation for good is one mission of the Gospel. If the "world" has an improvement that will improve religious methods, adopt it. Let Christian place of utterance as cunningly befit the tongues and ears of men as does the playhouse! Wood and stone are most becomingly dedicated to sacred use when they meet a sacred want.

These suggestions are from contact with more than one thousand halls and churches and more than fifty of the Chautauqua assemblies throughout the country. Leaking through upon some building committee, may they germinate the power of ease for some speaker, new pleasure in truth for some audience.

## Preachers Handicaped.

The article "In an Hour" has in it a good deal of "light and leading." We have known the ministry of many an able preacher to be made a failure by defects in so-called audience-rooms, of which he was unconscious. Anything that comes between the eyes or the ears of preacher and audience, or that cuts the current of magnetism between soul and soul, makes the highest success in the pulpit just so far impossible.

## EDITORIAL SECTION.

## SERMONIC CRITICISM.

## The Knocking Savior.

A FAVORITE text, especially in seasons of revival work, is Revelation iii. 20:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

It is usual to dwell on the tender, beseeching attitude of the Savior in seeking entrance at the door of the sinner's soul. We have heard very affecting and powerful appeals to sinners, from this point of view. Christ was represented as—

1st. Knocking in many ways:

By the influence of His glorious and beautiful world of nature, commending the goodness of God;

By the Divine Word with its revelations of life and death, as read in the Bible:

By the preaching of the Word of Life by His messengers of salvation;

By the earnest efforts and pleadings of His Church;

By His special providences, in death and disaster, bringing near the eternal world.

2d. Knocking at manifold doors of the soul:

At the door of the senses, seeking entrance by them all;

At the door of reason, appealing to the man by the Gospel as the highest and truest reason:

At the door of imagination, tasking that power to its utmost reach in presenting the possibilities of two worlds; At the door of conscience, commanding the man to righteousness and duty, and haling him to judgment for his sins;

At the door of the heart, appealing to the soul by the infinite love of God in Christ:

At the door of the will, summoning the man, in his conscious freedom, to make instant choice of heaven and eternal life, as he is hanging over the brink of destruction.

It is doubtless allowable to use the text in this way, by the principle of accommodation; but it is better to do it with a full understanding of its setting in Scripture and its stricter meaning. In brief—

- (1) It should be remembered that the text was originally addressed to saints and not to sinners, and to the saints in the organized church of Laodicea; and that the door of that church—and not the door of the soul or of a house—was the special door intended.
- (2) It should also be noted that Christ's appeal was made first, to the Laodicean Church collectively, calling upon them all to give Him His rightful place; and, secondly, to any individual in that Church, calling for personal reformation and enforcing individual responsibility,—"If any man hear my voice."

The text is thus a most powerful appeal to any lukewarm church, and also to any individual member who is ready to come out from it and return to his first fervent love.

### EDITORIAL NOTES.

## Professor Sayoe as an "Authority."

WE have noticed of late persistent attempts to discredit the writings of Professor A. H. Sayce as an authority in Assyriology and Egyptology. The

attempts have manifestly been inspired by hostility to the Oxford professor's recent attitude toward the rationalistic higher criticism. Some of the latest have been called out by the publication of "The Egpyt of the Hebrews," intended as a hand-book for tourists and students. Concerning the attacks on this book, *The Saturday Review* pertinently says:

"We have observed that certain reviewers have handled this book somewhat scurvily on the ground that it contains practically nothing new, and, therefore, is unworthy of Professor Sayce's reputation as an investigator of untraveled paths. But there is little profit even to a hostile critic in finding fault with a book for not being what it expressly disclaims. Undoubtedly the present volume will not enhance Mr. Sayce's reputation for research; but it was not written with any such object. 'It is intended.' says the author, 'to supplement the books already in the hands of tourists and students, and to put before them just that information which either is not readily accessible or else forms part of larger and cumbrous works. The travels of Herodotus in Egypt are followed for the first time in the light of recent discoveries, and the history of the intercourse between the Egyptians and the Jews is brought down to the age of the Roman empire.'

While not always agreeing with Professor Sayce's conclusions, the writer in *The Saturday Review* sensibly remarks and advises as follows: "Mr. Sayce does not spend eight months of every year in Egypt to no purpose, nor does he pass his time wholly in his excellent library which forms one of the attractions of his hospitable dahabiyeh"... He has himself visited, not once, but repeatedly, every place described in his book, and some of the discoveries, especially in regard to Assyrian relations with Egypt and Coptic inscriptions, are associated with his own researches...

"If any one would know the present state of archeological exploration in Egypt, let him pocket his feelings, and read Professor Sayce's extremely useful and interesting little work."

### Errata.

On p. 148, column 2, in third line from the bottom, "60,000 tons" should doubtless read "6,000 tons," if not rather "600 tons." A correspondent calls attention to the fact that the figures, as they now stand, would require from the vine an annual crop of grapes of more than 600 tons!

On p. 446, column 2, (in article of Professor Jacobus), after line 19, add: "as far as possible from being able to iden."

On p. 472, column 2, lines 29 and 30 (in Dr. Schaff's article), transpose "Rachel" and "Leah," so as to read: "Leah, representing active life, and Rachel contemplative life."

#### NOTICES OF BOOKS OF HOMILETIC VALUE.

THE STANDARD HYMNAL FOR GENERAL USE. Edited by C. C. Converse, LL.D. Funk & Wagnalls Co.: New York, London, and Toronto, 1896. Price 85 cents.

This compact little book of 112 broad pages is the result of an impulse in the right direction. In this handy volume Dr. Converse has attempted to meet the popular demand for a small book. His large knowledge of sacred music and Christian needs, has enabled him to gather up from the grand old hymns and the grand old music that which has stood the test of time, and to add from the popular and new that which promises to win permanent favor. The book brings the church music within the reach—pecuniarily and practically—of all the congregation, and ought to be sold by the hundred thousand copies.

THE VERBALIST: A Manual Devoted to the Brief Discussion of the Right and the Wrong Use of Words, and to some other Matters of Interest to those who Would Speak and Write with Propriety. By Alfred Ayres. New York: D. Appleton & Co., 1898. Price \$1.26.

This is a new and greatly enlarged and improved edition of an old and valuable work. We know of nothing else of the kind

at all comparable with it as a manual for the use of ministers and other speakers and writers. The book shows marks of the present tendency to become less dogmatic and more rational in the treatment of questions of style, diction, etc. We would suggest that in the next edition it would be especially helpful, if the author would prepare the way for his criticisms by an introduction stating the principles that should govern such criticisms—somewhat after the introductory statement to "faulty diction," in the "Standard Dictionary." That would enable the user of the manual not only to test the author's judgments, but also to reach his own conclusions independently whenever new questions arise.

TENDENCIES IN GERMAN THOUGHT. By J. H. W. Stuckenberg, D.D. Hartford: Student Publishing Company, 1896.

This book gives an admirable bird's-eye view of the tendencies of German thought, philosophical, theological, religious, and social. It would be hard to find another American with Dr. Stuckenberg's qualifications for making clear and graphic for clerical and other intelligent readers this important and fascinating field of investigation and thought.

Printed in the United States.

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A Revelation!—Most persons have a very limited idea of a dictionary's usefulness.

It is regarded as a convenient book to consult now and then when the spelling or pronunciation of some word is in doubt, or when the meaning of some unfamiliar term is wanted.

The simple fact is that no one can have an adequate idea of all that the right kind of a dictionary can be to him until he has become familiar with the Standard Dictionary. It is so different from other dictionaries, so rich in unexpected resources, so ready with information that can not be found elsewhere, and that you would hardly dream of calling upon "the dictionary" to furnish.

As one eminent critic declares, "There is a prevalent idea that dictionaries are dry reading. As a rule they are, but the Standard is a wonderful exception. It interesting and fascinating as a novel, and the surprise at finding in it so much that is new to dictionary-making grows with each reference, until one feels an admiration that soon develops into love for so real a friend."

Talks to The King's Children - Second Series of "Five Minute Object Sermons," by Sylvanus Stall, D.D. This book belongs to a class of which there are but few in any language. The author has done for children what Schriver in Germany, and Dean Stanley in England, have done for grown people. There are many religious books for children, but these Sermonettes are unique. With some object of everyday life presented to the eye, the author, after the manner of the parables, presents the important truths of the gospel to the easy comprehension of both old and young. The large sale of the first series of "Five Minute Object Sermons to Children" proves the author's fitness for this work. Every page is animate with thoughts that both captivate and edify, yet there is not a sensational line in the book. Difficult subjects are told in such a simple, easy way, that the reader is left to wonder whether big words are needed to express our thoughts at any time. Some of the sermons are little classics. The book is a model for children's sermons, and it is not surprising that the first series has been welcomed by mothers in the nursery, teachers in the school-room, and missionaries in foreign lands; has afforded the best of instruction to the young, and has been appreciatively used by grown people for devotional reading and welcomed particularly by pastors in preparing to preach to children. It is delightful and helpful beyond expression. (See adv. page 189.)

Handbook on Currency and Wealth—By George B. Waldron, A.M., Statistical Editor of "The Voice." With Numerous Tables and Diagrams. The widespread interest on the silver question, and its great importance as a political issue, have called forth many books and pamphlets, of more or less importance, published for the express purpose of supportance on side or the other of the discussion, and presenting data chosen with this end in view.

Now comes a handbook of greater importance than any of these, and a necessary companion to them all. Waldron's "Handbook on Currency and Wealth" is distinctly different from all the other books in that it does not seek to prove some particular side of the silver or other controversies, but fearlessly and accurately presents in an unbiased manner the facts on all sides. The author possesses strong opinions on the questions treated, but has carefully avoided intruding them in the book; his aim has been to present in compact and accessible form such facts as must be taken into account in the proper understanding of the questions. He presents the facts and permits the reader to draw his own conclusions. This fact, together with the extreme care exercised to insure accuracy and to secure facts from trustworthy sources, gives the book a peculiar value. If the "sound money" man finds it useful in pointing his argument, not less does it serve the "free silver" man as an arsenal of facts. The book contains among other things descriptions in full of the money systems of the United States, present and past; the money systems and finances of the world; the relation of gold and silver, as to production, prices and wages; wealth and its ownership, including its production, distribution, and consumption; also the extent of debts of all kinds; facts relative to railroads, telegraphs, and telephones, strikes and lockouts, land and population, immigration and foreign born, the liquor traffic, and the last vote for president. A carefully prepared index furnishes easy access to any fact covered. In short, it is a pocket Gatling gun, crammed full of the latest, completest, and most reliable information on the great political questions now before the American people for solution. No speaker, worker, or voter, in any party, can afford to be without it in the coming campaign. The book is bound in flexible cloth covers, and the price is 50 cents.

The Fisherman and His Friends-A Series of Revival Sermons by Louis Albert Banks, D.D., Pastor Hanson Place M. E. Church, Brooklyn, N. Y. The freshness and suggestiveness of Dr. Banks' recent book of revival sermons, entitled "Christ and His Friends," ensures a glad welcome for the companion volume, "The Fisherman and His Friends," just published by Funk & Wagnalls Company. The 31 revival sermons in this new volume were all the result of long study and observation, but the actual construction of each sermon was left till the day of delivery. Then out of the fulness of the heart and mind the mouth spoke. The blessing of God attended their delivery most abundantly, and a large number of men and women were persuaded by them to accept Christ as their Savior. Bishop John F. Hurst characterizes these sermons as follows: "The subjects are strong, striking, and varied, the treatment is of the most searching kind, and, altogether, it is a most valuable addition to our devotional literature." In suggestion and illustrative material this book is invaluable to Christian workers, who, in the Bible-class of

the Sunday-school, or in the pulpit, are seeking to win souls to the Master. To the gospel fisherman who longs to become skilful in the supreme work of catching men, this stimulating and inspiring book cannot be too highly commended. (See adv. page 188.

Christ's Trumpet Call to the Ministry—Or, the Preacher and the Preaching for the Present Crisis. By Daniel S. Gregory, D.D., LL.D. This book is the result of a profound—almost overwhelming—conviction on the part of the anthor that the questions discussed are, for the ministry and for the church, life-and-death questions that every preacher of the Gospel should, for the glory of the Master and for the sake of a lost world, take up, consider carefully, and settle in the light of the Word of God, without an hour's delay. They are expressed in popular and practical form, and appeal with mighty force to preachers of the Gospel.

The chapters cover the whole field of ministerial duty in its relation to present conditions and exigencies.

The book presents an entirely new aspect of the great crisis to which the church of Christ has come. It demonstrates her obligation for the immediate evangelization of the world, and shows that Christ has given into her hands all the requisite means, forces, and agencies. It brings out and emphasizes the fearful responsibility of the ministry as the divinely constituted leaders and directors in this work. It unfolds the methods and agencies by which the minister, as preacher and pastor, is to bring the gospel to bear with the requisite preaching power and administrative ability for meeting the crisis and conquering the world for Christ now.

Of one of its chapters a writer in one of the religious journals says: "We regard it as containing more valuable suggestions in respect to pulpit efficiency than many large volumes on homiletics that we have consulted."

In view of the present great crisis in the work of the world's evangelization, and in view of the wide and anxious expectation of the speedy coming of a great and world-wide awakening and quickening of the church, this book ought to be read by all ministers of the gospel everywhere. (See adv. page 190.)

The Standard Hymnal—A New Hymnal for General Use. Compiled and Arranged by C. C. Converse. No one could be better fitted to prepare a hymnal that would meet the devotional needs of the people in all services of the church, Sunday-school, and family circle than is the well-known composer, C. C. Converse, of whose hymn "What a Friend We Have in Jesus," fifty million copies have been printed.

His "Standard Hymnal," just published by Funk & Wagnalis Company, meets the universal want of a choice hymnal for all purposes, in most convenient form and at a small price. It meets this want, not by containing a thousand or more hymns in a large, costly, cumbrous volume; but by containing 150 of the choicest, selected from a whole library of psalmody, comprising all the hymnological issues of many years; which selection embraces those hymns which public and private devotional use have made standard.

Examination discloses many points of superiority is the "Standard Hymnal" which distinguish it from all other hymnals. It contains only the choicest hymns: it suits all occasions, rendering the use of other books in the same church needless; its tunes, the choicest ever written by the world's greatest composers, are so melodious and singable that all the people can learn them readily; the ictus or rhythmic accent is unusually perfect, the tune being carefully selected with reference to the words of the hymn. Thus, in singing the words receive their natural pronunciation. Literary as well as musical perfection has been sought for, and the book excels other hymnals on the ground of general merit. The arrangement is especially convenient, the words of all the verses being directly under the music. This feature will be greatly appreciated by those who wish to follow both words and music st the same time. In short, the "Standard Hymnal" is a welcome successor to many of the hymn books with which we have been compelled, heretofore, to be content. (See adv. pages 184-185.)

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Each alternate page will be left blank for the counce to fill in with subjects treated in volumes of Tax Homiletic Review which shall be published after the Index is issued; also the owner can use the blank pages for a commonplace book and index to subject in his whole library. The work of preparing the exhaustive index is being done by Rev. Edward M Deems, son of the late Dr. Charles F. Deems. De announcement will be made of date of issue as soon as it is definitely known. The volume will be an octave cloth-bound, and the price will be \$3.00, but advance subscribers may obtain it for \$2.00

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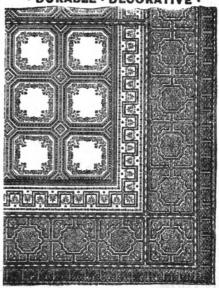
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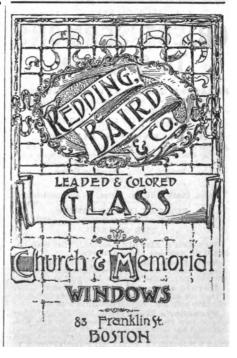
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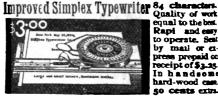


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